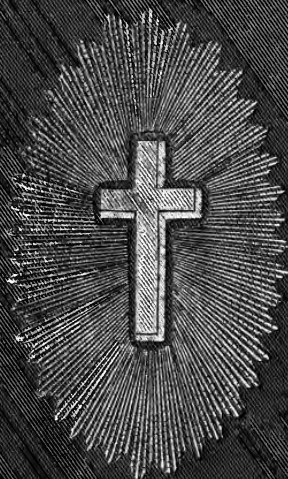


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“ THIS CHILD IS SET UP FOR THE FALL AND RESURRECTION OF MANY IN ISRAEL.”

THE LIFE
OF
JESUS CHRIST

*EMBRACING THE ENTIRE
GOSPEL NARRATIVE*

Embodying the Teachings and the Miracles of Our Saviour

TOGETHER WITH THE HISTORY OF

His Foundation of the Christian Church

BY
REV. WALTER ELLIOTT
Of the Paulist Fathers

NINETEENTH THOUSAND

NEW YORK
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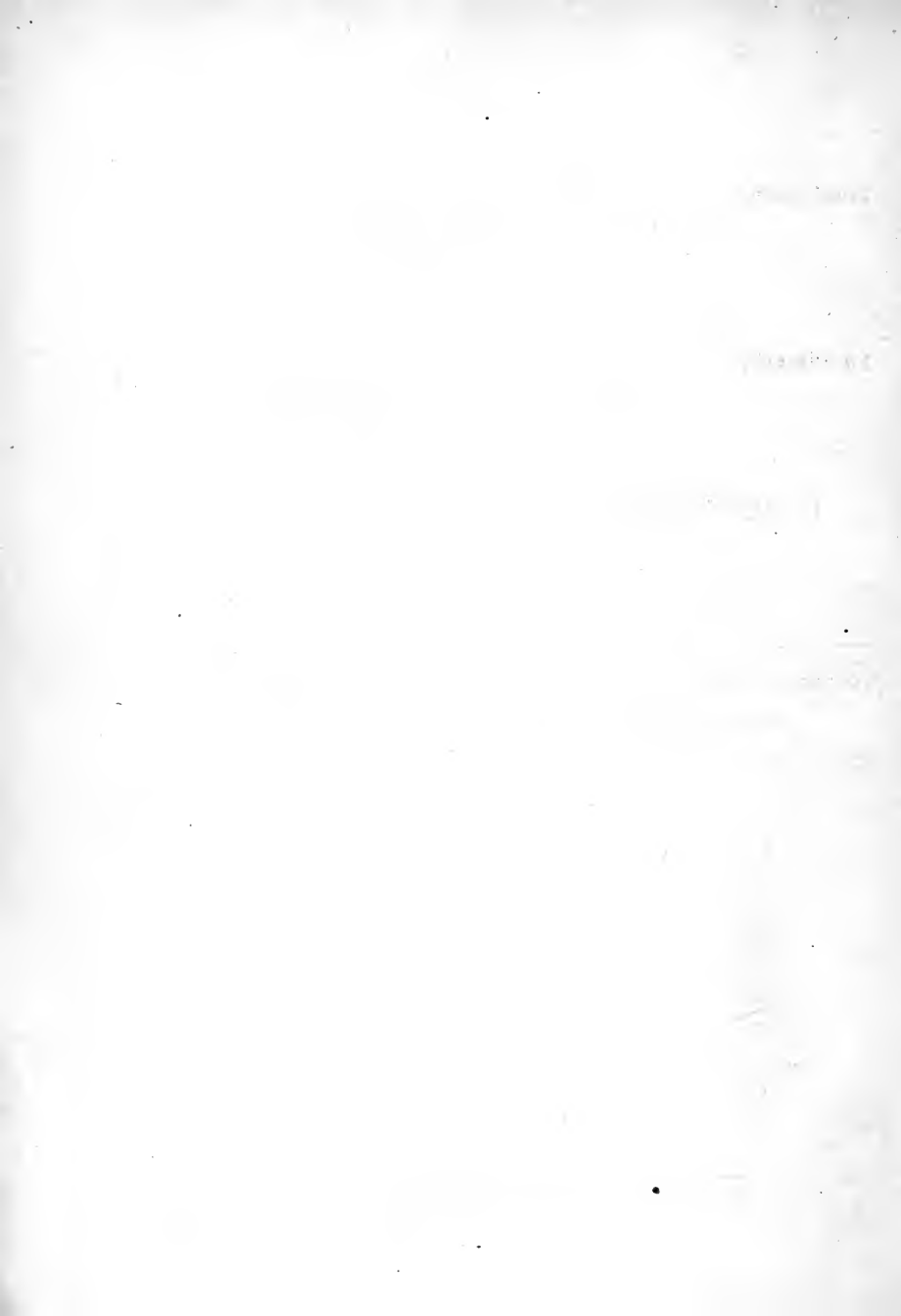
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PREFACE.

THIS work is a contribution to the devotional study of our Redeemer's teaching and example. It engaged the author's best thoughts and endeavors during several years. It is hoped that it may help the Catholic reader to a more vivid appreciation of our Lord's life and doctrine; its main purpose is to move hearts to love Him fervently. Perhaps He may bestow a blessing upon this humble offering; for though in itself of little enough value, yet it is given with all the love of which the author is capable.

And he trusts that this Life has some special features which will recommend it. One of these is that it contains the entire Gospel history, omitting only strictly verbal repetitions. The reader will thus have the four-fold narrative of the inspired authors blended together into the continuous account of our Saviour's career from first to last, together with such passages from the other books of the New Testament as furnish additional testimony.

This portion of the work is, for the most part, ruled off separately from the text; and the writer hopes that it will always be read, piece by piece, and very carefully, as a preliminary to each chapter. To help the reader to understand and appre-

ciate this divine narrative has been the author's only purpose. He has closely followed the most generally used Catholic versions, and on disputed points has adhered to the more commonly accepted views.

Another advantage is in the use made of the modern art of pictorial illustration. The book is full of pictures, so numerous and so carefully selected as to make a Life of Christ by themselves. The publishers have been aided in this by skilful artists,* and certainly have reproduced those contributions of Christian art most helpful to a devout realization of our Redeemer's mission. This book is intended to be the religious photographic album of the Catholic household.

It is hardly necessary to add that the Life, besides giving our Saviour's history, affirms and briefly proves the doctrines He taught and delivered to His Church, whose divine authority, whose sacraments, and whose incorporation into a living body are all fully explained.

Of course there is not, nor could there be, any claim to originality in this work. Readers acquainted with Le Camus's beautiful *Vie de Jésus* will, perhaps, notice the influence of the earlier chapters of that inspiring writer. The author acknowledges his debt to him, and also to other Catholic biographers of our Lord.

* Especially by Rev. P. J. McCorry, C.S.P., to whose artistic skill and taste we are mainly indebted for the illustrations.

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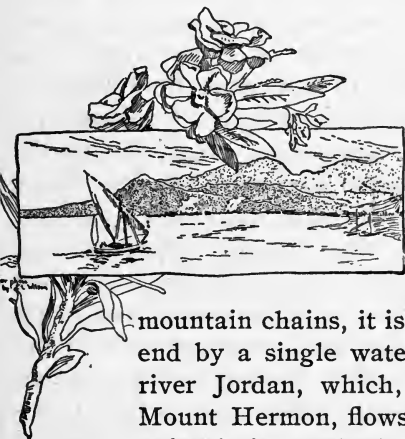
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INTRODUCTION.

Our Saviour's People and Country.

PALESTINE AND THE CHILDREN OF ISRAEL.



PALESTINE, primitively known as Chanaan, then Israel and Judea, is for the most part an extended and picturesque valley considerably elevated above sea level. Embosomed between two

mountain chains, it is traversed from end to end by a single water-course, the far-famed river Jordan, which, rising at the foot of Mount Hermon, flows directly south, broadening in its northerly portion into the charming Lake of Genesareth (otherwise called the Sea of Tiberias), and ending in the bitter waters of the Dead Sea. Between these two lakes the river flows in many turns, over shifting sands and among reeds and weeds, as if sadly conscious of bearing its bright waters to the cauldron of death, falling into the Dead Sea as if it were its grave. It is in reality the grave of Sodom and Gomorrha, once flourishing cities whose destruction seems still to be commemorated by

bubbles of poisonous gas rising to the surface like the belchings of the volcanic giant after his feast.

Chosen from the beginning as the scene of God's sojourn among men, Palestine is the meeting-point of the three grand divisions of the ancient world, Europe, Asia, and Africa. It is the geographical centre, as it was destined to become the religious heart of ancient civilization. Upon the banks of its holy river and its lakes, and over its plains and hillsides, dwelt in our Saviour's time a little nation highly favored by God. It was indeed broken and conquered, but it still stood erect clasping to its bosom the sacred deposit of divine truth confided to its ancestors many ages before. At the coming of Christ Israel was reduced to a population of not more than three or four millions, its former military glory, together with political independence, departed for ever. Yet in the whole wide world it alone preserved the knowledge of the true God, one, infinite, eternal, the Creator and Judge of men. It was, withal, a race of hard heart and stiff neck, but yet the only one which had the law of God. This was written upon the pages of the national constitution and graven upon the living tablets of the people's hearts. Among all other nations the idea of God was almost wholly effaced from men's souls, or rather every forceful man was worshipped as God, every portentous element of nature, every good and evil passion. Outside of Palestine everything was God except the true God.

This elect race was descended from Abraham the patriarch through his son Isaac and his grandson Jacob, or Israel. To each of these three, during the adventurous wanderings which made up their lives, God had repeatedly promised this land as the peculiar possession of their posterity. They, descendants of

the twelve sons of Jacob, were led to it by their great lawgiver, Moses, after suffering a very long captivity in Egypt. During their journey across the desert of Arabia the children of Israel were favored by the divine interposition in most miraculous ways, until they were securely settled in this land of promise. It was "a land flowing with milk and honey," but its fruitfulness was conditioned upon the people's fidelity to God, for naturally it is subject to frequent visitations of drought. While the Israelites were true to God the soil was fruitful, and when they turned to false gods the hot wind of the desert blasted their fields and pastures. It was the divine purpose to compel the Jews to keep alive the fire of His true worship as in a carefully guarded sanctuary, until in the fulness of time it should be brought forth to illumine the whole world.

The location was well chosen: on one side was the sea-coast almost entirely without good harbors, and on the other frontiers were bleak deserts or rugged mountains. The Israelites could easily hold their own against the neighboring pagan nations, and ever did so except when God delivered them into the hands of their enemies in punishment of their sins. This little family of the Lord by His special providence in their location, their warlike ardor, the racial and social rules of the law of Moses, and the constant interference of His strong right arm, preserved



THE WELLS OF MOSES.

their strikingly peculiar traits of character and perpetuated their ancestral traditions of the true religion.

The twelve tribes of Israel had at one era of their history become a powerful nation, whose golden age was under the kingship of David and his son Solomon. Afterwards it was broken into two separate and usually antagonistic kingdoms: that of Juda, embracing the tribe of that name and the tribe of Benjamin, whose capital was Jerusalem; and that of Israel, composed of the other ten tribes. Many most important political changes afterwards took place, chief among them the long captivity of nearly the entire people in Babylon, the domination of Alexander the Great and his successors, and the wars of independence under the Machabees. Rome had conquered the country some sixty years prior to the birth of Christ, at which date it was a province of the vast empire ruled by Cæsar Augustus. It was divided into four parts: Jerusalem was the seat of government for the whole province, with Judea for its immediate jurisdiction; Samaria, lying north of Judea, was another legal division; yet further north was Galilee; the nearer region beyond the Jordan was called the Perea.

JERUSALEM AND JUDEA.

Jerusalem, otherwise called Sion (perhaps the Salem of Melchisedech), was the centre of the Jewish religion. Wherever scattered, the hearts of the people yearned for Sion, the City of God, the site of His holy Temple. Happy the day when the weary pilgrim entered its gate to offer his prayers at the one spot on the whole earth in which God had commanded sacrifice to be offered to His sovereign majesty, and where He most lovingly listened to the prayers of His people—happier still the Jew who always dwelt in the

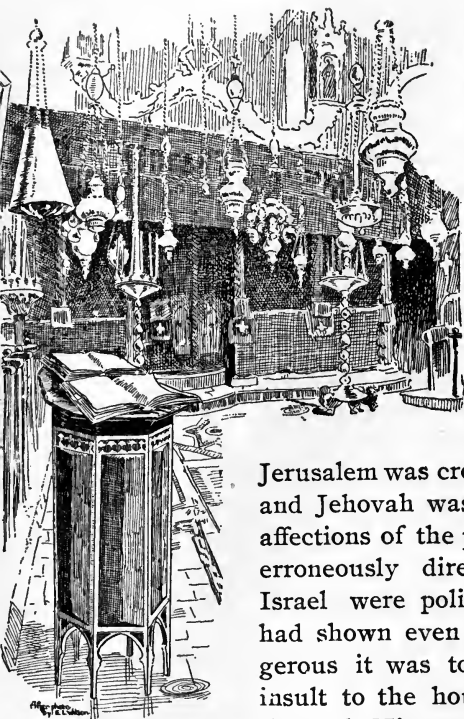
sacred atmosphere of the Holy City. Every earnest Israelite trusted most firmly that this city was in God's own time, now close at hand, to fulfil the forebodings of the Roman soothsayers and conquer the world. Few of them, however, were willing to believe that this conquest would not be one of violence, but rather (according to the meaning of the city's name, the City of Peace) a moral and religious revolution as meek as it would be irresistible.

The city was divided into three parts, or rather three hills: to the west and south Mount Sion; to the east Mount Moriah, crowned by the Temple; and the northern and most inhabited section, called Acra. The place was strongly fortified, being surrounded by frowning walls overlooking, in most parts, deep ravines, and garnished with beetling towers. At the time of Christ there were one hundred and fifty thousand residents, a population enormously increased at various seasons by the great throngs of Jewish pilgrims from all over the world, drawn by the festivals of their religion.

Although its ancient glory had departed, Jerusalem was a great and splendid city. Among its gorgeous palaces was that of King Herod the Great, standing on the northern slope of Mount Sion and adorned with a profusion of silver and gold and costly marbles. At the northern border was the magnificent tower called Antonia, once the abode of the heroic Machabees. It was now the fortress of the Roman garrison and dominated the whole city.



THE GATE OF THE HOLY CITY.



LAMPS IN THE TEMPLE.

In it the governor of the country was like the prison physician holding the pulse of the criminal under torture and watching the limits of his endurance. But palaces and fortresses and governors and soldiers could not take from Jerusalem its true character: it was the Holy City. Everything gave place to religion, not only in the general seeming of things but in the souls of the citizens and the multitudes of pilgrims.

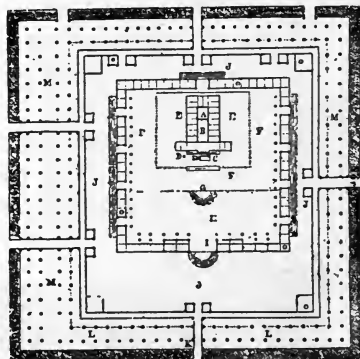
Jerusalem was crowned by the Temple of Jehovah, and Jehovah was uppermost in the thoughts and affections of the people, however wildly and even erroneously directed. Although the people of Israel were politically enslaved, yet experience had shown even the resistless Romans how dangerous it was to tamper with their faith. An insult to the house of God or to the venerable rites of His worship transformed them into a nation of martyrs.

The Temple—to the Jews the point of union between earth and heaven—was, says Josephus, of such dazzling beauty that from a distance it looked like a mass of snow sparkling in the sunlight. It was built of marble, and its interior was overlaid with plates of gold. The exterior was enclosed by a majestic colonnade forming the outer court, that of the Gentile converts; a railing bearing Latin and Greek inscriptions barred their entrance to a second and more elevated court, in which worshipped the children of Abraham, the women being railed off from the more honorable place of the men.

Within this again, and raised still higher, was a court reserved exclusively for the priests and Levites, and sacred to the celebration of the sacrifices. Finally, there was the very sanctuary of the Temple, the Holy of Holies, quite hidden by the sacred veil, and whose precincts were trodden by the High-Priest alone.

To the north and east of the capital were many memorials of Israel's glory; Jericho, which had fallen at the sound of the Levites' trumpets, now embowered in palm-trees and roses; many ancient battle-fields of the long Philistine wars—the scenes of Samson's victories, of David's conquest of Goliath, of the call of the father of the Machabees to the last successful war of liberation, and the final era of Israel's national independence. To the south was Bethlehem and the tomb of Rachel, and the field of Boöz, in which Ruth, our Saviour's ancestress, had gleaned after the reapers and won her husband. But greater than all was Bethlehem itself. It was the city of David, and was foretold by Amos and other prophets as the birthplace of the promised Messias so often spoken of and saluted by the patriarchs, whose sacred ashes reposed in their rocky cells at Hebron, not far to the southward. Upon Bethlehem the eyes of all Israel were often turned in expectation of their Redeemer.

An austere sect called Essenes lived in a kind of community life near the Dead Sea. They renounced marriage, mortified the flesh with extreme severity, and practised every hardship known to the ascetics. But they were, it seems,



PLAN OF THE TEMPLE IN THE TIME OF CHRIST.

- | | |
|----------------------------------|-----------------------------------|
| A. The Holy of Holies. | I. The gate Beautiful. |
| B. The Holy Place. | J. The court of the Gentiles. |
| C. The Altar of Burnt-offerings. | K. The eastern or shewbread gate. |
| D. The eastern Gate. | L. Solomon's Porch, or colonnade. |
| E. The court of the Priests. | M. The Royal Porch. |
| F. The court of Israel. | N. The court of the women. |
| G. The gate of the women. | |
| H. The court of the women. | |



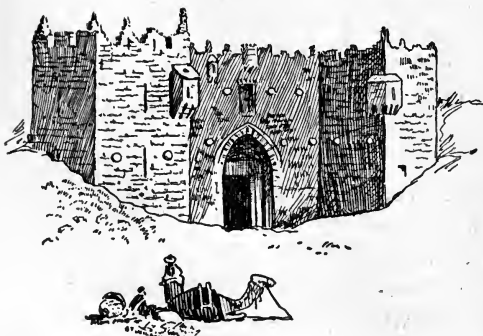
SIDE VIEW OF THE TEMPLE, FROM THE SOUTH; IN PART AFTER DR. BAUGER.

fatally tainted with oriental dualism, making evil a principle independent of good and identifying it with all material and physical existence; hence their asceticism. They differed in this from the Jewish Nazarites, who renounced all things from the truest motives and had ever been the mainstay of orthodox Judaism.

THE PEREA AND THE TRANSJORDAN.

Across the Jordan, the country stretching away east and north almost to the gates of Damascus was only in part a division of the Holy Land. It was roamed over by wild and scattered tribes, forefathers of the freebooting Bedouins of our own times, who had no share in the religious convulsions which we are going to narrate. To the Jews these people were like a thorny wilderness enclosing a fruitful vineyard. Exception, however, must be made in favor of the region just east of the river lying between the Lake of Genesareth and the Dead Sea, and called the Perea. In spite of a sprinkling of pagans, its inhabitants were Israelites, fervent in their observance of the law of Moses. Their country was the land of Galaad, the native land of mighty Elias the Thesbite.

Through the mountain passes of the Perea the twelve tribes had come out of the desert to the banks of the Jordan, and it had been assigned to the tribes of Reuben and Gad as their portion of Israel's heritage—a stalwart people, ever ready to change the shepherd's crook for the Bedouin's lance in defence of the nation or of its God



GATE OF DAMASCUS.

Jehovah. There, too, in Mount Phogor, the heathen Balaam, having come out to curse the hosts of Israel, was forced by the Lord to bless them. Mount Nebo, also, was there, from whose summit Moses had rejoiced in the blessed sight of the Land of Promise, and seemed still to watch over the people of God and to renew the prophecy of a Saviour.

SAMARIA.

West of the Jordan, and bounded north and south by Galilee and Judea, was a little country called Samaria. Its people professed the Mosaic law, but were completely severed from the Jews, who hated them worse than swine-flesh and rated them lower than the heathen.

They were of mingled Hebrew and pagan blood, being remnants of the original Israelites of the region who escaped the Babylonian captivity, but who were absorbed into Assyrian colonies planted among the hills of Ephraim. The Samaritans gave back hate for hate. Masters of the best route from Galilee to Jerusalem, they molested the pilgrims on their journeys to and from the Holy City, often forcing them to take the roundabout way beyond the Jordan. Secretly they penetrated into the Temple and polluted the holy places; they had a rival temple on Mount Garizim, in which ministered a schismatical priesthood. They rejected many books of the Hebrew Scriptures, holding only to the Pentateuch, of which they claimed to have the only genuine version. Mongrel in race, they were also mixed in religion; for if they adored Jehovah, they also honored the pagan gods—midway, as our Saviour placed them, between



BEDOUIN SHEPHERD BOY.

the Jews and the heathen, saying to His Apostles: "You shall be witnesses of Me in Jerusalem and Judea, in Samaria, and to the uttermost parts of the earth."

Their chief city was Sichem, placed between Mounts Garizim and Ebal. Everywhere Samaria was sanctified by holy memories. Near Sichem, Abraham had sojourned; close at hand was Jacob's well; Josue had died in this vicinity, leaving to his people his wonderful testament. A little to the north of Sichem was the city of Samaria, in later times

called Sebaste, and rebuilt and beautified by Herod the Great; it had been in earlier ages the capital of the wicked race of Israel's kings. From their northern border the Samaritans looked across the plain of Esdrelon and beheld the lofty cliffs of Carmel, the place of prayer for great Elias. Near their southern limit was Siloh, where the Ark of the Covenant had so long been deposited; and near by was Bethel, where Jacob

had his vision of the heavenly ladder and had wrestled with the angel.

GALILEE.

North of Samaria lay Galilee of the Gentiles, so called from its occupancy during many generations by pagan communities, only partially driven out by the Machabees. It embraced the ancient territory of the tribes of Issachar, Zabulon, Aser, and Nephtali. In its interior districts the population was genuinely Hebrew, but its capital, the city of Tiberias, on the shore of Lake Genesareth, was Gentile in race and religion and Greek in life and manners; the same



TOWER OF BETHEL.

may be said of some other scattered communities. But the country people and the dwellers in many of the smaller cities were full-blood descendants of Abraham. Yet their brethren in Judea looked upon the Galileans almost as half-caste, ridiculed their barbarous accent and their rustic manners, and at best patronized them as rough country cousins. Nevertheless, they were loyal children of Israel and a sturdy, handsome race besides. They were faithful to God and to their national traditions, brave in battle, industrious and thrifty in time of peace. Their land, everywhere beautiful, was mostly fertile, though the northern part was broken by wooded hills and ravines, often the refuge of bandits and sometimes of insurgents. About the Lake of Genesareth Galilee was like a beautiful garden, the climate favoring all the products of the temperate, and many of the tropical zone, amid the most radiant beauty of landscape and under a genial sky; answering the prophetic blessings of Moses upon its early Hebrew owners, the tribes of Aser and Zabulon. The high road from the Mediterranean to Damascus and inner Syria passed across Galilee and around the north end of Lake Genesareth, taking in Tiberias and Capharnaum. This artery of trade was of no small benefit to the Galileans in a material point of view and increased the population of their country; but it did not spoil their virtue.

Nothing could spoil this strong race, in which both patriotism and religion sprang into active life from the same deep-planted root—love of the law of Moses. Every rood of ground furnished heroic memories to nourish these noble sentiments. The Plain of Esdrelon told of Gedeon's battle with the Madianites, of Saul's victory over the Philistines, of Achab's over the Syrians; every hill and valley and stream of Gali-

lee was sanctified as a memorial of some achievement of the heroes of old for God and country. The valor of the stalwart tillers of this holy soil is witnessed not only by Josephus but by the Roman annalist Tacitus; a warlike quality too often led astray into foolhardy and disastrous insurrections.

The Messiah chose this portion of the people of Israel as his kinsfolk, for they were the best type of Israelites. They were free from the morbid scrupulosity of the Pharisees as well as from the pagan immorality and scepticism which stained the Sadducees. They assembled every Sabbath in their synagogues and listened reverently to their Rabbis expounding the religion of their forefathers, to which they were enthusiastically devoted. Into the gates of the Holy City their dusty caravans were seen passing at every great festival time. Meanwhile their contact with the Gentiles, if it had not corrupted their manly nature and primitive morality, had yet helped them to a broader view of religious questions, and they were less fanatical in the observance of petty details of religious practice than the greater part of their brother Israelites.

THE PHARISEES AND SADDUCEES.

Among all the people of Israel the opening of the Christian era was an epoch of reviving religious fervor and patriotic sentiment. In the family circle as well as in synagogues, on the streets and in the fields and workshops, the common topic was a mingled praise of the law of Moses and lamentation over the enslavement of the nation. Unfortunately, this movement of minds was not well directed; it fell under control of a powerful school of rigorists called Pharisees. These obtained a mastery over the people by

their zeal for God and country, but moved them rather to a minute observance of the external prescriptions of the law than to a more reasonable cultivation of its spirit. They enforced a whole system of religious practices as tests of orthodoxy, many of them the mere inventions of an ingenious ritualism, others extravagant interpretations of the Mosaic forms. They assumed to be spokesmen of the Deity and final judges of all questions of the Jewish religion. They crushed out all liberty of spirit by their authority, which was as imperious as their rulings were subtle and narrow. To them, however, and to their associates the Scribes—learned copyists and expositors of the Scriptures—the people reverently looked for guidance. They were the only leaders who believed in God and His law; yet they who looked to them for the bread of life were too often fed with husks of ritualism. Fasts were imposed wholly without warrant in the law, postures at prayer, ablutions, religious amulets, exorbitant tithes—a whole network of painful duties binding as strictly as the Decalogue, too complex to be even easily learned and impossible of fulfilment. This it was that produced the condition of censoriousness and hypocrisy which we shall find our Saviour so often condemning.

As might be expected, a violent revolt against this enslavement of the religious spirit produced a class precisely the reverse of the Pharisees. The Sadducees threw off not merely the innovations of the Pharisees, but



SCRIBES.

even the valid observances of the Mosaic law. They scoffed, too, at the separatist principles of the Pharisees, mingled freely with pagans and followed their manner of living, frequenting even their lascivious public shows. They lived an easy life; they sought an easy way of deciding religious questions. They very commonly denied the immortality of the soul and the reality of a world of spirits, professing to believe in the Deity only, and that in the vaguest terms possible. Politically they were the willing tools of the Romans, and of Herod the Great and his sons. They were not popular with the masses of the people, who always love and follow fervent spirits. The Sadducees were comparatively few in number, and were of the richer class, having fattened on the favor of the public authorities.

THE SYNAGOGUES AND THE SANHEDRIN.

Every Jewish community throughout the land had at least one synagogue, which was the usual place of public worship and Scripture exposition. Each synagogue was governed by a body of elders, a chief or ruler, a master of ceremonies and a head usher, and these sent their representatives to the Sanhedrin. Of this body, formerly so powerful, the High-Priest was president. It had seventy-one members, made up of the Chief Priests or heads of the sacerdotal classes, together with delegates from the elders of the synagogues and representatives from the college or association of the Scribes. All that survived of national dignity in Israel was represented by the Sanhedrin, once in plenary possession



A PHARISEE.

of the executive and judicial authority over the nation. By its own connivance and consent the Romans had nullified its authority and even usurped its functions.

THE ROMAN POWER IN PALESTINE.

About two generations before the birth of Christ the Roman general Pompey had captured Jerusalem, slain the priests, profaned the Holy of Holies, appointed his creature Hyrcanus ethnarch, and made the country part of the Roman province of Syria. Under Julius Cæsar, Herod, surnamed the Great, a Gentile of Jewish faith, was appointed tetrarch of Judea, and by Antony and Octavius was made king, in vassalage, of course, to Rome. He is one of the most cruel monsters known to history, or even fable. Among his undoubted crimes are unheard-of oppression and massacre of the people, murder of his nearest kindred, and obtrusion of his creatures into the Sanhedrin and high-priesthood. His usurpation was perfect as far as suppression of Jewish liberty was concerned, while he in turn was most slavishly subservient to Rome. Upon his death, which happened shortly after our Saviour's birth, Rome divided his kingdom

among his sons: Archeläus was made ethnarch of Judea, Herod Antipas tetrarch of

Galilee and the Perea, Herod Philip tetrarch of Batanea and Trachonitis—the region lying to the north of Lake Genesareth—all strictly subject to Rome. Archeläus was deposed in the tenth year of his reign and his territory annexed to the Roman province of Syria. Herod Philip



LAMP USED IN SYNAGOGUE.

was generally a good ruler; he survived our Lord's mission only a few years. Herod Antipas was cruel, impious, and licentious; he is the Herod who murdered John the Baptist, and to whom Pontius Pilate sent our Saviour on Good Friday. He was finally deposed by the Emperor Caligula and died in exile.

These were some of the steps of the Roman colossus towards the entire extinction of Jewish independence and liberty. Another and a notable one was the imperial census taken at our Saviour's birth under Coponius, Sulpitius Quirinus being proconsul of all Syria. Two insurrections followed, and then the country was more closely incorporated into the empire. A temporary relief was felt under the procurators Ambivius, Anius Rufus, and Valerius, who ruled with moderation. But under their successor, Pontius Pilate, who was appointed about five years prior to our Saviour's public ministry, the Jewish people were made subject to the Roman officials in every detail of government. The Roman procurator was master of life and death, being the chief judicial as well as administrative officer in the land. He was backed by a full military equipment, the Roman legions having detachments in every strong place and a large garrison not only at the official capital, Cæsarea on the Mediterranean, but also in Jerusalem. Roman tax-collectors were at the gates of every town, and the tribute was rigorously exacted. In the heart's core of the venerable theocracy, the Holy City itself, the foreign domination was centred, supervising and completing the political disintegration of Israel.

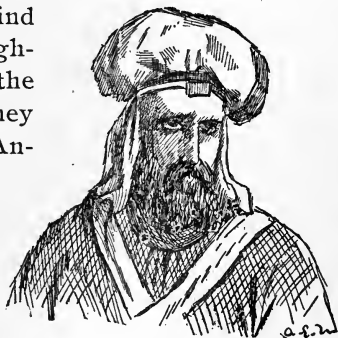
The idolatrous Roman procurator could at his caprice interfere with the divine sacrificial worship of the Temple, and he did not fail to do so, using the priesthood as an instrument for the people's sub-

jection. The deep religious sentiment of the Jews, ingrained by racial tradition, by education, by the sincerest personal conviction, made the doctrine and the worship of the Temple the supreme power of the nation, and the Romans knew well that they must secure the leaders of the priesthood if they would maintain their supremacy. Therefore, fourteen years after our Saviour was born, the Roman governor, Valerius Gratus, intruded a spurious High-Priest into the Temple in place of Annas, the legitimate one. Within four years two others were successively intruded, until, in spite of all protests of the people, one was found base enough to hold the place under Roman favor for nineteen years—Joseph Caiphas; though, for all true Hebrews, Annas remained the only lawful incumbent. We shall find St. Luke naming both of them as High-Priests, one being such by divine right, the other by the Roman usurpation. They managed cunningly to work together, Annas being father-in-law of Caiphas.

It was when our Lord began to preach that this lowest depth of degradation had been reached: three rulers in the political order, Pilate governing Judea, with his headquarters in Jerusalem; the two Herods, Antipas and Philip, both slaves of Rome, having nominal authority over the rest of Palestine; in the religious order two High-Priests, one real and secret, the other open and spurious. Could a worse condition of things be imagined? And what was the hope of Israel? It was the promised Messias.



TYPES OF
JEWISH
PRIESTS.



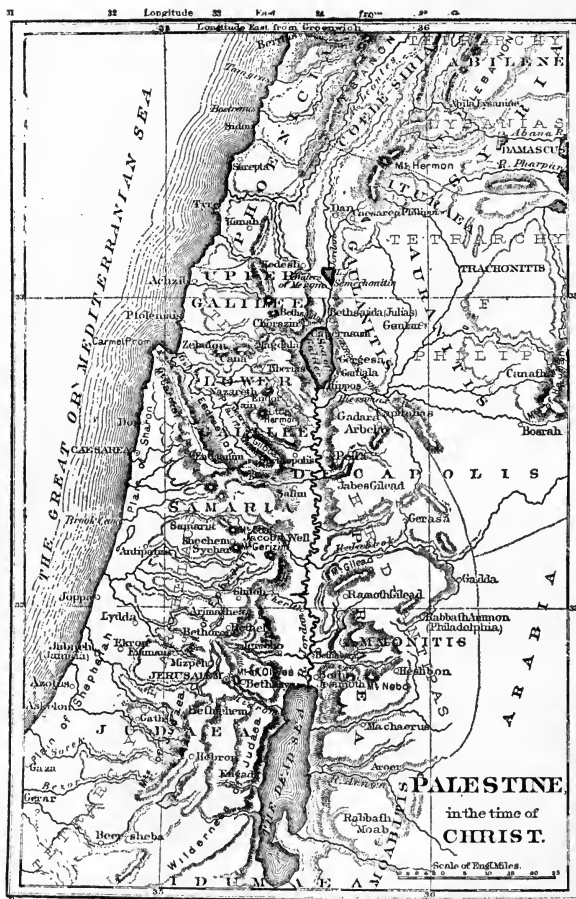
HEAD-PIECES OF
JEWISH PRIESTS.

THE HOPE OF ISRAEL.

Daily the faithful Hebrew, in his family devotions, prayed for the coming of his Saviour. In the public ceremonies of religion the sublime tones of the Mosaic liturgy eloquently chanted God's promise of a Redeemer. Hence the strained look for His advent, especially at the opening of the Christian era, when the prophetic seventy weeks of years were nearly completed. "Art thou He that is to come, or look we for another?" demanded the High-Priests of John the Baptist. Israel never ceased to hope. Whether groaning under persecutions or even scandalized by apostate High-Priests, the voice of the prophets, the last of whom was dead four hundred years, still echoed in the souls of the chosen people, still was implicitly believed, telling of the coming of the Saviour, the Desired of Nations, the Seed of the Woman, the Fruit of the Virgin's womb, the Lawgiver superior to Moses, the Child-God of the House of David. Whether wailing out his prayers in the Temple, or tearfully explaining the sacred promise to his children, or writhing beneath the heel of the Roman soldier, or wildly shouting defiance against the pagan stranger in bloody revolt, the true Israelite always trusted in the coming of his Messiah. The people of God were about to be rewarded for having cherished this Grace of Expectation.



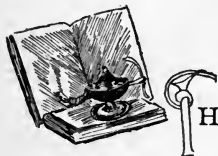




II.

THE WRITINGS WHICH TELL OF JESUS.

ST. PAUL'S EPISTLES AND THE ACTS OF THE APOSTLES.



THE first writings which told the Church about her Founder were probably the Epistles of St. Paul. Some of these, it is believed, antedate the earliest of the four Gospels. Throughout his writings St. Paul shows perfect familiarity with his Master, whom he had probably seen and heard in the flesh, and to whom he was drawn, after his conversion at the gate of Damascus, into an intimate spiritual union, filled with special revelations. From the divine pre-existence of Jesus to His guidance of the individual soul by His Holy Spirit, every principle of His religion and many of the details of His life are narrated or expounded by this most powerful of Christian teachers. St. Luke, a disciple of St. Paul, has recorded in the Book of the Acts the earliest public discourses on the life and doctrine of Jesus, namely, those of St. Peter and others of the disciples in the beginning of their ministry. These are brief summaries of the career of our Saviour, from His connection with the old Scriptures as the fulfilment of their prophecies, to His ascension into heaven and sending down the Holy Ghost, outlining His preaching, journeys, miracles, betrayal, accusation, trial, execution, and His resurrection from the dead. These witness the all-pervading knowledge of Christ and of His mission in the primitive Church; but they are not the foremost sources of the Saviour's Life. Surpassing all other evidence is the Gospel, the Glad

Tidings, consisting of the four narratives of Matthew, Mark, Luke, and John.

THE FOUR GOSPELS.

Brief as are these narratives, their power over the human mind, especially when read by seekers after a better life, is a wonderful fact in literary history. No book but God's book could so master the upright heart as the book of the Gospels has always done. In language which is a medium of incomparable clearness, facts are recited and rules of conduct are laid down which have superseded all previous moralizings and philosophizings, and capped with supreme beauty all former history. Simplicity is their foremost literary attribute ; nay, literary defects are everywhere found, lack of artistic grouping, fragmentary jumbling of occurrences and precepts, memoranda of apparently chance conversations ; yet the events are the manifest power of God.

But Holy Church, divinely guided, could alone settle the question of their inspiration and authenticity.

It is the divine and human character of Jesus Christ living, speaking, organizing, dying, rising and ascending into heaven, that is shown in these books. If God be King of men, He is King in the kingdom of books, and so the book which tells of the Son of God may well be God's. This explains the tears of penitence its reading brings forth, like the touch of the rod of Moses on the rock in the desert ; this explains the ever-increasing veneration in which the Gospels are held by the best men and women in all ages. This power of the Four Gospels began immediately with their publication. We find them unanimously accepted in the Church as the Word of God as early as any extant records tell of

the Christian people. Roman Africa is witnessed for by Tertullian; Alexandria and Egypt by Clement; Irenæus received them from Polycarp and witnesses for Greece and Asia Minor; Justin Martyr, bred and converted in Syria, quotes them in Rome; all citing them as irrefutable witnesses of the Christian faith. The Church of the martyrs could not be wrong, all wrong, hopelessly wrong, in a matter of such vital importance.

Thus the peculiar and undeniable power of the Gospels over men generally is illustrated by the veneration in which they were held in the heroic age of our religion. But, furthermore, the historical and extrinsic evidence which links these books



ANCIENT BOOK OF THE GOSPELS.

to the writers whose names they bear is complete. Citations from them, attributing authorship to all the Evangelists respectively, are found in several Christian writers who were themselves disciples of the Apostles, such as Clement of Rome and Polycarp of Smyrna. About the year 115 Papias, Bishop of Hierapolis, a disciple of the Apostles, says that "Matthew wrote the Saviour's discourses in Hebrew, and each one has translated his text as best he may. As to Mark, he is the spokesman of Peter, and has carefully written down whatever his memory retained." If we had more than a small fragment of Papias, we should doubtless find his testimony to Luke and John. Oral tradition is unbroken in its testimony that the present Gospels were originally the work of Matthew, Mark, Luke, and John—a form of evidence of conclusive force where the authentication of a document, as in this case, is essentially joined to living faith, and in an organization like the Church of Christ created and perpetuated by the

living word of preachers. Christian tradition, both early and late, is universally in favor of the authenticity of the Gospels, as well as of their inspiration. In fact, every species of human evidence establishes the Gospels as the work of men who actually saw and heard Jesus Christ, two of them, Matthew and John, writing what they personally knew, Mark and Luke what was imparted to them by other Apostles. The Great Book of the New Law is not the fantastic imaginings of Eastern mystics, but compilations of exact history.

THE GOSPEL OF ST. MATTHEW.

Matthew was a Galilean employed as a collector of the Roman tax—a publican. He was a full-blood Jew, originally named Levi, and was converted by Christ instantaneously, being called from his toll-booth by the Master. His Gospel, mainly addressed to the Jews, is written from their point of view; his Jesus is the Messiah of the law and the prophets. On his

opening page Matthew affirms and proves the legal right of our Saviour to the sceptre of King David. The Evangelist centres in his Master the converging realization of God's promises of a Lawgiver superior to Moses, the Saviour of mankind and the divinely accepted Victim of their sins, the Judge of the world, whose second coming would finally complete the covenant. His witness



THE CALLING OF MATTHEW.

it the most vivid narrative of the four Gospels, though not the most detailed nor the most profound. John-Mark, who thus served Peter in preparing it, was a disciple of Jesus, or almost one, when yet a youth living in Jerusalem. Peter found shelter in his mother's house when released from prison by the Angel (Acts xii. 12). He was with Paul and Barnabas in their first journey into Asia Minor, and was the cause of their separation at the opening of the second journey (Acts xv. 37). He finally became Bishop of the great Church of Alexandria. His Gospel, as appears from the Latinisms found in it and from other evidence, was written in Rome, in the Greek tongue, about the same time as that of Matthew.

THE GOSPEL OF ST. LUKE.

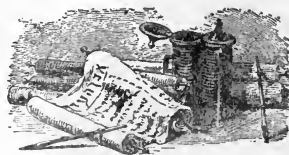
St. Luke's Gospel dates from about the sixtieth year after our Saviour's birth. Its writer, as St. Paul tells us, was a physician, and a native of the city of Antioch. He was bred a pagan, and after his conversion became a well-beloved disciple and co-laborer of the Apostle of the Gentiles. In several ways his narrative differs from the other three, for he is neither an unlettered man nor a Jew, but a Gentile whose style of writing is correct and even elegant, and whose mind demanded a great completeness of proof before yielding religious belief. Yet his Gospel shows him as full of the same unreserved faith as the other Evangelists. There can be no doubt that he wrote under the supervision of St. Paul, and when (II. Tim. iv. 11, 13) the Apostle says, "Only Luke is with me. . . . When thou comest, bring with thee . . . the books, especially the parchments," he means the material necessary to aid his



ANCIENT EPISTLE.

Evangelist to prepare this Gospel; to which he afterwards refers when he uses the phrase, "according to my Gospel." Luke does not claim more than the humble office of chronicler, addressing his narrative to a fictitious person: "Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us: according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word: it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed" (Luke i. 1-4).

Luke's purpose was a consecutive history, based upon the oral and written statements of eye-witnesses, of the life and mission of the Saviour, beginning with His family and origin and ending with His ascension. Hence he exhibits to us the race of Jesus, His birth, childhood and home life, followed by His public career, death and resurrection; subsequent events, namely, the perfect organization of His Church and the story of its earliest years being told by him in that wonderful book, the Acts of the Apostles. Thus his work begins with Zachary and the Angel Gabriel in the Temple at Jerusalem, and ends with the enthronement of the Son of Mary by the Apostles in the imperial city of the Cæsars.



ANCIENT BOOKS, PENS, AND INKSTAND

THE THREE SYNOPTICS AND THE ORAL GOSPEL.

The Gospels of Matthew, Mark, and Luke are called the Synoptic, that is to say, parallel Gospels. This is because they are much alike in the form of

their narrative and the choice of matter. Of the different events described, forty-two are common to all three, five are common to Mark and Luke, fourteen to Matthew and Luke, only seven being Luke's alone; but these are mostly of surpassing importance. Matthew has but five occurrences in his Gospel which are not in the other two, and Mark only two. In the account of our Saviour's sermons the parallelism is often literal.

Various explanations are offered to account for this similarity among three writers whose tastes and personal qualities were so different, and whose compositions were made not only without concert but under influences quite diverse from each other. The most satisfactory explanation is the simplest one. It is that they all drew from one and the same source, namely, the oral Gospel. The Synoptics faithfully put into concise but complete form the narrative everywhere passed from mouth to mouth among the converts of the Apostles, who themselves had tacitly if not expressly agreed upon a history of the Saviour's life and teaching which should be perfectly uniform in its general features while admitting of slight verbal variations. From the very beginning this must, in some cases, have been put into fragmentary notes by both teachers and taught for private use.

When the three written Gospels were officially promulgated, the devoutly treasured notes and memoranda scattered everywhere through the Church were superseded. There remained the Glad Tidings written by inspired hands; the never-to-be-superseded oral Gospel meantime remaining embedded in the foundations of belief, while expressly certified by the writings of Matthew, Mark, and Luke. It is to the

timid attempts of other narrators, local and partial in their sphere, that St. Luke refers when he says: "Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us."

The explanation, therefore, of the synoptical character of the Gospels of Matthew, Mark, and Luke, both as to resemblances and differences, is found in the single oral Gospel of which these Evangelists gave three written versions. The oral Gospel had been agreed upon by the Apostles while still resident in Jerusalem, in which city St. Matthew put it in writing. St. Peter preached it in Antioch, where, doubtless, St. Luke first learned it; and after he had become a disciple of St. Paul he wrote that Apostle's version of it. St. Peter bore it to Rome and there dictated it to his disciple St. Mark.

The origin of the Synoptical Gospels, thus traced to the oral Gospel, accounts for the striking fact that the first three Evangelists are mainly concerned with the Saviour's discourses and miracles in Galilee, hardly adverting to His journeys to Jerusalem until the closing scenes of His life. The oral Gospel, from which they drew their material, dealt with the simpler principles of faith and the ordinary rules of conduct in the Christian's life, being the heritage of the common masses of mankind;—thus did our Saviour teach the vast crowds of country people gathered in the villages and on the hill-sides of Galilee, and thus did He discourse with His chosen followers in His familiar conversations. The doctrine is indeed sublime in the highest degree, but not so mystical and tran-



PREACHING CHRIST IN THE TIME
OF THE APOSTLES.

scendent as that promulgated by the Master in the Holy City. Now, the lack of this teaching in documentary form would have fatally injured our Saviour's teaching in succeeding generations. Therefore the Holy Ghost chose St. John, "the disciple whom Jesus loved," to supply the defect.

THE GOSPEL OF ST. JOHN.

Being of a naturally ardent temperament, this Apostle and his brother James were named by Jesus "Sons of Thunder." His father and mother, Zebedee and Salome, gave up all their substance as well as their two sons to the Master's discipleship, Salome becoming one of the great women of the Gospel. John was made instinct with the loftiest sentiments of which humanity is capable, having drank them in during his close companionship with Jesus, and afterwards with the mother of Jesus, to whom he was given as adopted son and protector. With her he remained in Jerusalem after



SALOME, THE MOTHER OF ST. JOHN.

the Ascension and during many years of his apostleship, actively engaged in founding the Church in the Holy City, while the other apostles roamed over the whole world spreading the Glad Tidings. Tradition attributes to him that more perfect formation of ecclesiastical order and organization which history discloses at the end of the first century. The churches which others had founded he visited, being the survivor of all his brother apostles, setting in order and forming into a real spiritual kingdom the scattered believers in the Redeemer. He finally fixed his abode in Ephe-

sus, the chief city of Asia Minor. Under the Emperor Domitian he suffered a painful exile in the Isle of Patmos, and at Rome was miraculously saved from death in a cauldron of boiling oil, into which he had been cast for the profession of the faith of Christ. He wrote his Gospel about the year 80, after all the other Apostles were dead and their generation had almost passed away, long after the destruction of Jerusalem and the final dispersion of the Jews. He died in the reign of Trajan, about the end of the first Christian century.

Unlike the other Evangelists, St. John always aims at teaching the Divinity of Christ, or at unveiling the hidden motives, the primary causes of His works and words. His natural disposition was contemplative, his relations with Jesus were most intimate, and the epoch when God caused him to write stood in urgent need of closer study of the divine personality of the Redeemer. Of all the disciples, John's gaze penetrated most deeply into the inner life of our Lord.

St. John is a perfect type of the contemplative East. His deep-gazing Semitic soul sees the profoundest mysteries in a clear light, and discourses of the union of the Godhead with humanity with the same spontaneous simplicity as he narrates the lightest outward occurrences of the Saviour's daily life. He seems overflowing with the ideas of the Incarnation, God becoming man, man elevated to the Deity.



ST. JOHN IN THE ISLAND OF PATMOS.

The other Evangelists, says Clement of Alexandria, have given us the bodily Gospel, St. John the spiritual Gospel. They have, indeed, shown forth the Christian faith by the events of the life of Jesus and by the plainer discourses of His mission, but St. John has revealed to us in a special manner the spirit of the Master. From the first words of his Gospel to the last we are under the spell of immediate contact with the divine generation of Jesus, as in the other Gospels we dwell more directly with His human nature.

The providence of God reserved this Gospel to the last moments of inspired writing for special reasons. At the time it was written the Gnostics were propagating false mysticism, and in St. John is the root and branch, flower and fruit of true mysticism, union with the Deity through the Incarnate Word. Among Jewish converts the Ebionites were at that same time questioning the divinity of Christ, and here in St. John is the veil lifted, and the mystery of the God-Man dogmatically defined, elaborately and repeatedly expounded. St. John's is more a doctrinal than a historical Gospel. Yet he holds strictly to the chronological order of events, and thus often completes the narrative of his fellow-evangelists. The Messiah, Redeemer, Wonder-worker, Teacher, of St. John is identical with the Jesus of Nazareth of Matthew, Mark, and Luke. But in the Synoptics He is the people's preacher instructing the hill-folk of Galilee; while in St. John He is indeed this, but above all He is the majestic and often defiant Master, disputing with the doctors of the law in the centre of Judaism, revealing the deep things of God to an audience capable of understanding them. Everywhere in the Fourth Gospel we find the blending into one divine personality of the harmonies of the

infinite and the finite. It is a figure in the garb of common life, but in every feature and tone and gesture revealing the credentials of the highest leadership.

THE GOSPELS A TRUTHFUL NARRATIVE.

We have already shown that the Four Gospels are authentic; that is to say, really the work of the men whose names they bear. Indeed, as sceptical a mind as Renan's is willing to admit this. It is equally certain that they are a truthful narrative. One argument, and it is of decisive weight, is that no error or imposture has ever been proven against the Gospels. Could this whole history or any part of it be a lie and remain undetected amid the very people who were its contemporaries? The Apostles were inferior to the learned class of the Jews as far as mental acquirements go: why were they not detected and exposed as frauds or fanatics? Why was no attempt made to do this? Why have all subsequent attempts failed utterly to injure the integrity of their testimony? The fact is, that their unsophisticated character made them the best witnesses. Meanwhile not one of them has the traits of a visionary. They write as only sensible men could write, calmly and earnestly, equally self-disciplined and enthusiastic, as became reasonable beings moved by intense conviction. They were too simple in the beginning to be impostors; they were afterwards too powerful to be dupes.

Another argument for their truthfulness is found in the writers' motives; it is certain that the Evangelists had everything to lose and nothing to gain by writing their narrative. Their amazing history could only end in persecution, fetters, torture,

death. Did they not know this? Did they not calmly state the Saviour's own emphatic prophecy of it? Yet they wrote, though they were absolutely certain of writing their own doom. They were perfectly indifferent as to what might happen to them, conscious only of two things: their own truthfulness and the resistless impulse from above compelling them to write. They left consequences to God, telling nothing that was doubtful, wholly unconscious of their audience. Furthermore, their own unfeigned religious sentiment, heard as an undertone in their every utterance, reveals their motives. Their evident love of God is in entire harmony with the divinity of the system they represent: their motives and their doctrine are of a piece. The very fact that the Apostles could preach and write the Gospel is a miracle in itself: Galilean peasants could never have stated, and repeated, and expounded so exactly and consistently the dogmatic truths and moral precepts of a highly spiritual religion without divine assistance—without having been radically transformed into a higher order of men.

Another, and to some minds a more conclusive, argument than any, is that drawn from the existence of an overruling Providence. The authentic life of Jesus Christ and the summary of His religious system are part of His mission. Either God did not send Him, or God will make sure that He shall be faithfully made known to succeeding generations. If the teaching of this foremost of God's messengers is not accurately given in the Gospels, where is it given? The mere suspicion of falsehood in the narrative would nullify the supremacy of Christ. Is it credible that faithless followers should be permitted by Providence to substitute their impostures for the

true teaching of the Being whom the mass of mankind joyfully recognize, and cannot help but accept, as the highest representative of the Deity?—or that dreamers should substitute their ravings for His doctrines? The Incarnation is a bitter mockery to humanity if Jesus Christ be not wholly His veritable self, living and speaking in these holy books and in His Church. If the Church of Christ and His holy Gospels can be deceivers of men, then Christ in ascending to heaven left us worse than orphans. “And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever.” This Spirit of truth “will teach you all things, and bring all things to your mind, whatsoever I shall have said to you” (John xiv. 16, 26). And this interposition of the Divine Spirit the Apostles felt and affirmed as a transforming power sustaining them from the day of Pentecost (I. Peter i. 12); “as it is now revealed to His holy Apostles and prophets in the Spirit” (Eph. iii. 5). If God thus safeguarded the spoken word which flowed in a living stream throughout the world, much rather the written word, which must remain during the lapse of ages in the custody of His Church.

THE CHURCH AND THE GOSPELS.

Let us say a word about the relation of the Church to the Gospels, which is that of a most intimate and inseparable union. Although the New Testament is not to the Church of Christ what the Old Testament was to the Jewish Church—for that was a religion of a book—yet the Holy Spirit gave us a priceless boon in the written word of



THE KEEPER OF THE TORAH, OR
BOOK OF THE LAW.

the New Dispensation. Of course we know that the Redeemer of men and the Founder of the Church did not write any portion of the Scriptures; He did not command them to be written; of all the Apostles only six wrote anything now extant; some of the most important parts of the New Testament were written by men who were not Apostles—St. Luke was not even a disciple; the Apostles did not jointly and officially approve of it or any part of it, except in a vague mention of St. Paul's Epistles by St. Peter; the Gospels and other parts of the New Testament were produced at divers times and for separate purposes; none of them explicitly lays claim to inspiration; nor does any part claim to be conterminous with the oral Gospel which was the first in use. Of course, again, we know that the Church preceded the written Gospel; the religion of Christ was fully organized without any written code; the Christian Brotherhood antedates the Christian Scriptures; preaching went before writing—preaching and organization. Christianity, unlike Judaism, is not essentially a religion of a book; it is essentially a Brotherhood, a Church. To the Church the Scriptures belong as common property, not to individual members as private property. Hers it was to know their inspiration infallibly, hers always infallibly to explain their meaning, to superintend their distribution and perpetuation. The history of the New Testament in its origin, arrangement of its parts, and the belief of Christians in its inspiration, shows the need of the Church to establish the written truth of God among men.

All this being true, we also know the inestimable uses of the New Testament to the Church in her mission to sanctify men's souls. This is beauti-

fully described by St. Francis de Sales by the following illustration. He compares God to a painter, the Church to His brush, the Scriptures and divine tradition is the color, and the soul of man is God's canvas. He saturates His Church with revealed truth as a painter fills his brush with paint, and, just as the artist by his brush transfers his own mental picture to his canvas, so God teaches, guides, influences, sanctifies men by the wisdom and ordinances and graces of His Divine Son by means of His Church.

It is from the Gospels, witnesses so true and so sacred, that we are to construct the Life of Jesus, and almost exclusively from them; not only because little of importance can be learned from pagan and Jewish sources, but also because the testimony of the Evangelists is incomparably the best that could be desired. The narrative, though plainly incomplete in many details—professedly so—yet, by patient comparison of dates and places as given in the various accounts, is readily fitted into a complete history. At any rate, the effect on our souls does not depend on such questions as whether Jesus was here or there at this or that particular day; we have a knowledge of all His glorious doctrine and all His wonderful deeds in fairly consecutive order.

The Life of Christ falls naturally into three divisions. The first is the preparatory and mostly Hidden Life of our Saviour, from the visits of the Angel to Zachary and to Mary until the proclamation of the Messiah by John the Baptist. It occupies thirty years, and includes the two marvellous messages from Heaven, the Birth of the Baptist and of Jesus, the visit of the Wise Men from the East, the Presenta-

tion in the Temple, the Flight into Egypt and the massacre of the Innocents, and the losing and finding of the Child Jesus by His parents.

The second part is the Public Life of Jesus, the teaching of His doctrine and the organizing of His Church. In Galilee, in Judea, even in Samaria, we shall follow Him preaching the kingdom of God and working miracles, all appropriate to the good and evil tendencies which He brought to light among the people, as a physician develops the symptoms and discovers the health reserves of his suffering patient, prescribing His remedies of divine truth, and choosing for the perpetuation of His healing His staff of spiritual physicians—founding His Church in the persons of His Apostles and disciples. At well-chosen times, Jesus will boldly advance His cause from Galilee and the other outlying provinces into Judea itself, and make Jerusalem the centre of His activity, and, alas! the field of battle. Three times He appears in the Holy City. Once suddenly, at the feast of Tabernacles, when He proclaims solemnly His divine mission, quickly eludes the snares of His enemies and escapes out of the city. Again, at the feast of the Dedication of the Temple, when He publicly and more boldly reaffirms His office of Messiah. And again, at the last Passover of His life, when He enters in triumph amid the plaudits of the people, and ends all by permitting His enemies to put Him to death. But each of these manifestations in the city is preceded by journeys into the neighboring districts of Judea, across the Jordan, and into Samaria, spent in mingled retirement for the sake of prayer and in teaching the people. So, therefore, when the hour of His death sounded, Jesus had been seen and heard throughout all Israel.

The third part of the Life narrates the end of Jesus Christ. The Divine Victim, delivering Himself into the power of His enemies, is immolated for the salvation of the world: His enemies have gained the victory. But Jesus raises Himself from death to life, completes the teaching and organizing of His Church, and ascends on high to take possession of His glory. The Descent of the Holy Spirit upon the Apostles and their establishment of their Master's religion is the sequel.





BOOK I.

The Hidden Life of Jesus.

1871

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THE HIDDEN LIFE OF JESUS.

CHAPTER I.

THE MIRACULOUS CONCEPTION OF JOHN THE BAPTIST

Luke i. 5-56.



JT. JOHN THE BAPTIST was the saint with whom it pleased God to close the older dispensation and its long line of heroes—a saint whose virtues should be a worthy type of the ancient glories of Israel. His origin was from the purest sources of Hebrew holiness, the venerable couple Zachary and Elizabeth, and was intimately joined to the conception and birth of the Messiah, of whom he was appointed to be the precursor.

“There was in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame.” They were lonely in their old age, for the Lord had afflicted Elizabeth with sterility, among the Jews a mark of God’s disfavor. “And they had no son, for that Elizabeth was barren, and they both were well advanced in years.”

Zachary was a devout servant of the divine altar, far removed from the worldliness of some of his brother

priests and the petty externalism of others. He and his wife (who was a cousin of Mary of Nazareth) bore patiently the weary years of their childlessness. They had prayed earnestly for a son, and when God had allowed the time of child-bearing to pass away, they were submissive to His will. Their prayers and their patience were destined to be miraculously rewarded.

It was to Zachary that it pleased God to send the earliest announcement that the world's redemption was at hand. In the performance of his priestly duty in the Temple he had entered the Holy of Holies to offer incense. This was a function which he must celebrate entirely alone and in the seclusion of Israel's most awful sanctuary, the multitude being prostrate in prayer without.

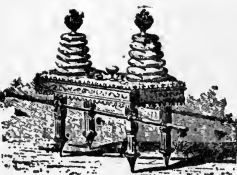


TABLE OF SHOW-BREAD.

We may well suppose that God opened this true priest's heart to the entire race of mankind in preparation for his marvellous vision, but especially that his holy soul, forgetting personal unworthiness, expanded and embraced in its offering to God His own chosen race, upon whom Zachary well knew all other races depended for their redemption. As the fragrant incense ascended it bore his heartfelt petitions upward to the throne of grace.

As Zachary stood in the holy place, at his right hand was the table bearing the loaves of proposition, and the seven-branched candlestick at his left; immediately in front was the altar of incense, shining with purest gold, its door covered with a purple veil. Suddenly a flashing light dazzled and almost blinded him,—at the right side of the altar, just beside the bread of proposition, stood an angel of the Lord. Zachary's humility overwhelms him: is this a visitation for his sins?



INCENSE-ALTARS.

"He was troubled and fear fell upon him." The angel speaks and fear gives place to a thrill of ecstasy: "Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son." As the angel goes on with the amazing message the aged priest's bosom swells with joy—a man-child sent from God! to be named John, Jehochanan—meaning the favor of Jehovah! More, oh! wonderfully more: he is to be a prophet, another Elias, a leader of Israel, "to prepare unto the Lord a perfect people."

But the suddenness of the revelation, the great angel, the amazing promise—it was all too much for even Zachary's faith to accept without a momentary reaction. "Whereby shall I know this?" he tremblingly asked, "for I am an old man, and my wife is advanced in years." The angel simply insisted, "I am Gabriel who stand before God, and am sent to speak to thee." He deigned to give no further explanation, but struck Zachary dumb for his hesitation in receiving his message. It is noticeable that when Abraham under similar circumstances begged an explanation from God, he was given it and not punished for asking. Plainly, God is now going to do wonders superior to those of the olden time, and He will demand a more implicit faith.

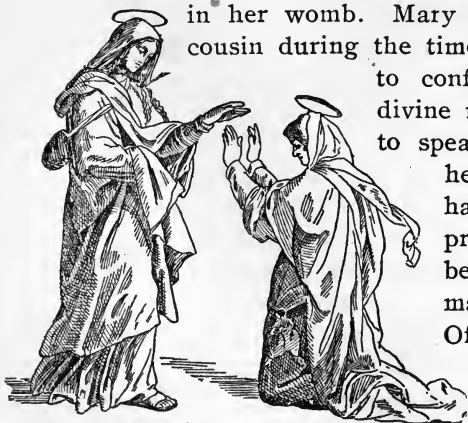
"And the people were waiting for Zachary; and they wondered that he tarried so long in the

THE VISION OF ZACHARY.

And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord: and all the multitude of the people was staying without at the hour of incense. And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the Angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time.

Temple." When he came forth they perceived by his altered appearance that some marvel had happened to him. "And when he came out he could not speak to them, and they understood that he had seen a vision in the Temple." His voice was gone, but he managed to inform his priestly brethren, and through them the people, that he had been granted a vision from heaven. His return home to Elizabeth was a more joyous announcement of the great event. "And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days Elizabeth his wife conceived; and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men." But Zachary's punishment of dumbness (and, it is plain, of deafness also) lasted during his wife's pregnancy.

Six months of Elizabeth's time had elapsed when she was visited by Mary of Nazareth, bearing Jesus in her womb. Mary came to wait upon her aged cousin during the time of her confinement, and also to confide to her the secret of her divine maternity. But as Mary began to speak, Elizabeth's child leaped in her womb for joy: the Messiah had made Himself known to His precursor; at a later day it would be John's high prerogative to make Jesus known to all Israel. Of what happened at this visit of Mary to the aged couple we will in due time tell more in detail. Suffice it to say now, that Mary found in



"And whence is this to me, that the mother of my Lord should visit me" (Luke i. 43).

Elizabeth the sacred confidant she sought, and that she ministered lovingly to her during her child labor and at the birth of John.

CHAPTER II.

THE BIRTH AND CIRCUMCISION OF JOHN.—THE CANTICLE OF ZACHARY.

Luke i. 57-80.

How happily passed the last period of Elizabeth's pregnancy in such company, in the exchange of such tidings from above! When her son was born this gladness was spread among all their friends and neighbors. "Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolks heard that the Lord had shewed His great mercy towards her, and they congratulated with her."

As in the case of other great heroes of God's people, the Holy Ghost would be the precursor's god-father and would choose his name. "And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by this name." Not for earthly kinship was John named, but for the entire race of mankind, God's entire family. The writing down of the heaven-given name was the talisman that loosened Zachary's tongue. "And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God."

Immediately John took his place as a child of religious hope among the people. "And fear came upon all their neighbors: and all these words were divulged over all the mountainous country of Judea. And all they who had heard them laid them up in their hearts, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him."

THE SONG OF ZACHARY.

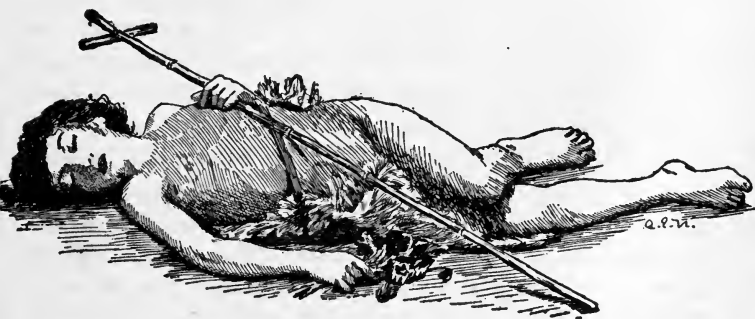
And Zachary his father was filled with the Holy Ghost: and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people: and hath raised up a horn of salvation to us, in the house of David his servant: As he spoke by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: To show mercy to our fathers; and to remember his holy covenant. The oath which he swore to Abraham our father, that he would grant to us: That being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him all our days. And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his way: To give knowledge of salvation to his people, unto the remission of their sins, through the bowels of the mercy of our God: in which the Orient from on high hath visited us: To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Our farewell glimpse of the beautiful old couple of elect souls is Zachary, all transfigured with divine inspiration, holding his sanctified child in his arms and singing the *Benedictus*, Mary and the other friends of the family grouped about him. The theme of this divine poem is God's constant friendship for His people, not forgetting the nations "that sit in darkness and the shadow of death."

This hymn of praise and prophecy has ever since resounded in Holy Church. It is the refrain of every day's divine chant in all our cloisters, and its tones of confidence in God are among the last echoes of the Church's prayer at the Chris-

tian's burial. It is an outburst of true Jewish enthusiasm, nourished by the hopes and promises of the Messiah; but it is also a song of great-hearted love towards all mankind, of promise for every child of man languishing in the shadow of sin and delusion. It ends with the manner of the new gift's distribution, which is not by the sword but by the "beautiful feet" of those who shall publish the Glad Tidings in the ways of peace.

St. Luke now leaves John, to find him again thirty years later. "And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel." Always in solitude have men of the nobler kind found the fire which could best temper their souls; solitude is the school of the higher order of minds. The ideal leader of men is formed by God in the desert, where the invisible world finds an accompaniment in visible nature solemn enough for its sacred lessons. To the wilderness, therefore, John was called, as had been called before him all the Hebrew prophets, whose glorious procession he was destined to close.



CHAPTER III.

THE DIVINE ORIGIN OF JESUS CHRIST.

John i. 1-14.

As Jesus is both God and man, we trace His origin, under the guidance of the Evangelists, to God the Father in the heaven of heavens for His divine nature; and as son of Mary, we follow his genealogy back through King David to Abraham and Adam: Son of God and Son of Man. Sts. Matthew and Luke guide us in investigating the human sonship; St. John was chosen by the Holy Spirit to establish in a special manner the divine Sonship.

The teaching of Christ's divinity is not, however, the office of St. John exclusively, for the other Evangelists are one with him in this. But they were not so specially chosen to elucidate the supreme dogma as he who was by excellence the beloved disciple. They wrote, as we have seen, very many years before he did and during a period when the main purpose of the Church was the conversion of the Jews, fiercely suspicious of what might be hurtful to monotheism. Yet with the Synoptics Jesus is God: *Emmanuel*, which is God with us; *Son of God* without restriction of meaning, and in a manner essentially above the usual meaning of the term as applied to holy men. They aimed at forcing the Jews to bring out the divinity of Christ for themselves, using such terms, and especially applying the prophecies about the Messiah in such a sense, as to suggest the divinity to a thinking mind. Meantime the oral Gospel was everywhere among the converts; the living word of every teacher continually pressed home this great truth with full explanations. When John wrote, the time was ripe

for all, even foes of the Church, to know her fundamental doctrine in its integrity, as, indeed, all who had been baptized had known and believed it already. And we shall do well ever to bear in mind the union of the divine and human natures in the one divine person of Jesus. This, firmly grasped, will clear up many difficulties in the amazing life we are to study, and will guide us securely into the secret of when to strive to imitate Jesus and when simply to adore Him.

The Greek term Logos, "the Word," is what served St. John in telling the Jews of the Dispersion about our Saviour's divine nature, for it was an expression used in their Greek version of the Scripture (Prov. viii.) It meant to them the uncreated wisdom of the Deity. In the beginning God was the Uncreated Wisdom—before all time, and therefore eternal. But this God, God the Word, was also with God. Now, to be with God is to be distinct from God; therefore God is both God the Word and God the Father. Yet is there in these two persons but one God-head, for St. John not only says "the Word was with God" but also

"THE WORD WAS GOD."

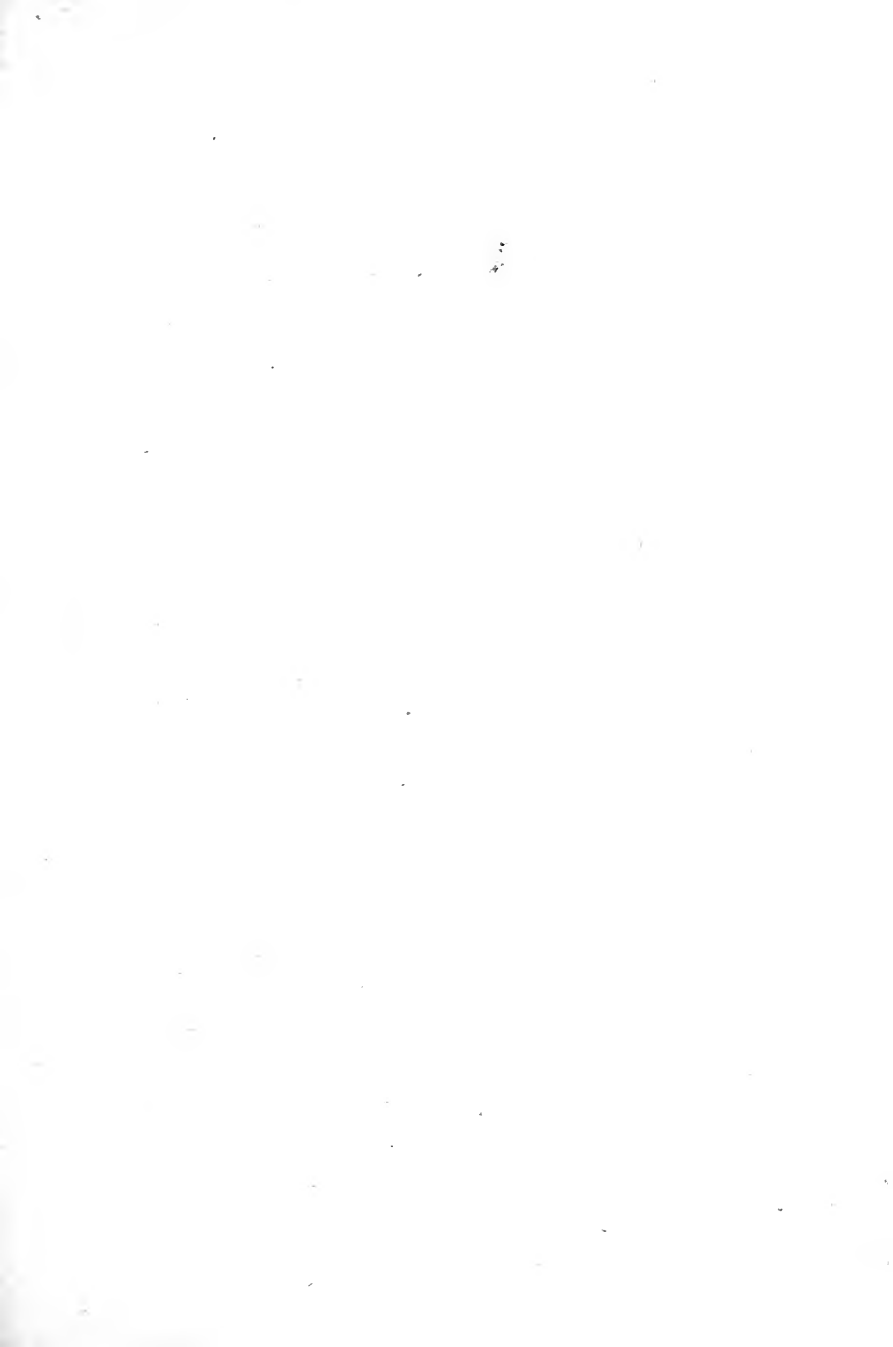
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life; and the life was the light of men: and the light shineth in darkness; and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him; and the world knew him not. He came unto his own; and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name: Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

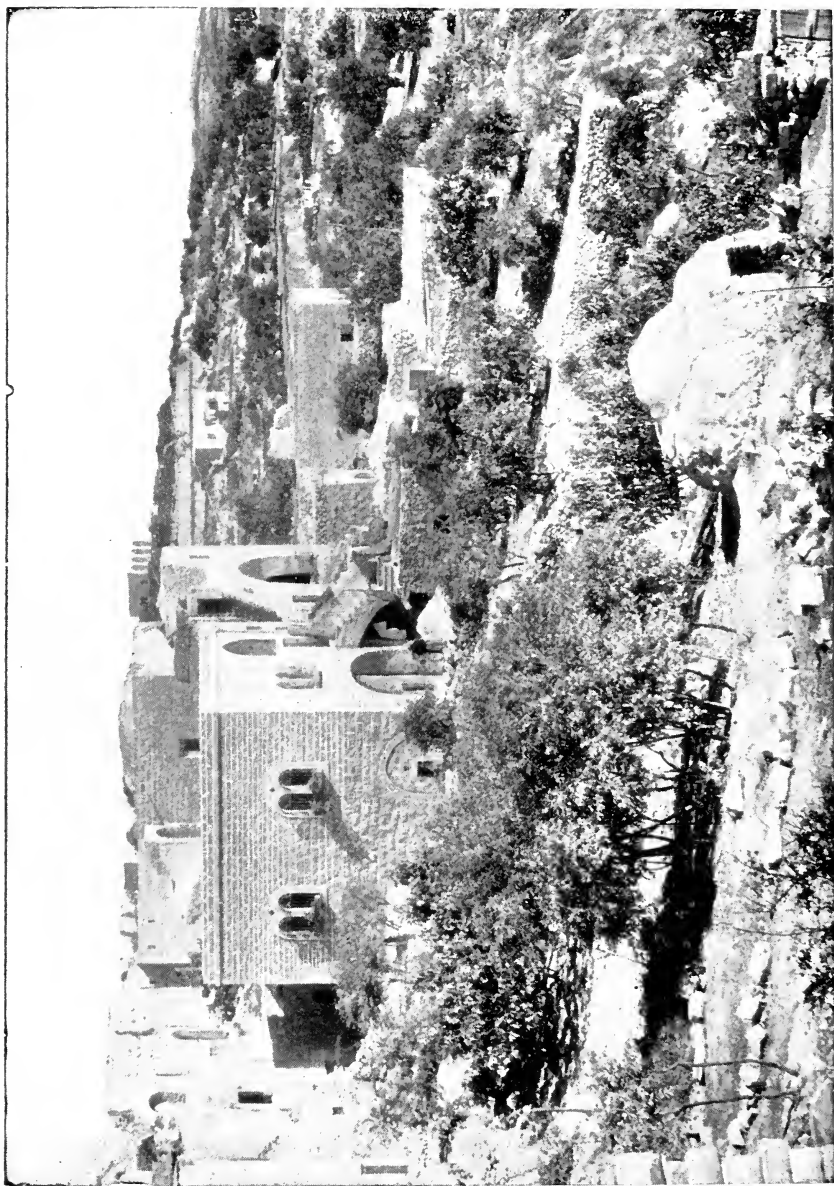
"the Word was God." The Word or Son, though a Divine Person, distinct from the Father, is none the less in essence one with Him, a different person of the one same being, consubstantial—that is to say, of one substance—with the Father. Of this uncreated and eternal Son of God does St. John say, "The Word was made Flesh."

We shall often find in the Gospels the doctrine of the Third Person of the Godhead, the Holy Ghost,—the Uncreated and Eternal Love of God, as the Son is the Uncreated and Eternal Wisdom. Thus we have the revelation of the fundamental Christian doctrine of the Trinity, one God in three divine persons, the Father, the Son, and the Holy Ghost.

The Word is light and life. "In Him was life, and the life was the light of men," "enlightening every man that cometh into this world." If any man is not enlightened, he is like a blind man at midday; if he cannot see, the fault is not in the sunshine but in his darkened eyes. That all men might see and follow the light, "the Word was made flesh." They then saw His glory, "the glory of the only begotten of the Father," the glory of grace from God, and of truth overflowing from God into men's souls.

The Evangelist St. John was himself of those who with their own eyes saw the divine and eternal Word in the flesh as a man sees his own brother. He it is who so faithfully narrates the union of each soul with God through Christ—the birth of the soul of man into the new life of light and virtue, elevating it into a condition altogether above human knowledge and human goodness, being a condition natural not to men but to God, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." As this partaking of God is our divine genealogy by adoption, so it is that of Christ by nature. He is essentially God and the Son of God, not created but born of the Father before all ages: God of God, Light of Light, true God of true God. His divine origin is the starting point of St. John in his wonderful narrative.





"THE CITY OF DAVID, WHICH IS CALLED BETHLEHEM."

CHAPTER IV.

THE DESCENT OF JESUS ACCORDING TO THE FLESH.

*Matt. i. 1-17; Luke iii. 23-38.*THE GENEALOGY ACCORDING TO
ST. MATTHEW.

The book of the generation of JESUS CHRIST, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST. So all the generations from Abraham to David are fourteen generations. And from David to the transmigration of Babylon are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

THE GENEALOGY ACCORDING TO
ST. LUKE.

JESUS being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoah, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henoah, who was of Seth, who was of Adam, who was of God.

Both St. Matthew and St. Luke trace our Saviour's lineage through His foster-father St. Joseph, because he and Mary were both of the family of David, and because it was customary to record the family pedigree by the male members.

These two tables, though both were probably taken from official records, appear different from each other. In one Joseph is named son of Heli, and in the other son of Jacob. An explanation commonly offered is that Heli and Jacob were brothers, and that Joseph was son of Jacob, who died and left Joseph to be adopted by Heli: thus Joseph was son of Jacob by nature and of Heli by adoption.

Other differences in these lists of progenitors are accounted for by omissions of various names by the Evangelists, for it was customary among the Jews to give the titles of father and son to any persons in direct descent, even though several generations removed from each other; as, for example, the Messiah was always named Son of David.

At all events, Mary has for Jesus the office of both human father and mother, and in tracing her descent (which is also that of Joseph) every requirement of genealogy is fulfilled. Hence St. Matthew, in distinctly stating her marital relation to Joseph, couples her name with his in the table of descent: "And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ."

It may be surmised that St. Matthew, anxious to preserve the legal conditions, had obtained his record from the survivors of Joseph's family; and that St. Luke obtained his from Mary herself, as the first chapters of his narrative show an intimate communion with her. Also we notice that his Gospel, pretty certainly that spoken of by St. Paul as "my Gospel,"

like the writings of that Apostle himself, traces the descent of the Saviour not only back to Abraham, the father of the faithful, but to God the Father of all mankind. Jesus is not only the son of Abraham and a Jew; He is the son of Adam and a brother of all men. His redemption is as universal as His family.

Jesus was, however, a perfect type of the Hebrew people. The renowned race of Israel made Jesus of Nazareth its heir. The fulness of David's mighty courage was His; Abraham's peaceful contemplation of God and faith in the promises were His; every noble human quality of kindness or loyalty or bravery or patience inherent in the Jewish nature flowed down into the heart of Jesus. In the supernatural order, all the predestination of God for this favored people was concentrated upon Jesus, together with the completeness of all possible spiritual endowments of faith and hope and love. The glorious memories of the heroic past shall be radiant upon the brow of the Hebrew Messias. Lowly as may seem His lot, the Man Christ shall outshine all His ancestors in majesty, a majesty only the more inspiring because it adorns the gracious quality of universal love, which is the paramount prerogative of His royalty.



CHAPTER V.

MARY OF NAZARETH AND JOSEPH HER ESPOUSED
HUSBAND.

Matt. i. 16-18; Luke i. 27.

W

HEN the first man, the Old Adam, was created, it was by infinite power breathing spirit life into dead clay. "He breathed into his face the breath of life, and man became a living soul." When it pleased the Blessed Trinity to renew the race of man through the Word made flesh, the New Adam was not brought into existence by a new act of creation; but God breathes the breath of life into the heart of Mary of Nazareth, unites the divine life to her pure blood, and thus forms Jesus Christ for the renewal of the fallen race. The New Adam is conceived and born of the old race, but generated by an exclusive act of infinite power and love without the co-operation of human paternity.

But God's loving condescension went even further than taking the same human nature that Adam had tainted by sin; Jesus is not merely Adam's descendant, and that of saintly men and chaste women, with the greatest of saints for His mother; but His blood is also that of apostate and idolatrous kings and shameless harlots. By His Mother, however, that blood was passed to Him as if through a divine alembic, and cleansed till it was the immaculate blood of a perfect humanity—worthy, if such a thing were possible, to be the humanity which should be associated with the divinity. This is the full meaning of the words of Isaias: "A virgin shall conceive and shall bring forth a Son, and His name shall be called Emmanuel, God with us."



Mary, Miriam, a virgin of the royal line of David, dwelt at Nazareth in Galilee. Of her birth and childhood the inspired history tells us nothing. A very venerable tradition affirms that her father's name was Heli-Joachim, and her mother's name Anna. She had an elder sister, named like herself Mary, wife of Cleophas, whose sons James and Jude afterwards became disciples of our Saviour. The fact that Zachary's wife Elizabeth was Mary's cousin, shows that she was not only of the race of David and tribe of Juda, but also had priestly blood in her veins.

The very first mention of our Virgin of Nazareth tells us that she was espoused to Joseph, like herself an obscure member of the family of David. As to Joseph, what greater praise could be given to mortal man: he was made worthy by God's appointment to be the beloved spouse of Mary of Nazareth. Both being descendants of King David, they were legally relatives. Perhaps Mary was required by the law of Moses to marry a kinsman on account of being sole heir to a little family property. Whatever this supposition may be worth, it is certain that Joseph was gifted by Heaven with the qualities which were best fitted to make him the virginal spouse of the very queen of all womanly perfection.

That Joseph was an old man, or even middle-aged, when he married Mary, there is no evidence whatever. God would not leave this sacred union open to ridicule, and people laugh at the marriage of an



"A Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary" (Luke i. 27).

old man and a young girl. It cannot be doubted that, if the divine purposes were to be attained, Mary's husband should be, and should plainly appear to be, something like her equal in natural qualities. His office was to give her happy companionship, lovingly to support her by his labor, to shield her from the breath of calumny; and all of this could be best secured only by a husband in the bloom of manhood. Inasmuch as it was by divine appointment that Joseph was Mary's spouse, that holy relationship would be to him the source of many graces. Among these, virginal chastity would be granted in perfection. How holy Joseph must have been—that one man of all the world whom Mary was to affectionately speak of as “my husband”; of whom she should speak to her divine child as “Thy father.” Was there ever a saint whose love was so deep and so pure? What dignity but Mary's own ever surpassed that of Joseph, since to him was referred by men the origin of the humanity of Jesus—“as He was thought, the son of Joseph.”

This marriage was an ideal one. We cannot for a moment doubt that Joseph in choosing Mary, and she in accepting him, following as they did a secret vocation of the most heavenly kind, were granted a perfect mutual affection. How deep the loyalty of such hearts, how perfect their devotion to each other. And how angelic a nature was Joseph's, to be a sharer in every joy and sorrow of the Mother of the Word Incarnate.

We are not left in ignorance as to the process of the espousals of Joseph and Mary, for we know that they must have followed the Hebrew custom. Joseph sought the hand of Mary first personally, and then by presents to those who stood to her in the place of parents; upon acceptance of his proposal, he

took an oath of fidelity. Then a considerable period elapsed, during which this predestined pair seldom saw each other, though the law looked upon their union as settled, the parties in such cases often being spoken of as husband and wife.

CHAPTER VI.

THE SON OF GOD BECOMES MAN.

Matt. i. 18; Luke i. 26-38; John i. 14.

It was during this interval that God chose the virgin spouse of Joseph for her unspeakable privilege of Mother of the Eternal Word. Living at Nazareth, either in her deceased parents' home, or with her sister, the wife of Cleophas, Mary passed her time as a perfect Jewish maiden. She was by no means a recluse, and as a daughter of the common people she sanctified the simple domestic cares and daily round of household duties. Content with these for her external occupation, her soul was absorbed in meditation of things divine. Apart from her espoused husband, she seldom thought of men and their aims and ambitions, content with praying that God's will might be done in all things, rapt in the divine love and submissive to the order of life and the humble destiny which seemed all that was allotted to her—a state of soul which is the basis of even the loftiest virtues of the saints. In her interior life she conversed with God and His holy angels in the most intimate communion; her outward life was diligent attention to duty and loving converse with her kinsfolk and neighbors. How many happy hours did not Mary pass in reading the Scriptures—rejoicing in the living faith of her forefathers, the longings

of the entire race for the Messias, the glorious deeds of the mighty warriors; the sweet and meek piety of the holy women of Israel!—little dreaming that the torrent of peaceful bliss which poured into her soul was the very essence of all those virtues of the ancient days. She could not know that the supernatural favors she experienced, the ecstasies, the inner voices of God and of His holy servants, the radiant light that illumined the sacred page,—that all these, usual and almost commonplace to her, were the very perfection of God's gifts, and that they were granted to her that she might be made the most perfect soul that ever lived, because she was to be the Mother of the Incarnate God.*

And now the fulness of time has come; the world is to be redeemed. The same heavenly ambassador who had appeared to the priest Zachary in the Holy of Holies is now sent to the humble maiden in her chamber—engaged perhaps in prayer, or just as likely with her needle or her spindle. In any case, God's messenger found her full of divine love and saluted

* This blending of all divine gifts in Mary's soul includes her exemption from Adam's sin. The Angel Gabriel, as we shall see, will hail her as "full of grace," a title whose primary meaning is the dogma of the Immaculate Conception. Says St. Francis de Sales: "God first of all destined for His most holy Mother a favor worthy the love of a Son who, being all wise, all mighty, all good, wished to prepare a mother to His liking; and therefore He willed His redemption to be applied to her after the manner of a preserving remedy, that the sin which was spreading from generation to generation should not reach her. She then was so excellently redeemed, that though, when the time came, the torrent of original iniquity rushed to pour its unhappy waves over her conception, with as much impetuosity as it had done on that of the other daughters of Adam; yet when it reached there it passed not beyond, but stopped, as did anciently the Jordan in the time of Josue, and for the same respect: for this river held its stream in reverence for the passage of the Ark of the Covenant; and original sin drew back its waters, revering and dreading the presence of the true Tabernacle of the eternal covenant." (*The Love of God*, Book II. chap. vi).

her, accordingly as "full of grace." What amazement filled the humble soul of Mary! She was frightened at the angel's apparition, and distressed at his praise. What kind of visitor is this, and what kind of salutation? What does it all mean? The angel is a mighty being, but he is a gentle spirit too, and he reassures the maiden, calls her familiarly by her name, and proceeds at once to the purpose of his embassy: "Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus"; and this was followed by the full statement of the Advent of the Messiah. It is indeed the Messiah! Mary hears that she is to become the mother of this great personage, the Son of God and the Saviour of men!

It is the Messiah! What an amazing event! What thoughts of love, joy, terror, thanksgiving, possessed the soul of Mary at these words—that her womb should be the chosen feeding-bed for the root of Jesse, from which should spring up the tree of life, the Saviour of the world, *the Son of God!* How many holy mothers in Israel had dreamed of this honor—and it had come to her, to Mary of Nazareth. Son of God! Mother of the Son of God! But of all her questionings, the one which first found utterance was her candid longing to save her cherished state of virginity, a state of life to which God had plainly led her from her

"THE WORD WAS MADE FLESH."

And in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever: And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the Angel departed from her.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US.



"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee" (Luke i. 35).

childhood's days. "Then said Mary unto the angel: How shall this be, since I know not man?" Even her espoused husband Joseph, it had been agreed between them, should be to her but a reflex of her own virginity, all carnal union, by divine inspiration, totally renounced. Then the angel calmed her shrinking susceptibilities, and revealed to her pure soul the mystery of her chaste motherhood: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy [One] that shall be born of thee shall be called the Son of God."

Here, then, God works by His Holy Spirit. It was He who had spoken by the prophets in foretelling this wondrous event, and who in primordial creation was breathed in fruitful power over the deep. The Spirit Creator penetrates

Mary with the Deity, and generates the new creation in her chaste womb, arousing it into divine life and fecundating it with divine fruitfulness. The first Adam, St. Luke tells us (iii. 38), "was of God." But he was of God's power and love alone, and could sin and did sin against his Maker. The new Adam shall be of God's very nature; and shall show forth the soul and body of man under the personal dominion of God, sinless and incapable of sin, yet truly man. It is this amazing mystery that was first revealed to Mary and that she instantly believed on the word of the divine ambassador, demanding no sign, for she was under a spell of faith far passing the need of signs. But the angel gave her a sign, and one closely joined with the conception of the Saviour. "And behold, thy cousin Elizabeth, she hath also conceived a son

in her old age: and this is the sixth month with her who was called barren." The angel might well add, that "with God nothing shall be impossible," for he was witness no less than messenger of God's most stupendous work—the union in the bosom of Mary of the divine and human natures in one divine person.

And now Mary's mind was clear. God had sought her out—a marvellous mystery, but evidently a fact,—His purpose with her is the Messiah. To yield to God's will instantly and instinctively is Mary's whole life. But there were some pangs of agony in her soul as she yielded: she not only loved God, she loved Joseph, she loved her kindred; and can she become a mother without explaining her divine espousals with the Holy Spirit to her earthly spouse and to her relatives and friends? But how can she explain her pregnancy to Joseph? Will he believe this unheard-of tale upon her word only? The bare thought of being suspected of unfaithfulness to Joseph—cursed, stoned to death as an unclean woman! This was an awful dread; and it was not the only terror that crept into her soul, for we may not doubt that God, whose ambassador had treated with Mary as if she were queen of earth, and of earth that had been made equal to heaven, gave her at the same time a vision of Calvary and of her motherhood of sorrows. But she was well chosen for her office of Mother of the Redeemer, capable of casting her lot wholly with the divine will for man's salvation, glad of the pain no less than of the joy. "And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word. And the Word was made flesh, and dwelt among us. And the angel departed from her." She does not meddle with times and moments, and she does not search into other

secrets. She leaves all to God by total abandonment to the divine will. She neither hurries on nor lags behind.

And thus the Word was made flesh, and thus He began to dwell among us; it was the reception of the divine goodness by the highest faith, love, and obedience on the part of men, represented by Mary of Nazareth.

CHAPTER VII.

MARY'S VISIT TO ELIZABETH.—THE MAGNIFICAT.

Luke i. 39-56.

HAD all this taken place after Mary's marriage to Joseph she would, perhaps, have been able to overcome her lowliness so far as to pour out to him her inmost thoughts; for a soul burdened with so great a mystery must needs have a familiar confidant. But the angel's news about Elizabeth pointed out Mary's confidant—a woman, and one, like herself, in pregnancy, and, yet more, as in her own case, pregnant by a miracle of God's power and love. Such a one can

understand Mary, and so to Elizabeth Mary hastens. The distance between Nazareth and the home of Zachary measures nearly ninety miles, forming a journey over hills and through valleys of at least four days, bringing the Mother of Jesus well south of Jerusalem to the priestly city of Hebron.

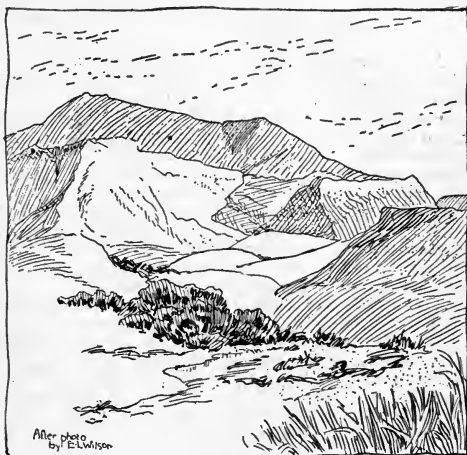
It was not hard for Mary to find proper escort for her visit, as caravans were always going towards Jerusalem and the south. But we

THE MEETING OF MARY AND ELIZABETH.

And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda: And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed; because those things shall be accomplished that were spoken to thee by the Lord.

do not know who journeyed with her ; we know that when she entered that family she was overflowing with divine grace, whose glory, as she saluted Elizabeth, shone forth with light divine. Mary was to the aged woman what the vision of the angel had been to her husband in the Holy of Holies. Since her miraculous conception of the forerunner of God's anointed Elizabeth had known that He must soon appear, but she had not the faintest notion where or

how. The sight of Mary revealed it all, for the Christ-bearer was beaming in every loving feature of Mary's face, and quivered in the tones of her voice as she saluted her kinswoman. The dignity of Mary as the Mother of God made man, the promises of the angel to her, and the relation of the two babes to each other, all was revealed. And not only to herself was this light given and this heavenly secret unfolded, but also to her unborn son. As Elizabeth was the first woman to acclaim the Saviour and His mother with the voice of divine worship, so was the son in her womb the first man to proclaim Him now, though yet unborn, and again upon the banks of the Jordan amid the eloquent tones of his penance-preaching. Just as sleeping nature awakes and smiles and worships at the first rays of the morning sun, so did John awake into reason and joy and adoration at the coming of the Mother of His Lord. "For behold," cried Elizabeth, "as soon



After photo
by E. L. Wilson

HILL COUNTRY OF JUDEA.

THE SONG OF MARY.

And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me, and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath showed might in his arm; he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things: and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy. As he spoke to our fathers, to Abraham and to his seed for ever. And Mary abode with her about three months: and she returned to her own house.

as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy."

How very great was Mary's own joy to receive the first congratulations upon her divine maternity from both the Precursor and his mother! She sang her jubilation in her beautiful canticle, the *Magnificat*. It is little to say that the Magnificat is revealed, for Mary was ever in touch with God since she began to think and live and speak absorbed in the divinity of her Son. However deep is

Mary's happiness as a woman, its utterance is that of a queen, the spouse of the Holy Ghost. In the Magnificat we hear a voice whose tones are like the music of heaven. Mary with one concentrated aspiration of her soul both praises God and thanks Him as if she stood proxy for the whole human race. Her soul and spirit, her consciousness of the divine immanence and her abounding love overflow, calm and majestic, in a celestial hymn of thanks and adoration. The more ecstatically does she thank God for His Son, because she can represent the masses of the people; she, a lowly maiden, humble member of an unknown household, affianced bride of a country carpenter, has been selected before the queens of the world to fill its highest dignity. "For behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me: and holy is His name. And His mercy is on them that fear Him from generation to generation." Although she knows that she is but the material from which has been fashioned

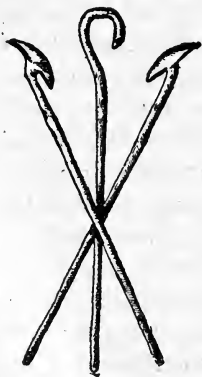
the masterpiece of the Divine Artist, she is also conscious of her liberty and of the force of divine grace within her. Her future and universal glory is clear before her prophetic gaze. Again, as a child of Israel, she glories in the triumph of God's people; she loves her nation, she is glad of its coming glory: "He hath put down the mighty from their seat, and exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away."

The haughty Pharisees are rejected, Cæsar and Herod are rejected. Men and women who are thought nothing of have been chosen as the first to see the realization of the divine promises. The Song of Mary and that of Zachary, the triumphant acclaim of Elizabeth, ring out with the dominant note of the Gospel: He that is nothing with himself and with men shall become everything with God. Before God will impart Himself and His love to us, we must show Him utter self-abasement. Haughty power is done; the dominion of tyranny over men's souls is ended, however it may continue to torture their bodies. The infinite God lavishes His love upon the lowly, and that love is strongest in the yielding virtues of humility and kindness and poverty and forgiveness. These are the qualities which from henceforth shall be set by God as the test of the true Israelite.

The Magnificat opens the windows of this chosen spirit, and allows us our only full view of that throne-room of our King. How tender the love, how unaffected the humility of Mary! How spontaneously Hebrew is her poem, clothed in the lofty strains of the ancient songs of God's people!—often and lovingly recited by this meditative soul. How resistless the flow of that divine melody which swelled the pure bosom of Mary, and overflows upon our hearts in the Mag-

nificat! She does not speak, she cannot speak; she sings. And the genius of the Hebrew tongue, like that of the race itself, easily passed from words spoken to poems chanted, when the soul winged its upward flight in prayer. In view of all this must we not wonder that Mary should have been classed by many dissident Christians as an ordinary woman, a mere necessary and vulgar-minded intermediary in God's work of redemption?

Mary sojourned in the house of Zachary till the birth and circumcision of John. She there enjoyed the sweetest comfort of communion with perfect servants of God, as well as the joy of ministering to her aged cousin during the pains of labor and childbed. And after the Precursor had been born and the festivities of such occasions celebrated, Mary returned to Nazareth, to await God's will in the completion of her own motherhood and the birth of her Son. But the critical question of how Joseph was to learn all that had happened was still unanswered.



CHAPTER VIII.

THE MARRIAGE OF MARY AND JOSEPH.

Matt. i. 18-25; Luke i. 27.

Upon the return of Mary to Nazareth, Joseph perceived her condition to be that of pregnancy. He had known neither the visit

of the angel nor the revelations at the home of Zachary. Having been ignorant of all, he was now thrown into a state of misery beyond words to describe. Nor did Mary relieve him—perhaps she was hindered from doing so by a supernatural admonition, perhaps by her own shrinking humility and timidity to disclose so unheard-of a marvel. Joseph's soul was a prey to indescribable agony. He dared not doubt the chastity of his affianced spouse, to whom God had led him by a love so pure as to be an inspiration from heaven; yet the terrible reality was before his eyes. He was horrified at the undeniable physical certainty of Mary's pregnancy, and yet his soul was powerless to believe her guilty of the awful crime which this indicated. He dared not even ask her to explain—her calm glances pierced him like fiery arrows of reproach—and yet there she was, a pregnant woman. In this state of mind he could not complete the espousals and take her to his home; he was just as unable to denounce her to the magistrates. He determined to adopt a middle course. He would

privately give her a release from their engagement, assigning no cause, and leave to Providence the clearing up of this excruciating mystery. St. Matthew briefly describes the hard trial of Joseph and its issue: "Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately." He could not commit to human authority the decision of a case which he himself—of all men the most vitally concerned—could only refer as a deep mystery to the judgment of God.

As to Mary, this was the first of the many sorrows which her high dignity compelled her to bear. Throughout her whole life the joys of motherhood and its pangs were seldom separated. If Joseph should repudiate her, she, conscious of absolute purity, would become an outcast among her sex, and her infant, the Son of the Most High, would be brought into the world under the deadly stigma of bastardy. Should she disclose her secret, she did not know if Joseph would believe her. And was it not Heaven's secret? Who knows but that her lips were sealed by the same power which had made her virgin womb fruitful. But what an agony that enforced silence must have been to her, and how heroic Mary's confidence in God to have been able to maintain it!

Yet it is not too much to say that the heart of Joseph was tried more painfully than Mary's, for the mystery was all revealed to her and was all hidden from him. To him the woe was overwhelming. God, therefore, chose to set forth His will not to Mary but to Joseph, and that by means of a vision. One

night when he had fallen asleep, wearied with grief and doubt, the angel of the Lord was sent to him and spoke to him as in a dream.

The angel came to him and saluted him with the great title of Son of David, called Mary his wife, and said, "that which is conceived in her is of the Holy Ghost." The mystery is thus given to him to understand, and that by a special ambassador from heaven. Nor is this all. His own fatherly jurisdiction over Mary's Son is distinctly announced: "Thou shalt call His name Jesus. For He shall save His people from their sins." How happy life seemed when Joseph awoke and realized what had happened to him! What a relief! What a heavenly consolation! How

sincere is his outpouring of thanksgiving! How dear is Mary to God, must not Joseph have exclaimed, since He sends an angel to me to restore her to her original place in my affections! How good is God to me to not only clear away the fogs that obscured my love for my promised wife, but to make me the husband of the spouse of the Holy Ghost!

All is now clear before the manly heart of the young carpenter of Nazareth. He is to be the husband of Mary in the legal sense as well as in that of true marital love, though not in the carnal sense; his office being to solace Mary with a perfect love; to protect her good name and the legitimacy of Jesus; to reverence her as the temple of the Most High; to guard and support her Son as if He were his own: and all this is made known to him as God's will by the message

ST. JOSEPH'S VISION.

But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us*. And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born son: and he called his name Jesus.

of an angel. Gladly does he accept this double mission of marital love and angelic chastity. "And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born Son."

The attempt of anti-Christian writers to make out that these last words indicate that Mary afterwards bore other children, which children were Joseph's, is futile. The term "first-born son" was that applied to him "who first opened the womb," for such a one was by the law to be dedicated to God; and even if he remained the only son, he was still named the first-born. St. Jerome in noticing this rule also shows that the expression "he knew her not until she brought forth her first-born son," is a mode of speaking peculiar to the Hebrew language. "Noe sent forth a raven, which did not return till the waters were dried up on the earth"; that is, did not return at all (Gen. viii. 6, 7). And in Isaias God says: "I am till you grow old" (xlv. 4). And in I. Machabees: "They went up to Mount Sion with joy, and offered holocausts, because not one of them was slain till they had returned in peace"—that is, not slain at all. And other passages bear out the immemorial and universal Catholic belief that Mary was always a virgin.

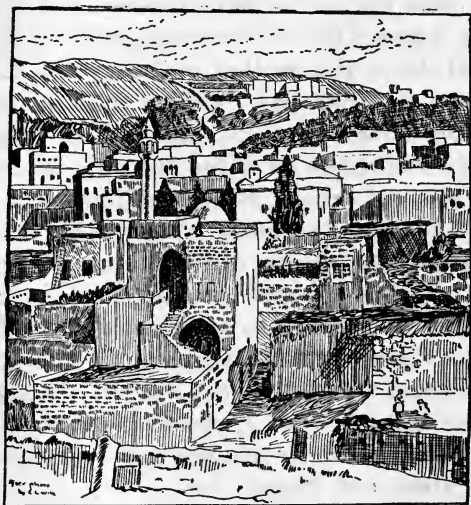
The difficulty which arises from the naming of "James, and Joseph, and Simon, and Jude," as being the "brothers of the Lord" (Matt. xiii. 55), is easily explained. They were sons of Mary's sister, the wife of Cleophas, otherwise Alpheus. Now, it was the Jewish custom to name first cousins brothers, especially where one of them was an only son; and thus these sons of Mary's sister were styled brothers

of Jesus, who was Mary's only son. A very conclusive proof of this is drawn from comparing passages in St. Paul and St. Mark. The James here in question was certainly James the Lesser—that is to say, the younger of the two Apostles of that name, for St. Paul means him when in Galatians (i. 19) he says he saw James, the Lord's brother, in Jerusalem, for he could not in that passage have meant James the Greater, or elder, because James the Greater was undoubtedly the son of Zebedee and not related to our Lord at all. Well, then, it being established that the James who was the Lord's "brother" was James the Lesser, we are made certain by St. Mark (xv. 40) that he was the son of Mary the wife of Cleophas: "Among whom [the holy women] was Mary Magdalene, and Mary the mother of James the Less, and of Joseph, and Salome." Simon also is named as one of the Lord's brothers, and of him Hegesippus, who wrote in the middle of the second century, affirms that he was the second Bishop of Jerusalem, and he calls him the Lord's cousin. If any other evidence were wanting to secure demonstration, it would be the act of Jesus Himself on the cross in confiding His mother to John as to an adopted son. If James or Jude or Simon were Mary's own children, this could not have been. If Mary had actual sons besides Jesus and these were His own apostles, Jesus would not have confided her to an adopted son and thus bitterly affronted them and injured her.

It was not fitting that such a son as Jesus should be compelled to share His mother's love with others. He absorbed the entire motherhood of Mary.

The union of Joseph and Mary in uncarnal wedlock is the beginning of that marvel of our concupiscent manhood, the celibate priesthood of the Church

of Christ. Love for Jesus and for His living tabernacle, His mother, was to Joseph the passion of passions. As he served Jesus and loved Mary in severe chastity, so do the members of the priesthood serve the ever-present Christ and His living tabernacle, which is His Church, in a spirit of joyful self-immolation, being so fascinated with this holy love that they forget the natural claims of flesh and blood. Understand the virginal spouseship of Nazareth, and you have the key to clerical celibacy.



NAZARETH FROM THE CAMPANILE OF THE
CHURCH OF THE ANNUNCIATION.



PLACE OF THE NATIVITY.

CHAPTER IX.

JESUS IS BORN AT BETHLEHEM.

Matt. i. 25; Luke ii. 1-20.

THE time for the birth of Jesus is approaching, and the happy union of souls between Mary and Joseph is followed by the necessary practical arrangements for that great event.

God's providence now intervened; instead of bringing forth her child at Nazareth, it was the divine will that Mary should do so at Bethlehem. One reason for this was to fulfil the ancient prophecy which named that city as the birth-place of the Messias. Another was that Mary might be saved from suspicion; for although a child conceived during the time of espousals was not illegitimate according to the Jewish law, yet it would have been a deep humiliation if Jesus had been born before the lapse of nine months of completed wedlock. In Bethlehem they were total strangers and there was no one there to calculate dates. Therefore did God at this time bring about the taking of the census of Palestine by the Roman authorities, which brought the Holy Family with the other members of David's house to his little city, situated a long journey southward from Nazareth.

The Emperor Augustus had at this time decreed

the taking of a universal census and the systematic taxation of his empire, one measure being necessary to make the other a success. The moment was favorable. For the first time in ages the city of Rome enjoyed peace throughout its entire dominion, and the temple of Janus, the Roman war-god, was shut. Augustus had touched the highest point of his glory and might well begin to perfect the organization of his vast empire. The boundaries of the various provinces had already been fixed and published pursuant to a decree of Julius Cæsar made forty-four years previously. This census, therefore, would complete the systematic knowledge of the empire and its inhabitants, and facilitate the levying of taxes. Tacitus and other Roman chroniclers tell us of what must have been the written summary of this enrollment, a document made in the handwriting of the emperor, and after his death read to the Roman Senate. That Palestine was included in it there can be no manner of doubt. Tertullian, who wrote in the second Christian century, appeals to public documents of his day as evidence of the census in that country; and his testimony is backed by that of competent pagan witnesses who wrote not long after the date of our Saviour's birth as assigned by St. Luke.

In thus choosing his city of lineage for his legal domicile rather than his place of birth or residence, Joseph availed himself of his privilege as an Israelite. The entire civil structure of the Jewish nationality was based upon the distinction of tribes and families. And Mary had her place in this choice, for, being as is more than likely without brothers, she ranked in public registers equally with male heirs in other families. Furthermore, it is historically certain that the Roman tax fell upon women no less than men—another reason



TOWER OF DAVID.

for Mary's enrollment. But the supreme reason is, that God would show by this providential journey to Bethlehem and the birth of the Messiah there the descent of Jesus from King David.

What was the precise date of this enrollment, and therefore of our Saviour's birth? St. Luke says that "this enrollment was first made by Cyrinus, the governor of Syria." Does he mean Quirinus? There was such a man then in office in Palestine, only he was not governor but questor, or tax superintendent, of Syria. Many think St. Luke does mean this official, for as the census was taken with a view to taxation, Quirinus, who was high in the favor of Augustus, would naturally be given charge of it.

The distance to Bethlehem from Nazareth is about eighty miles—a long and painful road for a woman near her confinement. But in the East travelling is not hurried and the virtue of hospitality is religiously practised in favor of travellers. Nor can we believe that the mother of Jesus suffered from the usual infirmities of pregnancy, for her maternity was every way miraculous. And what would not her soul, ever in contact with the soul of Jesus in her bosom, be willing to suffer, and how easily would it not master the bodily weakness of her condition? Nor can we imagine a more perfect solace for every ill than the company of her husband. Filled with thoughts of the divine plan about her Infant and conversing happily with Joseph, Mary journeyed courageously forward to the spot named by the prophets of God as the place of birth of her Son, the Saviour of the world. As they neared and entered the land of Juda she was refreshed with the memorials of Rachel, of Boöz, of Ruth, of David, which were everywhere to be met with. They all spoke to her soul in sa'utation, in

encouragement, in joyful recognition of her Son. And that Son was not dumb to His mother's loving spirit, engaging her with divine words in heavenly intercourse. Every step she took the Maiden-Mother knew was a step towards the redemption of mankind.

On arriving at Bethlehem the Holy Family found the little city swarming with people, like themselves, come to the place of enrollment. The first arrivals

THE BIRTH OF JESUS.

And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David; to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country, shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

overflowed the inns and every other lodging that was available. After anxious inquiry, Joseph and Mary must be content with an inn stable, a miserable lodging at best, and how much worse for a woman like Mary, about to become a mother. Such structures are seen in the East to-day, and they were the same in our Saviour's time.

The shelter of the Holy Family was within a rude wall enclosing a space in which the horses or camels or asses of the travellers were usually kept. One side of this poor abode was the wall itself, against which a shed was built, a rough stable, without windows, the door opening on the stable yard. The humbler sort of travellers often made this a lodging for both themselves and their beasts, especially in bad weather, forming a primitive company, and for the human mem-

bers not a very agreeable one. If the yard were backed by a rocky hill, the little stables were caves

dug out of the hill-side. In one of these, or some such humble shelter of men and beasts, Jesus was born.

Here it was that Mary became a mother, first looked upon the face of her Babe, offered Him up to His Heavenly Father, pressed Him to her heart, gave Him to Joseph to embrace, suckled Him most lovingly, "wrapped Him up in swaddling clothes, and laid Him in a manger": then they both knelt down and adored Him. It was a very humble cradle for the Son of God; but this monarch of the world will yet choose to reign from a throne so painful as the cross.

In the minds of all the multitude of descendants of David in Bethlehem that night there were two great monarchs, the mighty Cæsar Augustus and the terrible King Herod, the usurper and oppressor of the Jewish people. One of Herod's castles was not far off, and perhaps he was there at that very hour, feasting and carousing amidst his courtiers, whilst the King of kings is cradled in a manger. Bethlehem obeys Cæsar Augustus and trembles at the very name of Herod, and has neither room nor bed, nor happy welcome, for the gentle queen who is come to bring forth her Royal Son. Yet in His birth-chamber, Bethlehem's humblest lodging, He begins His reign over men's souls, a kingdom all ruled by love, ending in a conquest perfect in its mastery and joyful in its obedience.

Whilst the earth was silent and without welcome for the new-born King, the heavens were moved in their glorious mansions. If every door in the City of David was shut against Jesus, the gates of the Celestial City were opened wide and the sweet voices of angels bade Him welcome.

One mile east of Bethlehem are the ruins of a church built by the Empress St. Helen, mother of





“Behold I bring you good tidings
of great joy” (Luke ii. 9).

Constantine the Great, to mark the spot where the shepherds, in their rude tower watching over their flocks, heard the angels sing the first *Gloria in Excelsis*. “Behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the In-

fant wrapped in swaddling clothes, and laid in a manger.” And then the angels chanted over the Child’s cradle the hymn of reconciliation between earth and heaven. “And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest, and on earth peace to men of good will.” The shepherds were ravished with joy at this celestial praise of the Messias, which has given the note to the adoration of men ever since, is caught up again by the angels and passed from one order of the celestial spirits to another, and ringing back to earth once more, is repeated in glad-some tones throughout the whole earth. Thus the loving, thankful, adoring praise of Jesus, begun in the stable by Mary and Joseph and echoed in the heavens by the angelic choir, goes on everywhere and for ever.

Upright souls follow the guidance of God naturally and without hesitation. The angels are gone; the ecstatic song is done. But “the shepherds said one to another, Let us go over to Bethlehem, and let us see this thing that is come to pass, which the Lord

hath showed to us. And they came with haste, and they found Mary and Joseph, and the infant lying in a manger." It was not hard to find the Babe, for what other child was born in a stable and laid in a manger that night in Bethlehem? How deep the amazement, the joy, the adoration of the shepherds, as they found the new-born Messias in His humble cradle! There they saw Him; and as Mary lifted Him up for their caresses, they beheld that sweetest of all pictures in religion or art or poetry, The Mother and Child. They paid Him reverence as He sat enthroned in Mary's arms, with Joseph standing by, perhaps also a few friends, humble men and women with whom our holy couple had made acquaintance on their journey. All the angels' words were now clear to the shepherds. "And seeing, they understood of the word that had been spoken to them concerning the Child; and all that heard wondered, and at those things that were told them by the shepherds"; for these eagerly related their midnight vision, and the song of the angels in the heavens. "Mary," meantime, "kept all these words and pondered them in her heart." What a book of divine wisdom was that heart of Mary, containing now the first pages of the New Law of Love, and afterwards all the pages of God's Book of Wisdom! As for the shepherds, they returned to their hill-side pastures, "glorifying and praising God for all things they had heard and seen, as it was told to them."

Christian tradition insists that the birth of Jesus gave no pain to His mother;



"There were in the same count shepherds watching, and keeping the night-watches over their flock (Luke ii. 8).



A SHEPHERD OF JUDEA.

and this is borne out by St. Luke's saying that Mary herself was able to fold His little garment about Him—to "wrap Him up in swaddling clothes." No other hands were worthy to first touch and care for her Son than hers who had been made worthy to bear Him.

The birth of Jesus was in the winter season, about the Jewish month Tebeth; but the exact day it seems impossible to fix, or even the exact year. That it was about the Roman year 750 is certain. The many learned writers who have studied the question have by no means settled it: the year is uncertain, but is fixed within one or two of that above given, and the day near the end of December. Meantime the Christian people keep the traditional Christmas of their forefathers.

CHAPTER X.

THE CHILD JESUS IS CIRCUMCISED.

Luke ii. 21.

It was God's will that the first drops of blood shed for our redemption should be an offering of obedience to the law of Moses. Let the old law go out with all honor; let it enroll in letters of royal blood the name of the New Man, the new-born Messias. "And after eight days were accomplished that the Child should be circumcised, His name was called JESUS, which was called by the angel before He was conceived in the womb."

John the Baptist's circumcision receives from St. Luke an extended notice, not only because John was

the Precursor of the Messiah, and that his circumcision gave occasion to Zachary's Benedictus, but also and especially because John was essentially and entirely a subject of the Old Law, of which circumcision was the symbol. The Evangelist gives but a brief mention to the circumcision of Jesus, because in His case the King pays no tribute. He is superior to the law of Moses, which He came to supersede; He is its institutor and the High-Priest of all its rites. Yet out of complaisance to it Jesus was circumcised.

Circumcision was not performed in the Temple or synagogue, but in the private household of the family, so that our infant Saviour was cut and bled into the Hebrew religion in the humble abode to which the Holy Family had removed from the stable; for it is very probable that they had so removed, because when the Magi came they found the Child in a house. To administer circumcision was the prerogative of the father or mother of the child, not a sacerdotal office; no doubt it was Joseph who drew from the veins of the Divine Infant the first offerings of redeeming love,—that atoning blood whose very fever heat was love of mankind. The words accompanying the act were: "Blessed be Jehovah the Saviour. He hath sanctified His well beloved from the womb of his mother and hath written His law in our flesh. He hath signed His son with the sign of His covenant, that He may impart to him the blessings of Abraham our father." And the assistants answered in the words of the Psalmist: "Blessed be he whom Thou hast chosen for Thy child."

The name Jesus had already been given by the Heavenly Father in the angelic messages to both Mary and Joseph. This name is Josue in Hebrew, and was famed as the title of the son of Nun, the mighty war,



BETHLEHEM FROM THE CHURCH OF THE NATIVITY.

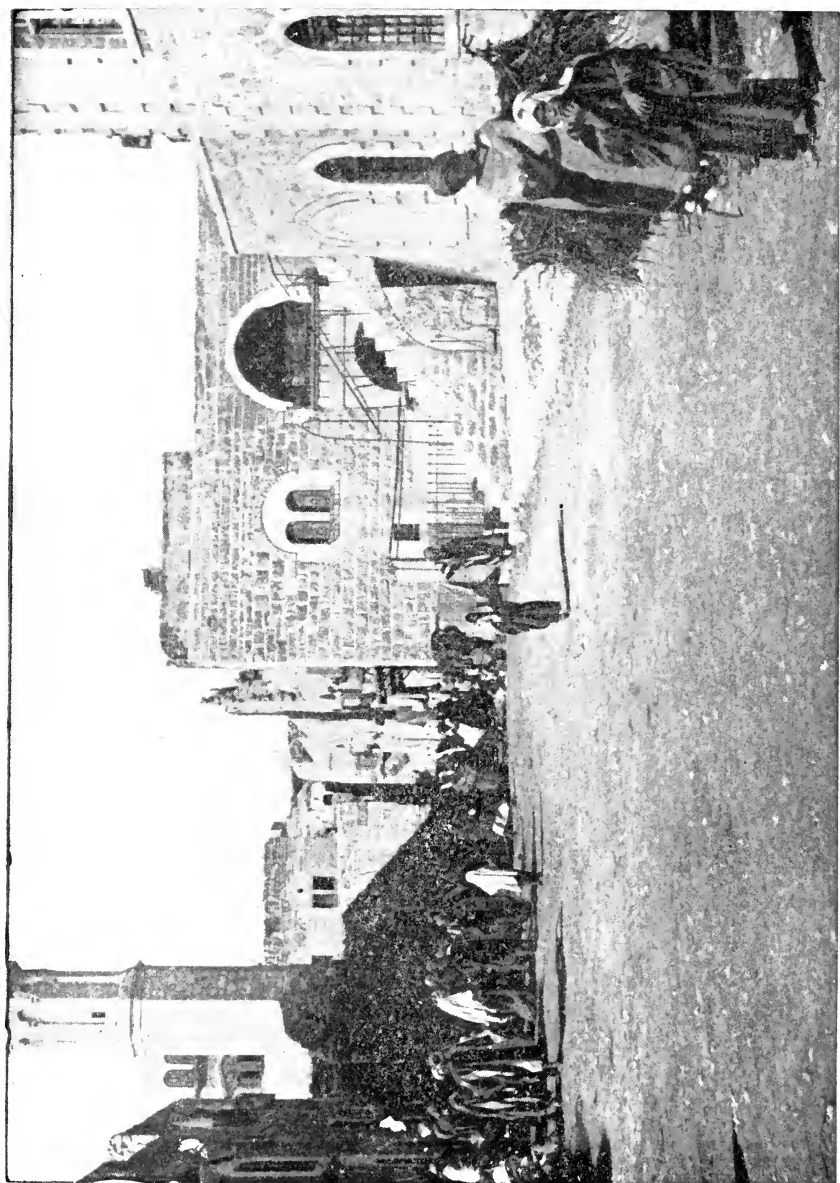
rrior whom Moses made general-in-chief of the Lord's people, and who led them over the Jordan into the promised land, a large part of which was subdued and occupied by them under his mighty leadership. Josue means Saviour, and its Greek form is Jesus.

God the Father having bestowed the name Jesus, Joseph, whom Heaven had appointed to act as the Child's earthly father, carried out the divine purpose,

and solemnly repeated the angel's words: "Thou shalt call His name Jesus, for He shall save His people from their sins." The sacred records join another name to that of Jesus: the word *Messias*, in Greek, *Christ*, or the anointed; the anointed Saviour of mankind is thus the Lord's full name. Jesus of Nazareth, Son of Mary, is the human being who is anointed with the divine nature and made a divine person; also: Jesus of Nazareth is the chosen King, as His father David was, and is anointed in token of His divine kingship; and again: the word *Messias*, so significant to the Jews, concentrated the meaning of all the prophets of old when telling of Israel's redeemer.

Jesus Christ is and always was the only and full name of our Saviour. Ever since the primitive Church began to use it, it is the sweetest name and the mightiest

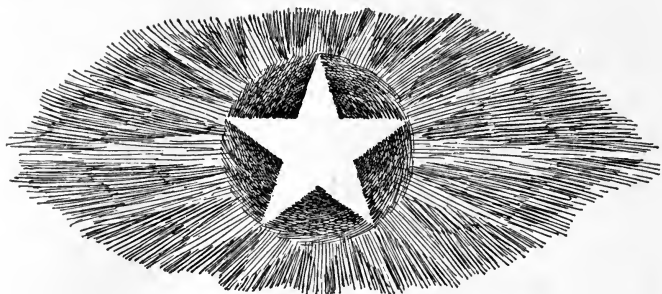




THE MARKET-PLACE IN MODERN DEIHLEHEM.

name ever spoken. Under heaven there is no other name given by which men may be saved. God's authorized Saviour is the meaning of the name, prophetic as Joseph pronounced it, in actual fulfilment as we know it, and to a degree beyond power of words to estimate. Ever since that solemn investment of the Divine Infant with His name and title, the lips of men and women and children have spoken the name of Jesus Christ in joy and sorrow, in faith and hope and love and penitence, in face of torments and in disdain of allurements, in the quiet of contemplation and in the whirlwind of temptation. The name Jesus Christ has been the watchword of all that was best in humanity, most virtuous, greatest, and most heroic. More and more that name prevails for all that is good and wise, and for the salvation of the human race. Thus was Jesus circumcised, and thus was the original purpose of that holy rite finally fulfilled, for Abraham and his race were marked with it as a token that the Messiah was to come.

It was a popular Jewish belief that at every circumcision Elias the prophet was invisibly present among the ten regular witnesses, a reminder of the fiercest and most aggressive loyalty of the Hebrew to Jehovah. If this was true, Elias must have embraced the Infant Messiah with loving reverence, and proclaimed that the outward mark of circumcision was now to be supplanted by the inner character of divine sonship stamped upon the soul, no longer the scar in the flesh marking the true child of Abraham, but the soul's faith in Jesus Christ elevating man to sonship with God.



CHAPTER XI.

THE ADORATION OF THE MAGI.

Matt. ii. 1-12.

After Mary and Joseph, the first to be called to the adoration of the New-Born were the simple children of nature: God has always preferred the men who plough the fields and watch the flocks and ply the tools of our common lot of labor; the class to which Jesus and Mary and Joseph belonged. After them, the best fitted for supernatural faith are upright men of science. Hence, the shepherds were succeeded by the Wise Men of the East in paying homage to Jesus.

Their country was Chaldea. In that country in former ages the people of God had lived in captivity, and their Scriptures must have been known to many of the more learned Chaldeans. Perhaps the Magi had received the holy books of the Hebrews as heirlooms from their fathers, and in them had learned the promise of a Redeemer. But it is well known that Zoroaster, their great philosopher, plainly taught that God would some day send a mighty teacher to mankind, who would conquer evil and establish good in the world. There was ample material in all this for the

investigations of scientific inquirers after truth, a class whose love of research is proverbial. But these men were not only enlightened men of science, they were also earnest and religious spirits, sharing in some way or other, we may well suppose, the Messianic hopes of Israel.

God had sent angels to announce the Glad Tidings to the shepherds, a direct mode of communication fitted to simple minds and requiring no discourse of reasoning to understand. He acted otherwise with the scholars of the Orient. They were used to observing the heavens for the truths of science, a high vocation, and one which God would honor in an especial manner. They sought for natural truth among the heavenly bodies; God spoke to them among the stars, and it was the language of supernatural hope.

There is no valid evidence that the Magi were kings. They were rulers in the realm of intellect and priests of the temple of natural science. They came from the East—Chaldea—whence God had originally called Abraham. These souls were the elect among the Gentiles, representatives of one of the nobler castes of human kind. The brilliant orb in the midnight sky turned their steps towards Jerusalem, the one point, as the Magi well knew, in the geography of the earth that centred universal expectation; and now, in the ever open book of the sky, they had a chart to guide their journeying thither. Great modern astronomers have endeavored, with some show of success, to prove that the "star" was but an extraordinary



"There came wise men from the East to Jerusalem" (Matt. ii. 1).

natural phenomenon which God used for His purpose. But the only entirely satisfactory explanation is that it was wholly miraculous; this alone explains why the Magi, astronomers by profession, were irresistibly moved to follow it. This shining meteor of the heavens beckoned them on like the pillar of fire leading the Israelites across the desert. They remembered the prophecy of Balaam (Numbers xxiv. 17): "A star shall rise out of Jacob, and a sceptre shall spring up from Israel."

That star was indicative of the Teacher they sought after, and its apparition led them ever onward with steady light. They were not victims of the preposterous delusions of astrology, but reasonable men of learning, assimilating their natural knowledge to the supremacy of supernatural revelation. Scarcely any passage of Holy Writ is so sublime as the brief and simple narrative of their arrival at Jerusalem: "Now, when Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews, for we have seen His star in the East, and are come to adore Him."

They had doubtless expected to find the city of Jerusalem in an ecstasy of joy, and they hoped to pay their court to the royal heir amid the pomp of civil and religious rejoicing. "Where is He that is born King of the Jews?" they in-

"WE HAVE SEEN HIS STAR IN THE EAST."

When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the Scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him. And when they had heard the king, they went their way: and behold, the star, which they had seen in the East, went before them, until it came and stood over where the child was. And, seeing the star, they rejoiced with exceeding joy. And going into the house, they found the child with Mary his mother: and falling down, they adored him: and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

stantly inquired on reaching Jerusalem—as if to shame the indifference of the unworthy subjects of so great a monarch. They found no special religious excitement in the city over the cradle of the new-born King, whom even the heathen nations were seeking that they might pay Him tribute. Their inquiry grew quickly into a general questioning, and reached the ears of the aged tyrant Herod. This monster had killed his own children on suspicion of their purpose to supplant him; what must have been his feelings when he learned of this heaven-guided embassy? Who is the new claimant? Where is he? The cunning old man dissembled his terror, and tried to use the faith of the Magi as a cloak to his fell designs. “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Juda. For so it is written by the prophet.” This answer of the Sanhedrin deepened the misgivings of the tyrant and darkened his evil mind yet more against the New-Born. He called the Wise Men to a private interview and questioned them about the star. His directions to them, however honest the sound of the words, were given in bitter and scoffing irony. He said, “Go, and inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him.” That is to say, “I intend to kill Him; and I will kill you too if you are simple enough to return to me.”

All this profoundly discouraged the Magi, and severely tried their faith. They were strangers; they had travelled from a great distance; they had overcome many obstacles in order to pay homage to the new-born King of the Jews. And the Jews them-



COIN OF HEROD THE GREAT.

selves were indifferent, and they more than suspected that their king was incredulous and scornful. Might not they themselves be victims of an illusion? they must have thought. If the Jewish king and his priests had no living faith in their own prophets, how could they, Gentiles as they were, trust the mystery of the star? But they did trust it. At the end of the perplexities of that sad day, the Magi, not waiting till the following morning, set out in the deepening twilight for Bethlehem. Sorrowfully they gazed into the darkening sky, when suddenly the miraculous star shone out before them, as if it were the great lantern of an angel beckoning them to continue their journey under his guidance. It led them on "till it came and stood over where the Child was." It led them on through the gaps of the mountains of Judea, and at last rested upon the house to which, after leaving the stable, the Holy Family had removed. "And going into the house, they found the Child with Mary His mother: and falling down, they adored Him. And opening their treasures, they offered to Him gifts, gold, frankincense, and myrrh."

This triple offering meant more than mere reverence or loyalty. It was eminently a religious oblation, both real and symbolical. Perhaps they did not at first know the divine nature of the Child-God; but, at least vaguely, they understood that here the Deity was nearest humanity. Gold, therefore, to God's royal dignity; myrrh to His beloved but mortal human frame; and incense to the Deity's proper self, whose tender and powerful influence seemed to beam into their very souls from the lovely Babe enthroned in Mary's arms. Her words dispelled every doubt, she answered every question. Before these devout ambassadors of the Gentile world had taken their



"And opening their treasures, they offered him gifts" (Matt. ii. 11).

departure from Bethlehem, all that Mary, all that Joseph knew, had been told them—a unique favor, due to souls so upright; to servitors of heavenly wisdom so entirely loyal.

But what about the injunction of Herod to return to him with news of the infant King? As they thought of it they must have contrasted the Holy Family at Bethlehem, radiant with every beauty of innocence and love and wisdom, with the gloomy palace of Herod, full of scoffing unbelief, jealousy, suspicion, deceit, cruelty. Their distrust of Herod was miraculously confirmed: "And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country."

Thus the wall of separation between Jew and Gentile was thrown down at the very birth of the Messias. The Wise Men could, and doubtless did, publish to the pagan nations a universal religion as now beginning, and promise that not by blood or race or will of men, but by the love of the great Father of all should men be saved.

Christian tradition is not agreed as to the number of these first Gentile converts, and the earliest Christian art in the catacombs represents them indifferently as two, three, or four. But the common belief has always been that there were but three. Venerable Bede witnesses one tradition of their names and per-



sonal traits, as well as the order of their offerings. The first was Melchior, a venerable man with long beard and hair, who offered to the Lord a gift of gold, as a subject doing homage to his king; the second was a youth, ruddy and beardless, named Gaspar, who offered the gift of incense, as a creature adoring his God; the third was in middle life, and was named Balthassar, swarthy and bearded, whose gift, that of a fellow-man to the head of the race of mortal men, was the embalming spice of myrrh. They thus represented the three stages of human life, and the three great divisions of the human family, Asiatic, European, and African.

CHAPTER XII.

THE CHILD JESUS IS PRESENTED IN THE TEMPLE
SIMÉON, AND ANNA THE PROPHETESS.

Luke ii. 22-38.



FAR inferior in its ideals and standards to Christian marriage was wedlock among the Jews, although a holy state. Therefore God annexed to every fruit of the Israelite womb a vivid reminder of human concupis-
cence; this was the law of Purification. Upon the birth of a son the mother was tainted with legal uncleanness for an entire week. She could only leave her dwelling at the end of forty days, when she was required to present herself in the Temple to be made clean by the official prayer of the priesthood. If her son was her first-born, he was solemnly presented unto the special service of Jehovah, from which he was ransomed by the offering of a yearling lamb.

Now, Mary was exempt from the law of Purification. Legally she was not unclean, for she had conceived her Son by a miracle of God. And Jesus was not legally subject to the law of Presentation, for He was Jehovah's only-begotten Son and Himself the great High-Priest. But the holy virtue of humility was to be preferred before personal rights; the divine plan must yet be kept secret, and the rules of the Mosaic law were to be treated with reverence. And so Mary, under Joseph's escort, went to Jerusalem and stood at the door of the Temple when her forty days were accomplished, as if she too were unclean. One of the priests sprinkled her with the sacrificial blood and declared her puri-



"A Pair of Turtle Doves" (Luke ii. 24).



fied. Then she ransomed her Son; and as she was too poor to offer the yearling lamb, she presented the legal substitute, a present of two turtle doves. Little did the priest who officiated dream that the infant Son of Mary would offer Himself to God not far from that spot for the ransom of the entire human race in a divinely whole burnt sacrifice. Little could he suppose that here was at once the true priest and true victim, who was to take the place of the symbolical priesthood and the prophetic victims, of both of which He was the perfect realization.

“But Mary kept all these words, pondering them in her heart” (Luke ii. 19).

As far as concerned the Presentation of Je-

sus, His acceptance by the priest and the payment of His ransom by His parents, the conformity to outward observance concealed the true dignity of the group of Galileans: the degenerate priesthood was not worthy to know Jesus and Mary and Joseph. But there were others present who were worthy: two souls who were deeply religious, full of heavenly light, and whom God appointed His ambassadors—succeeding the shepherds and the Magi—to welcome the Messias to His house and to His mission, representatives of the ardent faith of ancient days and of true Judaism. Simeon, just and holy and expectant of the consolation of Israel,



DOVES OF THE
ORIENT.

full of the Holy Ghost, while awaiting death in his advanced age, had been told in a vision that before his end he should see the anointed of the Lord. This patriarch of the later era of God's people had been coming to the Temple for many years, hoping to behold the freedom of Israel from sin and slavery, just as a weary exile goes to the shore and scans the horizon for the long expected ship.

But the years passed on, and there was no news of the Messias till the coming of the Wise Men, whose inquiries aroused his hopes. But they, alas! had not returned from their search. At last, this true son of Abraham, whose faith was the principle of his life, was to be rewarded. Under the spell of the Spirit of God he enters the Temple. A first-born son has just been offered; he beholds Him with sudden emotions of tenderness. He looks upon the mother, and he asks a few hurried questions—Bethlehem, the Magi, the Star! He begs the privilege of taking the Child in his arms, and as the sweet face leans upon his bosom and the tender eyes of the Infant gaze upon him, the Spirit whispers in his heart, It is the Messias! “And he blessed God and said, Now thou dost dismiss thy servant, O Lord, according to Thy word, in peace. Be-

THE PRESENTATION.

And after the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the CHRIST of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child JESUS, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of thy people Israel. And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this *child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

cause my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles, and the glory of Thy people Israel."

The man of faith is thus elevated to be a prophet of God, sings in holy melody the inspiration of his soul, gazes into the future and beholds the narrow race of Israel broadened into the great family of humanity, enlightened by the Christ of God, saved by the Holy One of the prophets : Oh, now let me lie down in joy and die ; I have seen and embraced the Saviour of the whole world ! The patriarchs of old, King David, the prophets—how solemnly their stirring tones are echoed and prolonged upon the voice of Simeon !

Who was this grand old Israelite ? There were men of much distinction bearing his name in Jerusalem about this epoch, and ingenious efforts have been made to identify him with one or other of them. But in vain ; the curious may study these pious attempts with pleasure, but as a matter of fact Simeon emerges from absolute obscurity, and in one brief and fleeting scene pillows the infant Saviour on his throbbing heart, lifts up his voice in one of the loveliest canticles in Holy Writ, salutes the New-Born on behalf of the venerable Mosaic dispensation ;—and is gone with most sorrowful words of farewell. For as Joseph and Mary marvelled at the things that Simeon spoke of Jesus, "he blessed them, and said unto Mary His mother, Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed." The eye of this patriarch was enlightened to know that although Joseph was bound to Jesus by ties of love as adopted father,

Mary alone was bound to Him by those of blood, and he spoke therefore to her alone, foretelling the meaning of that Cross whose shadowy form he saw resting upon the New-Born Babe, and whose agony would reach the very soul of the sorrowful mother, as the soldier's lance should pierce the heart of her crucified Son.

The glorious old patriarch has been vouchsafed a true sight of the future ages.

The sign of contradiction—what is it but the Cross of Jesus Christ? Men approach it, some to perish hopelessly, others to rise gloriously. It has been the standard for and against which the race of Adam has been ever since embattled—in philosophy, learning, literature, government, education. No man and no institution of man's making can remain neutral; all must be enrolled in warfare for or against the Cross of Christ.

To Simeon God associated Anna the prophetess in this greeting of the New-Born. She was a widow far advanced in years, to whom the Temple had become a home, serving the Lord night and day with fasting and prayer. Enlightened by the Holy Spirit, she stood beside Simeon, knew Jesus for the Messias, and lovingly welcomed Him to His Temple and His people. It is to her, probably, that we owe the details of this scene, for St. Luke tells us that she afterwards—with how much joy she must have done it!—spoke of Jesus to all who looked for the redemption of Israel.

CHAPTER XIII.

THE FLIGHT INTO EGYPT.—THE SLAUGHTER OF THE INNOCENTS.—THE RETURN TO NAZARETH.

Matt. ii. 13-23.

ST. LUKE, who does not narrate the flight into Egypt, says that after the Presentation the Holy

Family returned to Nazareth; but this can only mean upon the return from Egypt, whither God sent them to escape the wrath of Herod. This is narrated by St. Matthew, who, after telling of the departure of the Magi, says: "Behold the angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt, and be there until I shall tell thee: for it shall come to pass that Herod will seek the Child to destroy Him."

It seems altogether likely that Joseph had decided to live in Bethlehem, the City of David, and therefore of David's successor. A working-man like Joseph makes no great ceremony of changing abode; his own strong arms and his good trade are his best and generally his only fortune. Furthermore, the sojourn in Bethlehem doubtless gave the Holy Family enough of consideration to secure Joseph the patronage he needed for the support of his

family. But it is also probable that after the Presentation he stayed over-night in Jerusalem with some

THE FLIGHT; THE SLAUGHTER; NAZARETH.

And behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him. Who rising up, took the child and his mother by night, and retired into Egypt. And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and, sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not. But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: that he shall be called a Nazarite.

Galilean kinsfolk abiding there ; and then it was that the voice of the angel sounded in his startled soul : "Arise, and take the Child and His mother, and fly into Egypt." Before the dawn of day Joseph and Mary and the sleeping Babe were hurrying away to that country which had been the asylum of distressed Hebrews since the days of Abraham.

Many Jews were in Egypt, and of one of their synagogues there it was said that its splendor recalled the glory of Solomon's temple. These Jews of Egypt were divided according to their occupations, and Joseph could easily find a modest living among the carpenters, though perhaps the gifts of the Wise Men to the New-Born supplied every want. Prodigies are told of the journey of this holy group and their arrival upon the Nile. Curious traditions tell of Demas, the "good thief," afterwards the companion of Jesus on Calvary, harboring the Holy Family during one of the halts on the way ; of the lions and leopards adoring the divine Infant by humble prostrations ; of the palm-trees bending low their graceful tops and offering their delicious fruit ; of the heathen idols falling down and breaking to pieces as the New-Born came in sight. But the Gospel narrative is simply that Joseph "arose and took the Child and His mother by night, and retired into Egypt, and was there until the death of Herod."

Many of our readers have seen an engraving of a masterpiece, showing the Egyptian Sphinx, and Mary with her Child in her arms resting between the great stone paws of the figure, which gazes into the starry sky, while



ANCIENT STATUE ON THE
PLAIN OF THEBES.



"Took the Child and his mother
by night, and retired into Egypt"
(Matt. ii. 14).



AN ARAB TENT

Joseph keeps guard on the sands below. The Sphinx represented poor puzzled humanity gazing helplessly into the silent heavens, waiting for an answer to the riddle of human life. The coming of the God-man is the answer.

The tyrant from whom Joseph fled with Mary and the Child was now drawing near the end of one of the most terrible careers known to history. If we might naturally hesitate to believe in the possibility of the slaughter of the Innocents, let us recall what kind of a monster unquestioned authors tell us Herod actually was. Not only had he murdered Jewish priests and other prominent men of his kingdom, but he had killed his own sons, Alexander, Aristobulus, and Antipater,

as well as his wife's father and mother; he had butchered his most devoted personal friends; he had strangled Mariamne, the faithful wife whom he passionately loved. And all this slaughter seemed but to increase his thirst for blood. History relates that as he felt his death coming on he purposed enclosing in the amphitheatre of Jericho the leading members of the noblest families of Israel and having them massacred on the day of his death. "Then," said he, "there will be tears at my funeral."



AN ARAB SHEIK.

There can be no doubt that Herod, restless and suspicious at the failure of the Magi to return to him, was told by the officers of the Temple of the startling occurrences at the Presentation—the strange conduct of Simeon and his inspired song, the words of Anna

the prophetess addressed to the people ; it was enough to goad him on to unmeasured violence. Here is a rival claimant of the royal power, born in Bethlehem, presented in the Temple, and now—as Herod supposed—returned again to Bethlehem, his domicile as King David's heir. The emotion among the people, arising from the events in the Temple must have seemed to him like an invasion of his capital, his gloomy spirit was tormented with vague fears of rebellion and assassination. How profound the contrast between the turbulent soul of this cruel monster, only the more ferocious as he felt his life drawing to an end, and the peaceful hearts of the little group passing down the steps of the Temple, soon to be warned by an angel to fly away to Egypt in safety. In vain did Herod issue his dreadful command for the slaughter of the children at Bethlehem.

The number of the Innocents must have been between twenty and thirty, a due proportion for a town estimated at fifteen hundred inhabitants. How were they killed? Perhaps by one common butchery, or perhaps by a more secret and cunning kind of murder. Secular history has forgotten, or almost forgotten, to record this event, which, at any rate, would be but a lesser stain upon a reign all smeared with blood. The Christian people have always cherished the memory of these first martyrs of Christ, and the agony of their mothers, as one of the most touching incidents connected with



A CAMEL POST.



A MODERN HAGAR.



"Herod sending killed all the men-
children that were in Bethlehem"
Matt. ii. 16).

our Saviour's nativity. It is a popular belief that God granted the Innocents a premature use of reason, that they might know their heroic fate and gladly accept it, and thus have the merit of it.

King Herod's death took place soon after this awful deed. A fitting end of such a life would have been self-murder, but although he attempted it his attendants hindered him. He burned with incessant fever and was parched with raging thirst which nothing could quench. The whole palace reeked with the filthy stench of his body, rotting before its time. His intestines were tortured by the agonizing pain of a deadly ulcer, and protruded from his body. To these corporal miseries were added, we may not doubt, the

most awful mental torments, among which survived the passion of envy; for only five days prior to his death he caused his son Antipater to be murdered. Then he died, aged sixty-nine, in the thirty-fourth year of his reign—an era signalized by his unrivalled wickedness and by the happy birth of Jesus Christ.

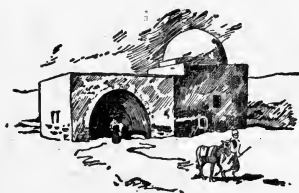
Again the angel comes to Joseph in Egypt—how soon or late after Herod's death we know not—and says to him: "Arise, and take the Child and His mother, and go into the land of Israel, for they are dead who sought the life of the Child." As he entered the Holy Land, Joseph learned that Archelaus reigned in Judea. He did not trust him and would not go to Bethlehem, for that prince was already a public murderer. But Galilee had been given as a separate

kingdom to another son of the elder Herod. This prince was Herod Antipas, the earlier years of whose government were peaceful. Joseph's angelic monitor, therefore, bade him go back to Nazareth, which thus became the home of Jesus.

In this way did God save His Son from the cruelty of His enemies, as well as from the premature manifestation of His divine personality on the part of His friends. The shepherds, the Magi, Simeon, Anna, the other faithful depositaries of God's prodigy, could commune devoutly with a small number of favored souls—but where is the New-Born King? In the obscurity of a little Galilean city He bides His time.



"Rachel bewailing her children, and would not be comforted, because they are not" (Matt. ii. 18).



RACHEL'S SEPULCHRE.

CHAPTER XIV.

THE CHILDHOOD OF JESUS.

Luke ii. 40.

AND the Child grew and waxed strong, full of wisdom, and the grace of God was in Him." St. Luke might have said as much of any holy child, but in this case he touches upon one of the great mysteries of the Incarnation: the natural development of the man Jesus.

It is certain that He had the use of reason from the instant of His conception, yet in all external conduct He was led into active and intelligent use of His mental faculties as other boys are; and just as His bodily force was brought out and established in a graceful, muscular frame by the labors of a carpenter's apprentice, so by the teaching of Mary and Joseph His understanding was trained. He learned the first lessons of Hebrew morality and worship at the same time and place that He learned to handle the carpenter's tools. Never were such teachers as Mary and Joseph. God allowed the human soul of His Son Jesus to be instructed by them, and the Holy Spirit fitted them for their task.



His human nature was not a mere appearance, but a full reality. The divine nature might indeed have taken possession of all His human faculties and assumed imperative control, and no other teaching would have then been possible. But God willed otherwise. Jesus was taught, Jesus learned, He studied, He thought, He reasoned as men do from childhood up. The exception to this humanly

natural process was when it was interrupted for a special purpose. But ordinarily the humanity of Jesus was not absorbed by His divinity. Soul and body were perfect in their humanity, which always remained wholly itself. It used its personal contact with the divine nature to save itself from errors and weaknesses, but never to become such a prodigy as to be beyond reach of imitation.

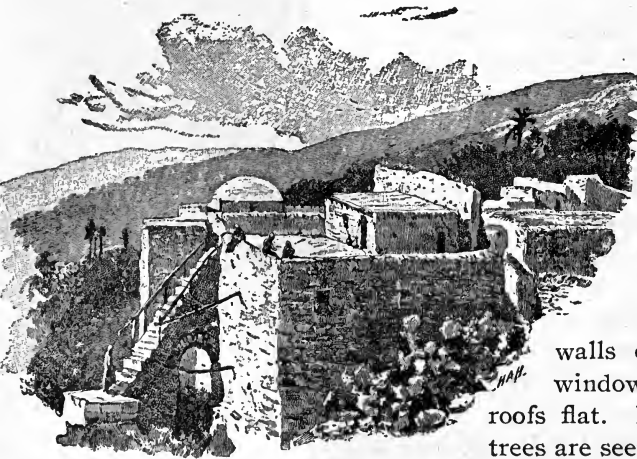
At the summit of His conscious life the man Jesus felt the unitive personal bond of the God Jesus. But the divinity was displayed only exceptionally, in some marvel necessary to overwhelm the dullness of the people or the incredulity of the Scribes. Hence He stored His memory by human means; He exercised His intelligence by the use of His eyes and ears. He learned to read and to write as other boys do. He passed from the simple intuition of childhood gradually and progressively to the reasoned processes of developing mental powers. "And Jesus advanced in wisdom and age and grace with God and men." While a child He did not act like a man; He was glad to be a child and childlike. His perfection was perfect childhood.

As His years increased, so did His human wisdom: by the lessons of nature always about Him, by the teaching of His parents, by the habits of thought common to children, by the pious practices of a perfect Hebrew family. Always this increase of human wisdom was lighted up by the eternal wisdom that dwelt within Him; but the human soul never lost



its distinct identity. We may, therefore, put aside the infantile miracles of the apocryphal gospels as myths. What purpose could they serve, except to embarrass Mary and Joseph? Besides, St. John tells us that the "beginning of miracles" was at the wedding of Cana. How much more reasonable, as well as edifying, is the actual fact as given by St. Luke, that He was obedient to His parents—modest, sweet, gentle, full of grace and piety, beloved of God and man. He has thus sanctified childhood and youth, that most beautiful epoch of human life, and made Himself the patron and model of childhood's sunny existence.

Our Saviour's home during all these happy years was the little Galilean city of Nazareth. It is now almost exactly what it was in the olden time. It lies some miles westward from Lake Genesareth, in a picturesque opening of the range of hills which is the southern boundary of the plain of Esdrelon.



STAIRS AND TERRACES OF HOUSES IN GALILEE.

There are to-day, travellers tell us, the same kind of houses in which the Holy Family dwelt scattered along the narrow streets—small and square, with walls of rough stone, windows few and small, roofs flat. Little groups of trees are seen, sycamores and cypresses, all so old that one

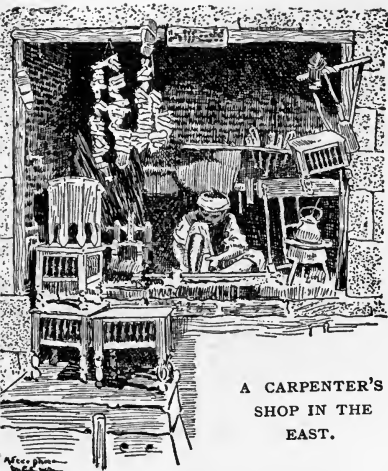
can fancy the "Son of Joseph the carpenter" having enjoyed their shade as He took His noon-day rest in the long ago. When the sun has set, the groups of men and their wives and little ones chat together in the evening air, and are seen before bed-time engaged in their evening prayers, just as



THE WORKSHOP AT NAZARETH.

the Holy Family was wont to do. There is the spring from which during so many ages the villagers have got their supply of water, and we can fancy Mary and her little Boy amid the groups that now pass to and fro with their water-jugs. We hear boys at play, and we know that the Boy Jesus played and laughed and was merry with other boys, right upon these same great rocks and up and down these same sloping hills.

Here is a carpenter shop, without the least doubt just like the one in which Jesus lived and worked and from which He went forth to be baptized by John. Everything tells of very limited means, but there is no sign of actual penury. It is not imagination, it is the valid reproduction of reality which shows us here the Holy Family: a grave-looking man in the prime of life is at work, his wife looks on, both smile at their little Boy as He plays among the shavings. The little shop is backed by the hill-side into which a chamber has been excavated. There is a rack in which the



A CARPENTER'S
SHOP IN THE
EAST.

tools are set, saws and axes and chisels, and there are various little piles of rough boards. In such a dwelling lived Jesus and Mary and Joseph between the return from Egypt and the beginning of His public life.

Mary, adhering to the custom of Oriental mothers, weaned her Child only after two years, celebrating the event with the festive union of neighbors and relations. At the age of five the father began to teach the Boy the law of God. Thus the carpenter

shop was ever associated in the memory of Jesus with the wonderful things told of God's people in the Hebrew Scriptures, and the sublime principles and precepts of the Mosaic law.



And the Child grew, and waxed strong, full of wisdom; and the grace of God was in him" (Luke ii. 40).

CHAPTER XV.

THE CHILD JESUS AMONG THE DOCTORS OF THE LAW.

Luke ii. 41-50.

AT the age of twelve, when, with the precocity of the youth of Eastern lands, Jesus began to widen the reach of His mental faculties, He gave Mary and Joseph a momentary glimpse of His great mission. The visit of Jesus, His parents all unknowing, to the precincts of the Temple, and what happened there, is a connecting link between the Presentation and His appearance as Messiah on the banks of the Jordan. The divine zeal of Jesus was not visible in early childhood, but the heart of the Boy was ablaze with it, and He allowed it suddenly to burst forth eighteen years before His public manifestation, and then as suddenly to sink back within its secret receptacle.

The age of twelve was an important epoch in a Jewish boy's life. Then the law laid its hard hand on him, and at the same time dispensed its spiritual privileges. Of the latter a special favor was assisting at the majestic solemnities of the Temple during the feasts of the Pasch, or Passover, and those of Tabernacles and Pentecost. Women might attend if they wished, and often went with the men and boys, as did Mary on this first occasion of our Saviour's pilgrimage to the holy places.

If we bear in mind that Jesus, even in childhood, could never have been unconscious of His divine nature and



“Going up to Jerusalem” (Luke ii. 42).

"I MUST BE ABOUT MY FATHER'S BUSINESS."

And his parents went every year to Jerusalem, at the solemn day of the pasch. And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintances. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom, and his answers. And seeing *him*, they wondered. And *his* mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

His mission of redemption, we can understand how deeply the Passover festival must have moved Him, now witnessed for the first time. Its symbols all pointed to Himself, its memorials were all to be made living realities in His own career. When the ceremonies were over, and the time came to depart homeward, He clung to the Temple by an instinct of ownership too strong to be resisted. Why not begin now?—such was His thought. Samuel had begun even earlier. The Divine Spirit mastered Him, and when His mother and father started towards Nazareth He could not help returning into the Temple. "Born to give testimony to the truth"—He will describe His mission in these words one day to Pontius Pilate—He would now make a beginning of that glorious

ministry, and He would do it in the Temple, the very heart of His race and His religion.

Meantime Mary and Joseph, journeying homeward, did not at first miss their Child. He might easily be lost to view in a long-drawn-out caravan, made up of relatives, friends, neighbors, separated into different groups, some mounted on camels or asses, some trudging along on foot, the entire company conversing about the events of the holy week, or chanting the Psalms of David. Perhaps Mary and Joseph were for a time separated from each other, and when Jesus went back to the Temple the mother may have thought Him with Joseph, and he have

fancied the Boy to be with His mother : and so the first day passed without anxiety. But when the evening halt was reached at Sichem or Shiloh, and the scattered members of families came together to arrange for the night, the distress of Mary and Joseph was extreme : the Boy Jesus did not appear, He was not to be found. After an anxious night the holy couple started back to Jerusalem, arriving there only at nightfall, and darkness and the confusion of departing caravans hindered further search till the morning ; and that was the third day. Finally they found Him "in the Temple, sitting in the midst of the doctors, hearing them and asking them questions."

There were three rooms set apart for purposes of instruction in the Temple, and in one of them sat Jesus, not on a doctor's seat, but lower down as an inquirer. Dur-

ing the two previous days He had sat there by invitation, already a favorite disciple. They were astonished at His wisdom and His answers to the difficult questions with which they soon began to ply Him ;



SHILOH.



"They found him in the midst of the doctors, hearing them and asking them questions" (Luke ii. 46).

they made the beautiful Boy the centre of an admiring circle. The rabbis taught usually by question and answer, now interrogating their pupils, again drawing out the latter's questions, and thus more accurately imparting doctrine. The clearness of the answers Jesus gave, the originality of His statement, the freedom from formalism of this first exponent of the new teaching, both pleased and puzzled the rigid doctors of the law: they began to think that a transcendent religious genius was dawning in this unknown Boy whom they had seated among them. Let us admire the humility of this divine Master, who thus begins to teach by submitting to be a disciple.

From what Mary said to Jesus as she ran to Him and embraced Him we must believe that nothing in her Son's life heretofore had prepared her for this occurrence. Both she and Joseph were greatly struck by this sudden change. They could not help being proud of Him, as they saw those gray-beards of the Temple under the spell of their Boy's words; powerful words, glowing face, transfigured form. Joseph did not speak. He was, it everywhere appears, a naturally silent man, and no speech or word of his is recorded in Scripture; Joseph now said nothing. But Mary's heart burst forth: "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing." The fears of a loving heart deafen reason, for Mary herself might have answered that question by remembering the angel's word at her conception of Jesus. Her Child quickly recalled her to a calmer mind: "And He said to them: How is it that ye sought Me? Did you not know that I must be about My Father's business?"

This sentence, the first recorded words of the Messiah, brief and quickly spoken, is like a temple

door suddenly flung open and as suddenly shut again : it opens wide for one instant the whole life of Jesus as the messenger of Heaven. He has but one Father, God ; there is but one occupation worthy of Him, the business of the Father—to teach and save mankind. If He returns now to Nazareth, it will be to spend the eighteen years remaining before He begins His public life in teaching Mary and Joseph, making them overflowing reservoirs of the waters of heavenly wisdom to be dispensed in all future ages from their happy places in His Father's house above. They are to be His secret apostles, as the Twelve shall be His public ones. The power of Mary over Jesus, as His Mother and as His foremost disciple, was very fully shown by His yielding to her and granting her His exclusive company during the bloom of His youth and early manhood, with no protest but His reminder of His mission from His Father.

That answer of Jesus to His mother, respectful but firm, toned and poised with clear decision exactly as His future utterances shall always be, foreshadows the whole Gospel : the divine Sonship, the Glad Tidings, the salvation through His Mediation and Atonement. She saw it all : " His mother kept all these words in her



"How is it that you sought me ? Did you not know I must be about my Father's business?" (Luke ii. 49),

heart''; and in after years, when they had been so wonderfully realized, she doubtless imparted them to the Apostles for record in the sacred chronicle. Meantime He was at Nazareth, awaiting His predestined hour; to Mary and Joseph the world's Teacher and Redeemer, to the neighbors only the carpenter's son.

He worked at His trade with Joseph, making ox-yokes, making and mending ploughs, bending over His bench, His chisel in hand, or His saw or hammer, and thus His neighbors knew Him until, eighteen years afterwards, He resumed the life-work He had claimed from His parents in the Temple at that memorable Passover.



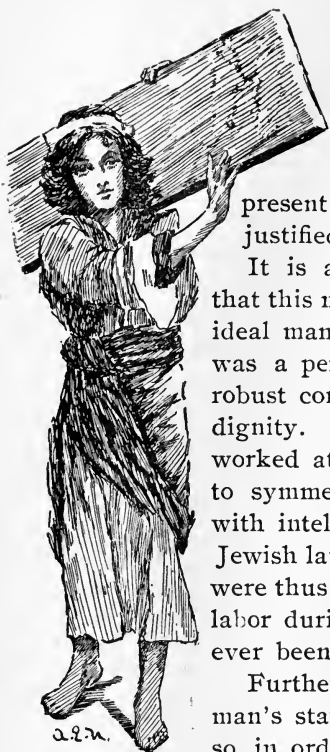
CHAPTER XVI.

THE HIDDEN LIFE AT NAZARETH.

Luke ii. 51, 52.

HAVING plainly shown His conscious touch with His heavenly Father's guiding hand, Jesus yet "went down with [Mary and Joseph] and came to Nazareth, and was subject to them." Many a time did Mary's eyes strive to penetrate the veil of her Son's humanity, for she must have felt mystified at His choice of Nazareth in preference to Jerusalem, the shop of Joseph instead of the schools of the Temple during His early manhood, an era of life when His eloquence would have thrilled His hearers with youthful ardor. Doubtless He explained His Father's plans to her and Joseph, but to all others He was silent about them, occupied with most commonplace things. His fellows knew nothing of His future, of His high religious destiny. Why did He not at least evangelize them? And why do we not know more of His life during the years of manly exuberance and power? The answer to this is that the Evangelists were not concerned with an ordinary narrative, but were chroniclers of a work of God, a message from heaven, and the words and deeds of Jesus which had immediately to do with His Glad Tidings absorbed them exclusively.

But how thankful we should be if the Gospels had told us something of the personal appearance of Jesus. Yet it cannot be doubted that physically He was a noble and striking figure, for St. Luke tells us of His increase in stature in such terms as to indicate a full manly development. Hence, in common with all modern writers, we reject the fancy of certain



THE SON OF THE
CARPENTER.

early Fathers, that He was of low size and mean appearance. He was a full-sized and handsome man—more than this we cannot be sure of. Devout imagination has guided Christian art in depicting our Saviour; but to attribute any present known likeness to apostolic times is not justified by historical research.

It is altogether in accord with the divine plan that this new head of the human race should be an ideal man physically, as He was spiritually. Jesus was a perfectly formed specimen of His race, of robust constitution, vigorous strength, and manly dignity. That He was a carpenter and steadily worked at His trade was but an additional help to symmetry of form. And it was also consistent with intellectual development, for the doctors of the Jewish law learned trades and worked at them, and were thus self-supporting and independent. Manual labor during some hours of the student's day has ever been of assistance in mental development.

Furthermore, our Saviour chose the working-man's state of life for a special purpose. He did so in order to cure a fatal social disease. In all ages the leisured classes have looked upon artisans and laborers as an inferior caste by the very nature of their occupations. This is one of the most obstinate of human delusions. Jesus would have us know that as between the two conditions, poverty and affluence, He preferred the former. Toil is not degrading but elevating—bodily toil and its attendant hardships. It was in pursuance of His Father's decree—that man shall eat his bread in the sweat of his face—that Jesus chose to be a working-man. God's general providence became His Divine Son's special choice, as a reflect-

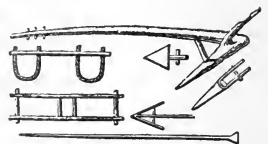
ing mind could easily see would be the case. The typical Man is the common man. No exceptional state of honor or ease could content Jesus. The noble virtues of entire resignation to the Divine Will, of patience in enduring adversity, fortitude in resisting despondency—are not all these best gained in that condition of straitened means inseparable from the workman's humble condition? Sordidness of soul is not a trait of the common man; but he is marked by generosity, unselfishness, independence of character, self-restraint; and towards God, his privilege is the full realization of what it means to live upon the Heavenly Father's daily bounty.

Jesus would prove by His choice of the carpenter's shop that neither the gifts of fortune nor high social position are needed for human welfare, or even for exerting a powerful influence upon one's fellow-men.

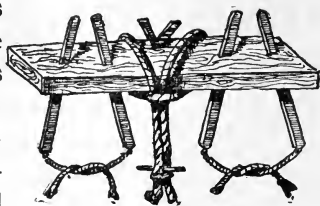
Hence the example of Jesus the working-man has had a most powerful influence upon human society. It has made the lot of the toiler an enviable one for all religious men and women, and Jesus has drawn into that condition by free choice the noblest spirits among those of His servants who were born to riches.

And so during eighteen years the God-man worked at ordinary country carpentering. What would not one give if he could have a bench or a table which Jesus made—or a hatchet or plane which He had used? But such relics are unknown. God willed not only to bless the lowly station of life by His Son's choice of it, but also to conceal His Son under the disguise of a simple mechanic.

He "was obedient" to Joseph and Mary. He was



ANCIENT PLOW, YOKES, SHARES, AND GOAD



YOKE FOR OXEN.

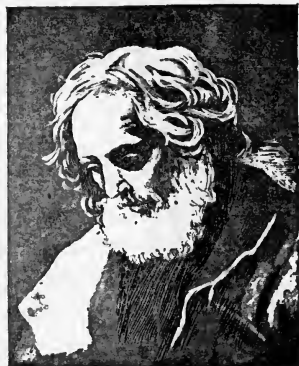
a model son. Filial affection overflowed His soul, not only for His mother, but for Joseph, her chaste spouse, His own loving foster-father. Joseph must have died not many years after the Finding in the Temple; otherwise we should hear of him in attendance upon the public ministry of his Son. Hence, at our Lord's second public appearance as a teacher in the synagogue at Nazareth, His family designation is of His mother, as well as of His father: "Is not this the carpenter, the son of Mary?" Even His cousins, James, Joseph, Jude, and Simon, sons of Cleophas and of Mary's sister, were unaware of the supernatural character of Jesus. But His mother was brimming over with knowledge and love of His true self. In her alone, after Joseph's death, did He find a soul worthy of His most sacred confidence. With her He spoke of the prophets and patriarchs, and with her He sometimes spoke even of the dreaded and yet longed-for "business of the Father."

Thus Mary's soul became the rich casket in which Jesus first placed the pearl of great price, His Gospel. St. Luke tells us also that He gained the favor of all men—gentle, kind, generous, it is easy to understand why. He was lovable by the openness of His nature and the elevation of His sentiments. For even if He must conceal His divine qualities, He could not hide His human ones. Jesus was the nearest friend of every living soul, and He must show it.

Furthermore, we know that Jesus must have been very susceptible to the lessons of nature. The earth and the sun and the heavenly bodies, the trees and the growing grain, the very beasts, all spoke a language to Him but vaguely guessed at by the poets. How all nature prayed when Jesus prayed on the green hill-top! How the whispering wind and the genial sunshine, and

the musical notes of the birds, the happy voices of the little children, the murmur of the brooks, the bright tints of the flowers, the welcome rain—how all were eloquent of God to the heart of Jesus Christ at Nazareth ! And this we see in aftertimes when He uses all this in illustrating His teaching. Little dared He venture to exercise His power over men's minds ; yet He was the faithful friend, He was the kind fellow-workman, He was the pleasant companion of a restful hour, He was the soothing consoler of an afflicted household—all this He was as true man, no less certainly than He was Mary's true Son.

If nature was His open book of God, and if life with men was His daily duty, so was God's written word His constant meditation. Our joy in reading the divine pages of the Old Testament is greatly enhanced by the certainty that Jesus read them daily with the tenderest piety. Who has ever read the Old Testament as Jesus read it? He was a perfect Hebrew in race and in religion, and the Hebrew blood and faith were inseparably joined to the Book. In every hero and every great happening He saw Himself prefigured. But Jesus took no sides in the miserable divisions of His people. He scorned the puerile subtilty of the Pharisees ; His great soul detested their formalism. He spurned the polished materialism of the Sadducees. The fatalistic errors of the Essenes, as well as their false asceticism, He condemned. He was a perfect Israelite in being simply Himself. His soul was fed by God through every medium of divine life—reason, revelation, nature, communion with men and women, especially Mary and Joseph, the natural teachers of His youth, having always the ineffable privilege of



immediate intercourse with the divine nature with which He was personally one. As a man He was entirely human; but wholly original was His mental and moral force. When He began to teach, all could understand, none could quite master His doctrine—it fed at the same time that it stimulated the soul's appetite for truth. He spoke the thoughts of eternity in the words of time.

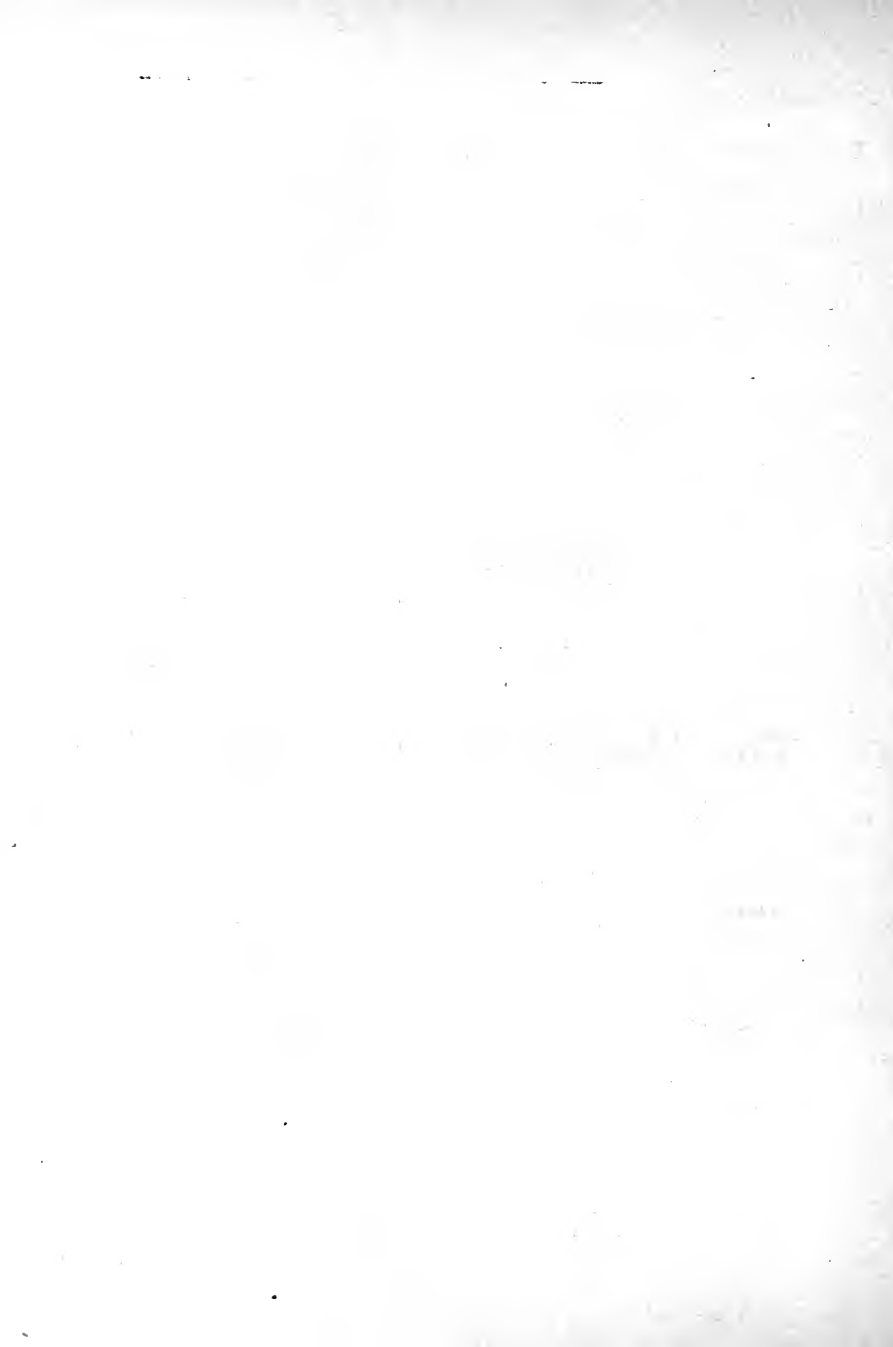
And thus it was that Jesus waited at His home, neither hurried nor sluggish, but just where and when and how the Father willed. Such a being as Jesus can afford to wait, for He knows that when He begins He shall succeed. He who patiently waits God's hour is, when that hour strikes, as strong as God.

There can be no doubt that it is to the mother of Jesus that we owe the simple and entrancing story of the birth and early days of the Saviour. She had laid up in her heart everything that happened, and gave it with those sweet touches of guileless nature, those loving accents of unfathomed maternal love, which make the narrative in Luke and Matthew the unique poem of Heaven's wooing and winning the hearts of men. In after years, when Mary had shared with the Apostles the gift of the Holy Ghost, they must many a time have gathered about her and urged her to repeat again and again the divine narrative of the infancy of Jesus, and His hidden life at Nazareth. These accounts were distinctly remembered and carefully noted, and afterwards embodied in the Gospels.



BOOK II.

The Public Life of Jesus.





PALISADES OF THE JORDAN.

THE PUBLIC LIFE OF JESUS.

CHAPTER I.

JOHN THE BAPTIST PREPARES THE WAY FOR JESUS.

Matt. iii. 1-10 ; Mark i. 2-6 ; Luke iii. 1-14.

THE moral revolution which John the Baptist wrought among the Jewish people is a fact of history, and is witnessed no less by Josephus than by the Evangelists. It was as sudden and dramatic as it was salutary. He emerged from the desert of Judea alone and unheralded, but as he began to preach penance for sin on the banks of the Jordan his words shook men's hearts like the voice of thunder—"a voice crying in the wilderness, make straight the way of the Lord." Multitudes flocked to hear him. His personality was in itself a powerful sermon. His clothing was a scanty garment of camel's hair fastened by a leathern girdle. His hair and beard had never been cut, his head and feet always bare. He was about thirty years old, but the life of a hermit, in silence and prayer and bodily



"Do penance: for the kingdom of heaven is at hand" (Matt. iii. 2).

austerity, had prepared every faculty for his great and peculiar vocation from on high, namely, the ambassadorship of the terrible Jehovah. The Holy Spirit had sent him out to the people to prepare their souls for their Messias, and he did so with an austere eloquence—with the piercing tones, pale face, and blazing eyes of a hermit transformed into a preacher of penance.

John appeared during the high-priesthood of Anas and Caiphas, about the seven hundred and eightieth year of the City of Rome, during the reign of the Emperor Tiberius Cæsar.

The Precursor was a very different being from Him of whom he was to be the herald, and before whom he will bend in lowly adoration. Yet he is perfect in his own kind—severe, threatening, overpowering messenger of the jealous God of the Hebrews. Before the vices of the crowd he is fearless; no less so in resisting the pretensions of the Pharisees; undaunted in reproving the crimes of the monarch from whose cruel hands he receives the crown of martyrdom.

It was not in the Temple, therefore, that John was fitted for his mission, but from very childhood he had lived in the "deserts of Judea." This is a frightful region of desolate hills and ravines on the west shore of the Dead Sea, whose only life is an occasional stunted tree, a few birds of prey and savage beasts—the entire region visibly marked with the curse of God, for it shared the punishment of Sodom and Gomorrha. In solitary caves or in the shadow of rocks dwelt John, breaking his long fasts with wild honey or locusts, drawing in with every breath the sadness of man's revolt against God, every object he saw preaching to him the terrors of the divine wrath. This is the man called

by Isaias an angel—angel indeed of heavenly warning: “I will send My angel before thy face to prepare thy way.” Every day of his solitary life he grew more and more like Elias, the terrible prophet of old, till, as we shall see, the people who heard him thought he was that great ambassador of the Most High returned again to Israel. But he was more than prophet and more than Elias, for his singular glory is in the words of Jesus, that “greater man than John the Baptist never was born of woman.” He was the best of the old people of God, in whom lineage, the fact of birth and the quality of blood—“born of woman”—was the outer mark of election. He had the inward graces symbolized by Hebrew legitimacy in higher degree than any of his ancestors: fear of God, zeal and courage against vice and error, mastery of the animal instincts. Yet those born not of woman nor of blood nor of any race but of God are all superior to John in kind though by no means in degree of sanctification. “The least in the Kingdom of Heaven is greater than he” who was the greatest in earth’s highest kingdom—the people of Israel. He was, furthermore, the best exponent of the natural virtues

THE PREACHING OF JOHN.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord came to John, the son of Zachary, in the desert. [And he] came preaching in the desert of Judea; and saying: Do penance: for the kingdom of heaven is at hand. And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins, as it is written in the book of the words of Isaias the prophet: Behold, I send my Angel before thy face, who shall prepare thy way before thee. A voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God. And John himself had his garment of camel’s hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the country about Jordan: And they were baptized by him in the Jordan, confessing their sins. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance: And think not to say within yourselves: We have Abraham for our father: for I tell you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire. And the people asked him, saying: What then shall we do? And he answering said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. And the publicans also came to be baptized, and said to him: Master, what shall we do? But he said to them: Do nothing more than that which is appointed you. And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay.

of man. In him temperance, fidelity to truth, courage, self-control, fortitude were elevated to their highest natural development by the best instrumentality, the law of Moses.

John's baptism was but a holy symbol of repentance, not a channel of grace as the rite afterwards became in the baptism of Jesus and His Holy Spirit after Pentecost. But John was thoroughgoing. He demanded interior sorrow for sin and earnest purpose of amendment, shown and proved by confession and good works.

The entire people were deeply moved by his words and crowded the banks of the Jordan, near where it falls into the Dead Sea, the point at which the terrible preacher had taken his stand. All came: hardened publicans and zealots for the law jostled one another in his auditory; learned and simple were there together in humble equality. They made sincere confession before baptism, answering thereby an instinctive craving of the true penitent, who, after acknowledging guilt in the inner sanctuary, longs to unveil it outwardly to a faithful friend and suffer him to extract the venom and apply a healing ointment. As the baptism of John foreshadowed the initial sacrament of the new religion, so did the true confession of his penitents foreshadow the new sacrament of penance, which secures pardon by the sinner's humble and sorrowful avowal of his transgressions.

When John raised his reproving voice and struck the Jewish race-pride, he struck home. Seed of Abraham: that was to many Jews the cure-all of every vice. But John witnessed to the people of Israel that the God of Jew and Gentile could turn stones into sons of Abraham. It was a mighty proclamation of the new and spiritual lineage, that of Sons of God.

This was a bitter truth to many of the Pharisees who ranked racial descent as an indispensable requisite of divine favor. These broke with him at once. Others of the Scribes and elders, more discerning, lingered on, and he taught them the first lesson of the coming life: "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner." Love is now become, even in this first step of the new way, the whole law and the prophets. Then came the publicans, the tax-gatherers; and to these he commanded absolute honesty—a virtue in them as high as charity in others. To the soldiers, Jews in the Roman legions, he forbade the military vices of extravagance, gambling, bullying, and blackmailing. Such are the outlines of John's terrible preaching, by means of which vast throngs of the people were successively moved to true repentance for their sins and made ready for the Messiah. It was like the purification of the Hebrews in passing through the Red Sea and in hearing the messages of God by the mouth of Moses in the wilderness preparatory to entering the land of promise.



"Where the Jordan falls into the Dead Sea."

CHAPTER II.

THE BAPTISM OF JESUS.—“THOU ART MY BELOVED SON!”

Matt. iii. 11-17; Mark i. 7-11; Luke iii. 15-22; John i. 15-18.

BUT it was the announcement of the coming of the Messias that was the most exciting theme of John's preaching. The Jews were essentially a Messianic people, their hopes all centering on the prophecies which promised them a saviour. Every sentiment of religion vibrated like the deepest chords of a harp when this powerful preacher proclaimed that the Messias was even now at hand. Even carnal

motives, love of race and of power, thirst for revenge upon the pagan tyrants, mingled with spiritual motives and muddled their clear waters. No wonder, therefore, that the Baptist's authority rose higher with every discourse, and that at length it was whispered that he was himself the Christ. At the first breathing of this suspicion John exclaimed: “I indeed baptize you with water: but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire.” The Baptist's function was thus to be the Forerunner, zealously to prepare men's hearts. The Christ alone could possess them, breathe into them the Holy Spirit, set them afire with divine love. Do penance! Prepare the way of the Lord! he cried out in tones



“Prepare ye the way of the Lord, make straight his paths” (Matt. iii. 3).

of thunder : Down with every mountain of pride, fill up every dark valley of sin. All flesh shall see the salvation of God. He is coming to His threshing floor ; His fan is in His hand ; the chaff shall be cast into the fire, the wheat shall be gathered into His barn. These words already indicated the divinity of the Christ, and the preaching of John was in fulfilment of Isaias : "Lift up thy voice with strength, thou that bringest good tidings to Jerusalem, lift it up, fear not. Say to the cities of Juda, Behold your God cometh " (Is. xl. 9). God is about to appear. A great prophet announces Him at the mouth of the Jordan near Bethany.

Travellers crossing the river stopped and heard him and carried his fame everywhere. His penitents returned home and spread the great news ; all the race of Israel is promptly informed of it. The multitudes continue to come and to go, full of deep sorrow for their sins, and no less full of expectation of the Christ. The very locality is eloquent of the holy destiny of the people now about to be realized. There are the twelve stones still standing, which tell of the tribes passing dry shod through the river ; there Elias and Eliseus had been miraculously ferried over the stream ; and there the former prophet had been carried up to heaven in a chariot of fire ; from adjacent Mount Nebo had Moses



THE RIVER JORDAN.

hailed the Promised Land and sunk to his rest. And now on the same spot the Jewish nation gathered about a prophet who had received from on high the mission to announce the Messias.

"He who sent me," said John, "to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost." Of yore

the ancient covenant had been proclaimed in the wilderness, and it was God's will that in the wilderness the new dispensation should begin, proclaimed by the last and greatest of the prophets.

But where was the Messias? Why did He not appear? For six months, as is commonly thought, John had waited in vain, his piercing eye eagerly searching the faces and souls of his hearers to discover the Messias. The people also were eagerly looking out for Him. John meanwhile dwelt at length upon the qualities of the Messias, exhorting his hearers to be ready for Him, and for His winnowing of the whole people of Israel like the winnowing of a threshing floor.

But at last the hour has come. Jesus arrives at the banks of the Jordan from the mountains of Galilee and asks to be baptized. He makes no distinction between Himself and the others, His neighbors and the companions of His pilgrim-

THE BAPTISM OF JESUS IN THE JORDAN.

And as the people was of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying unto all: I indeed baptize you with water unto penance, but he that shall come after me is mightier than I, whose shoes I am not worthy to bear,—the latchet of whose shoes I am not worthy to stoop down and loose. I have baptized you with water, but he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the barn, but the chaff he will burn with unquenchable fire. And many other things exhorting, did he preach to the people. When cometh Jesus, from Nazareth of Galilee, to the Jordan unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now, for so it becometh us to fulfil all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water; and lo! the heavens were opened to him; and he saw the spirit of God descending in a bodily shape as a dove, and remaining upon him. And there came a voice from Heaven: Thou art my beloved Son; in thee I am well pleased. John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me. And of his fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth came by JESUS CHRIST. No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared him.

age. He has so far done nothing at home to distinguish Himself from the rest of men. Doubtless, a few of His acquaintances had remarked a deeper wisdom in His religious conversation, or a brighter lustre in His blameless life. But, they may have thought, shall the Saviour come out of Nazareth, and be a carpenter?

It is an interesting question as to how, at last, John learned the identity of Jesus. The hermit life of the Precursor had begun in his very childhood, and its seclusion must have been absolute. Previous to the coming of Jesus to the Jordan, John "knew Him not." Elizabeth and Zachary had not been permitted to disclose Mary's secret to their son; and soon they departed to their eternal rest. It was enough for John that he was filled with the most vivid sentiment of expectation; it is revealed to him that the Messiah is in Israel and that He may at any moment appear, and that it shall be his own high office to recognize and to proclaim Him. His personal knowledge of Jesus, however, preceded that which came by the descent of the Holy Ghost, as is plain from St. Matthew's account. This may be accounted for by the fact that John's penitents came "confessing their sins." Jesus must go through the form of this. Sins of His own He had none, but He would bewail to the Baptist the sins of the people whom He loved, and of all humanity; lament their sad fate, speak of the approaching reign of the Messiah. The soul of Jesus in familiar commu-



nication with that of John would soon reveal all—Jesus of Nazareth is the Messiah Himself!

O what a joy was this! O how pure was that soul of Jesus! How it mirrored to the ecstatic gaze of the austere hermit of the desert the beauty of heaven itself, how its voice was musical with the harmonies of divine love! What eager zeal for men's welfare was there, what generous self-devotion! Who can tell what the Saviour spoke of to this His first disciple after Mary His mother and Joseph His foster-father: His plans, His ideas of mercy, of repentance, His flashing lights of inspiration revealing the depths of profound mysteries, His perfect humanity and His entire divinity; and when He had ended pouring these golden treasures of religious wisdom and love into the rapt soul of John, Jesus bowed down before him and begged to be baptized. But John stayed Him and fell at Jesus' feet. "I ought to be baptized by Thee, and comest Thou to me?" As if to say: Can I raise myself above Thee, Thou Eternal Son of God? can I give Thee any gift—I, who have everything to receive of Thee? "And Jesus answering said to him: Suffer it to be so now. For thus it becometh us to fulfil all righteousness. Then he suffered Him."

We are permitted to ask why Jesus did not baptize John, according to his earnest request. The answer is manifold: the new rites of religion were not yet instituted; it was God's will that the last prophet and hero of the old law should be entirely of it and not at all of the new, so that the synagogue might be buried with honor; it was the plan of Jesus to keep secret His own purpose of instituting a new system of external ordinances. Therefore, John is to lead the Hebrew race to the door of the Church of

Christ, glance in with longing eyes and die, as Moses did at the threshold of the land of promise. He is sanctified by faith in Him who is to come, not by the baptism of the Saviour and His other sacraments.

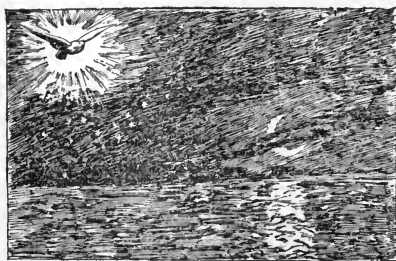
But why did Jesus take John's baptism, nay, insist upon it? Because all the righteousness of the ancient dispensation He would exhaust and fulfil, and seal with every approval, before He begins to supplant it. Jesus begins as a child of the old covenant, "made," says St. Paul, "under the law" a member of the Jewish Church which John now publicly represents. If He saw fit to be born a Jew, circumcised, presented in the Temple, He shall likewise gladly join in this holy movement of penance among the people of Israel and fulfil its sign of righteousness in John's baptism. Besides this, if John were set by God to point out the Messiah, the Messiah would reciprocate by openly approving His Precursor's office in accepting the baptism of penance. The Heavenly Father in turn approves this high purpose of the Son. It is as Jesus comes forth from the river, all dripping with its sacred waters, that the Holy Spirit descends and the Divine Voice speaks the words: "This is My Son."

Thus Jesus solemnly begins His work as Redeemer, by attaching it and inseparably linking it to the work of His Father, the Hebrew's Jehovah. Farewell now to the peaceful life in quiet Nazareth. His public career is begun, a life of hard struggle, utter self-devotedness, total failure and perfect triumph.

St. Luke tells us how the voice from Heaven spoke. He says that Jesus prayed after His baptism, and as His soul poured itself out in filial love to His Father, the people meantime standing by and John looking on, suddenly the heavens opened and the Holy Ghost descended upon Him in bodily shape like a dove, and a

voice came from heaven which said : "Thou art My beloved Son ; in Thee I am well pleased." Jesus and John were alone privileged to witness this prodigy, to which the latter afterwards gave public evidence. Its significance is nothing less than the open manifestation of the Most Holy Trinity. The Father and Son, co-equal in every infinite attribute of the God-head, are here shown in union by the apparition of the Third Person, the connecting link of the triune God. And this is not making Jesus God, but the recognition of Him as already God. The voice does not say, "Behold Him who now becomes My beloved Son"; but, "This is My beloved Son." And the figure of the dove is chosen to represent that Divine Spirit which is all sweetness, purity, and loving kindness.

And now, with the loud and resistless word of a divine ambassador, John proclaims Jesus of Nazareth as the Messias.



CHAPTER III.

THE PREPARATION IN THE DESERT.

Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.

“AND Jesus being full of the Holy Ghost, returned from the Jordan, and immediately the Spirit drove Him out into the desert. And He was in the desert forty days and forty nights, and was tempted by Satan : and He was with beasts. And He ate nothing in those days ; and when they were ended He was hungry.” Gratitude filled the soul of Jesus to overflowing for the approval from on high which had been given Him at the baptism of John ; but also He felt a dread at the task which was now upon Him, and longed for solitary communion with His Father. Therefore, the Spirit of God led Him into the desert and gave Him there a favorable place as well to commune with Heaven as to prepare for the ordeal of His mission. It was probably the desolate region, broken, barren, and uninhabited, lying between Jericho and Jerusalem.

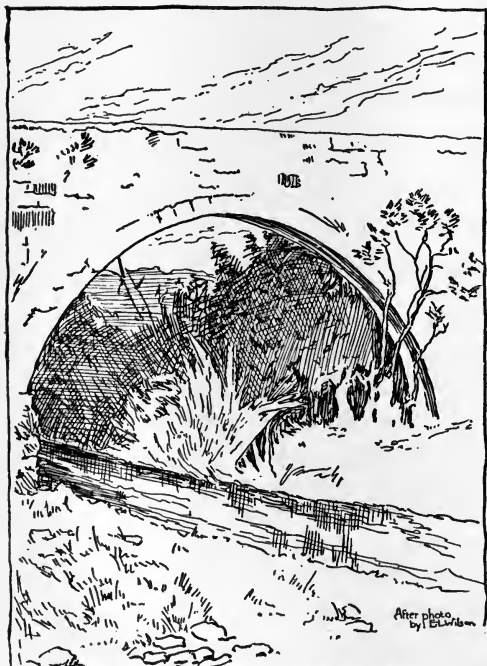
Near the ruins of Jericho is a high rocky eminence, and many have thought that here is the place from which Satan showed Jesus “all the kingdoms of the world.” Among the many caverns near the base of this mountain now dwell devout hermits, who in austerity and silence commemorate the Saviour’s forty days’ fast. He gave Himself up to the great thoughts which stirred His soul, wholly ignoring the wants of lower nature, nourishment of the body, shelter from the weather, or security from the attacks of wild beasts. Jesus, thus secluded in a wilderness and in denial of every sensible joy, wandered here and there absorbed in the contemplation of His Father’s love for the fallen race of man. From Adam down through all his posterity to the latest

generation, the Saviour now lived in spirit the life of man, rejoiced in his virtue, assumed the guilt of his vices. How sadly He thought of Adam. It was by pride and gluttony that the first Adam, in a garden of every delight, had ruined us; it is by humility and abstinence that the second Adam makes ready to save us. Adam and all sinners after him hearken to the voice of the flesh, to the stirrings of self-love and the allurements of Satan; Jesus is deaf to every voice which does not harmonize with the voice of God. The guidance of the Holy Spirit is His one rule of conduct.

When God's voice sounds in a saint's most interior soul, it casts him into an ecstasy—life with God absorbs

his thoughts so totally that he loses taste and touch and sight and hearing in the perfect blending of his spirit with the Deity. And even when restored to consciousness, he can but utter broken cries of joy, of love, of longing, of thanksgiving; and then follows a quiet of soul beyond words to describe. The perfection of this state was what Jesus experienced in the desert. For forty days He enjoyed intimate communion with the Father and the Spirit.

To His own high association with the Father and the Spirit He must elevate the souls of men, a union natural to Him and of original right,



ANCIENT AQUEDUCT NEAR JERICO.

supernatural to them and wholly the boon of His love. He must rule men's wills by His divine love till they obey His Father with the instinct of the Spirit. He must penetrate the minds of men with His own thoughts, transform them with His own aspirations.

But to this glorious vision succeeds the dreadful view of the cost. The terrible prophets of old come one by one into the inner court of His spirit, and the words of God which they speak fall upon Him like the hammer breaking the rock in pieces. From an ecstasy of joy He passes to a stupor of woe. He sees all the difficulties that await Him: indifference, suspicion, intrigues, cowardice, treason. Looming up in the background He sees the gloomy figure of His Cross. For forty days did Jesus alternate thus between heaven and hell, between holy ecstasy and holy fear. The number forty is a favorite one with God. Forty days and forty nights the earth was washed by the deluge; for forty years the Israelites did penance in the desert; Moses and Elias and the Ninevites fasted forty days. And now the King of prophets and the Head of the chosen people again sanctifies the sacred number.

When the soul is in perfect mastery it suspends the body's functions, the spiritual life absorbs the material life, and hence many have thought that our Saviour's fast was total abstinence from food and drink. But some have supposed that Jesus fasted like John the Baptist, and although without bread or meat to eat, yet did not refuse the wild roots and herbs and honey of the wilderness. At any rate, at the end of forty days the utterly exhausted body reclaimed its rights. Hunger, lassitude, extreme weakness compelled the Messias to provide Himself some food. And at this moment Satan began his temptation. He knew



VULTURES IN THE
DESERT.

Jesus to have been but recently proclaimed the Son of God: he will test the meaning of this mysterious title.*

The kingdom of Christ thus begins in the storm of battle. The enemy must be met, grappled with, totally overthrown and put to flight by Jesus Christ. This battle shall be renewed from time to time, always with the same result—Christ triumphant. From henceforth the evil spirit will be met with continually in our Saviour's mission. He had been far more secret in his work in the previous ages, but terribly active and successful; for after his victory in Eden his empire had gradually become almost universal,—“all the gods of the Gentiles are devils.” He is now to be completely conquered.

Let us ask how far the devil could actually tempt

*Sceptics would have us regard demons or devils as creatures of a credulous fancy. But all human history reveals the hierarchy of evil beings extending from the invisible world into our own. Nothing in science is better proved than that there are spirits in communication with men,—good spirits and evil spirits. The kingdom of wickedness embraces portions of both the visible and invisible world, and is divided only by an imaginary line, and of this kingdom Satan and his spirits are the rulers. Apart from the plain evidence of the ancient scriptures, the teaching of Christ is conclusive evidence from revelation. Satan has his kingdom (Matt. xii. 25), his emissaries (Matt. xxv. 41), against whom Christ sets up His standard and makes relentless and successful war. Satan is the promoter of all evil, the father of lies and of liars, the instigator of murder (John viii. 44), ever assaulting the Church (Matt. xvi. 19), the foaming enemy of the Apostles, among whom Peter is the mainstay (Luke xxii. 31).

As to the power of the demons, reason no less than revelation limits it strictly to unwittingly helping God to carry out His plans. The demons are workers of evil in ways which help the working of good. They hurt Job only to make his patience heroic; they ensnare Peter only to deepen his loyalty. Careful introspection reveals in each soul the meddling of an alien power seeking to obtain control. The Evil One's superiority of nature gives him a certain access to our minds, as it also gives him control of the material elements. It is this two-fold phenomenon, a mysterious mastery of the material elements, as well as of our imagination, making for evil, that explains why mankind has always believed in demons; it was universal experience that established the universal belief in diabolism.

our Saviour. Theologians answer that whenever Jesus willed it, His Divinity withdrew into the higher part of His soul and there passed within the veil. There remained to Jesus His human soul, His fulness of faith and hope and love as a man; without the immediate communication of the infinite power of God. But His human nature is ever of one person with His divine nature, which is watchful of the struggles and makes sure of the triumph of the human nature. The pendulum swings to the right and the left, but is never out of control of the supereminent force of gravity: the movement guides the clock and the stability guarantees its regularity. Thus did Jesus merit the glory of resisting temptation, even though the presence of the Divine Word assured His triumph. Seeming to lose the form of God and to have only that of His humanity, yet His humanity was so well guarded by the divinity that it was absolutely incapable of sin. The difference between Him and us in temptation is thus very great. To Him temptation was an influence wholly external; it found not the least help in His heart. To us, it becomes at once interior, having a spy in our native weakness to aid it from within. Even when we remain innocent, temptation stirs the sediment, it finds some sinful memories to help it, some fleeting evil tendencies, and the waters which seemed but now clear as crystal become dark and troubled. In Jesus there was no evil memory or tendency, no sediment of evil possibility, no scars of former disgraceful wounds. Yet He is our model: "For we have not a high-priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin" (Hebrews iv. 15). He has a sympathetic knowledge of what it is to fall into temptation. As a physician studies not

only in books but at the dissecting table and in hospitals, so did Jesus learn what sin is, and so He was tempted for our sakes.

• Satan addresses Jesus as Son of God, for he had heard the voice from heaven call Him so. But how did the demon understand that title? Did it mean only that Jesus was beloved like a son? Or did he suspect that He was the Word Incarnate, God as Jehovah is God? Now, many have thought that Satan had been cast out of heaven because he was too proud to accept and believe this very mystery of God-Man that Jesus is, when it was prophetically revealed to the angels; nor would he easily believe it now. No doubt, therefore, the evil one was mystified, and he will put this strange being to the test.

Did he appear to Jesus in human form; or did he speak to Him from the air; or address Him spirit to spirit? In this we are not left wholly to conjecture, as the sacred narrative seems plainly to show us Satan in human or some other tangible or visible form. We may be certain, too, that it was by an actual and bodily movement that Jesus was carried to the Temple's topmost pinnacle, and afterwards to some high mountain whence the fiend could boast of his ownership of the entire pagan world. Yet, after all, the triple battle of Jesus was fought and won in the invisible but most real arena of spirit life.



CHAPTER IV.

THE TEMPTATION.

Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.



UNTIL now, since the fall of Adam, Satan—he now felt it plainly—had never known so momentous a conflict. That great victory seemed to have given him his present plan of battle. Sensual indulgence, presumption on the divine goodness, lust of power: these were the sins of Adam. Can this new Adam be allured to commit the same? A wonder-worker—thought the devil—this Messiah surely must be; I will help Him to spoil His mission by a vain show of miracles. Not by miracles of suffering and of love shall He rule men, but by those of pride and lordly majesty, of gluttony, presumption, ambition; and so He shall rule men under my supremacy.

Jesus arms Himself with His Father's sword of resistance, the word of God. His enemy's assaults are thrown back instantly in his face. Not a moment's thought is given to them. Adam and Eve ruined everything by complacent dallying with the tempter; Jesus saves all by immediate rejection. As a plumb-line in a mason's hand strikes against a bulge in a defective wall, so does the truth of God disclose a lie. Jesus has but one rule for heart and hand and tongue; it is God's law, whose words He sternly utters, yea, even with irony, against the demon.

Fainting with hunger after forty days of fasting, He is addressed by Satan: "If Thou be the Son of God, command that these stones be made bread. But He answered and said: It is written, not by bread alone doth man live, but by every word that proceedeth from the mouth of God" (Deut. viii. 3). Al-

ways His enemies will look for a sign, wicked and adulterous as they are: as Satan their ringleader at this beginning of His struggle, so his chief lieutenants under the cross, who will shout: "If Thou be the Son of God, come down from the cross!" Our

Saviour refuses to separate Himself from our common human lot. The first word of His answer places Jesus as a man among men, gladly content with God's will as His meat and drink. "Man liveth not by bread alone." Vainly did Satan call on the Son of God to use the divine power in the interests of sensual indulgence. Personal interest is not the aim of the Messias, and, at all events, Jehovah had fed Israel in the wilderness with bread from heaven. And does not any heroic soul forget to eat corporal food when fed by the word of God? Abandonment to the fatherly care of Divine Providence, total abandonment, is the characteristic trait of the true Son of God, whether it be Jesus the Only-Begotten, or any one of His brethren by adoption. Jesus is found impregnable on the side of sensual appetite, and of con-

THE STRUGGLE IN THE DESERT.

And Jesus being full of the Holy Ghost, returned from the Jordan, and immediately the Spirit drove him out into the desert. And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts. And he ate nothing in those days; and when they were ended, he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written, again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them, in a moment of time, and he said to him: To thee will I give all this power and the glory of them; for to me they are delivered, and to whom I will I give them. If thou therefore wilt adore before me, all shall be thine. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. And all the temptation being ended, the devil departed from him for a time; and behold angels came and ministered to him.

fidence in His Father.

Satan attempts another side, that of excessive confidence in God. For it often happens that one who knows that he is tenderly loved is vile enough to abuse his privilege by presumption. And as the desert was a fit place for temptation to self-indulgence,

so the Holy City shall be the scene of a more spiritual trial. Instantly the demon wafts Jesus through the air and sets Him on a pinnacle of the Temple. Far below Him He sees the city teeming with a multitude of people. Satan whispers to Him, What a glorious thing to descend upon the wings of supporting angels—the entire city witnessing the miracle! This would prove to all Israel that Thou art their long expected Messias. And as Jesus had used Scripture in His defence, the tempter tried it himself in this second assault, and said to Him: "If Thou be the Son of God, cast Thyself down, for it is written: He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone" (Psalm xc. 11, 12). It is noticeable that he suppresses a part of the text, which promises the angelic aid to those who abide in their proper place—"to keep thee in all thy ways"—faithful, that is, to the ordinary will of God, which compliance with this amazing proposal certainly would not be.

The temptation was that the Messias should make a dazzling exhibition of miraculous power, and so by one splendid stroke overthrow all unbelief, suffering no delay, not consenting to be a subject of tedious discussion. And why not? Is it not better to conquer all opposition by the miraculous use of the divine power? But Jesus reasoned otherwise. The miracle would be either a vainglorious display of power, or it would be a departure from the Father's will; in either case an act of presumption. To back it up



"And he showed Him all the kingdoms of the world, and the glory of them" (Matt. iv. 8).

by a Scripture text is but one instance of how the dangerous and novel ventures of fanatics in religious affairs may seem to be favored by detached passages of inspiration, whereas the whole teaching of God restores us to the safe ways of patient obedience. Therefore Jesus answered : " It is written again, Thou shalt not tempt the Lord thy God " (Deut. vi. 16).

This answer but increased Satan's mystification.

Perhaps, thought the tempter, Jesus is not so power-

ful a being after all. If He is a mere man, why not assail Him on a common side of human weakness—ambition? " The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world in a moment of time, and the glory of them ; and saith unto Him, to Thee will I give all this power, and the glory of them ; for to me they are delivered, and to whom I will I give them. If Thou therefore wilt fall down and adore me, all shall be Thine."

This claim of world-wide empire was not so transparent a fraud as at first sight it seems, when we remember Satan's almost universal

dominion over a world sunk in idolatry. Men and nations everywhere adored the demon under the names of their gods and goddesses.

Let us remember, too, that half a century before this date one man had conquered the world : Julius Cæsar. Nor is devil-worship essentially different from types of idolatry common in our Saviour's time. But Jesus had come to overthrow Satan, and to do so all the more thoroughly because the demon in the shape of pagan deities was burlesquing the true and only God, and masquerading among the nations as the supreme being.



" The Lord thy God shalt thou adore, and Him only shalt thou serve " (Matt. iv. 10).

Jesus has come, not to continue this empire of lying and pretence or even to do good by utilizing its vile methods, but to ruin it totally. He will do so by adopting methods absolutely the reverse of the devil's malign activity ; nay, even the reverse of ordinary human means. At the expense of His own race's allegiance, Jesus will reject all human force in establishing His authority, all violence, all alliances with earthly powers. By patient suffering, by kindly persuasion, by the loveliness of truth, He shall obtain a spiritual empire worthy of His Father. It shall be a little seed that will grow into the great tree of a new order of life. And now, therefore, away with thee, Satan, an end to thy foul temptations ! " Begone, Satan : for it is written, The Lord thy God shalt thou adore, and Him only shalt thou serve " (Deut. vi. 13).

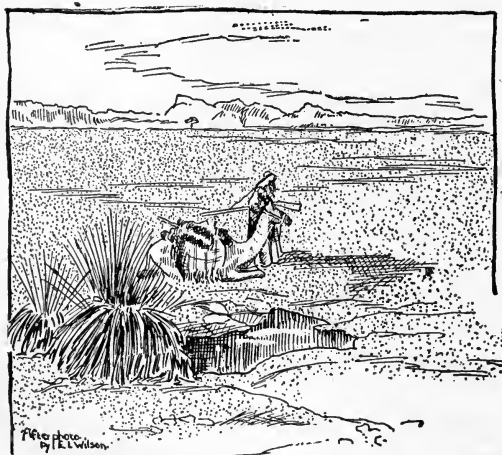
The tempter has fled. The dark shadows vanish from the clear mind of Jesus—false joys, false hopes, false glory cannot gain a foothold there. Let Satan launch against Him at a future day all the powers of earth and hell ; Jesus will accept the challenge and conquer by His cross. " Fear not," He will say to His trembling followers, " I have conquered the world."

The victory of Jesus over Satan in the desert is the first of an unbroken series, and it is our victory. Since that victory sensual pleasure, fleeting glory, the itch for money, so often used at Satan's instigation, have never had the power that they had in ancient days, when his reign was over a race of slaves.



"Then the devil left Him"
(Matt. iv. 11).

Jesus has emancipated us. Since His victory, poverty, self-denial, humility, a gentle and yielding kindness, a meek and wise reliance on God's fatherly providence, have entered the field of human endeavor and have won the best victories. From that time, also, has Jesus given His angels greater power over us. These heavenly spirits, who came and congratulated our Saviour upon His triumph, are always with us, aiding us in our conflict, rejoicing in heaven at our victory.



AN OASIS IN THE DESERT.

CHAPTER V.

JOHN THE BAPTIST AND THE CHIEF PRIESTS.—

“BEHOLD THE LAMB OF GOD!”

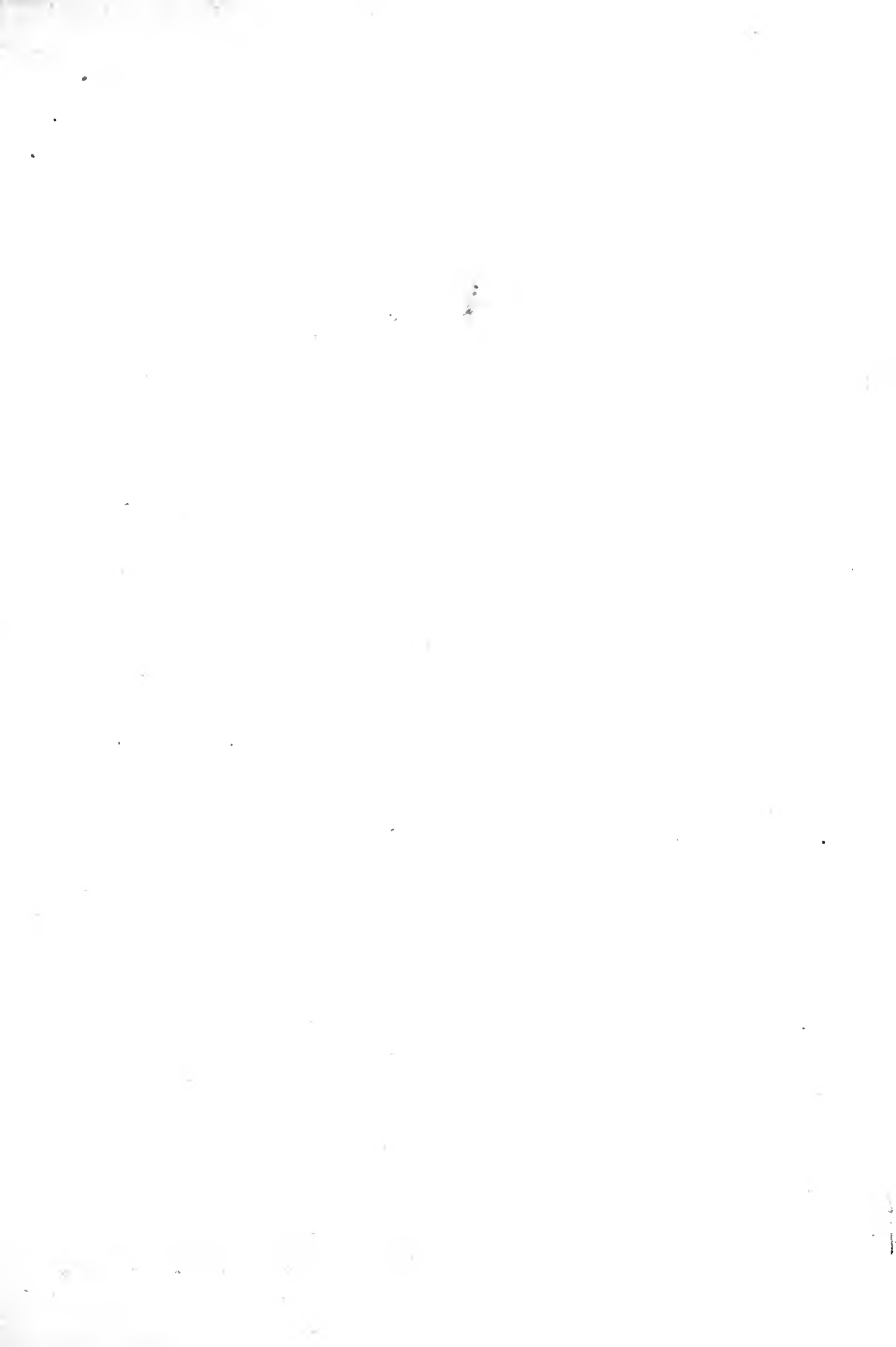
John i. 19-34.

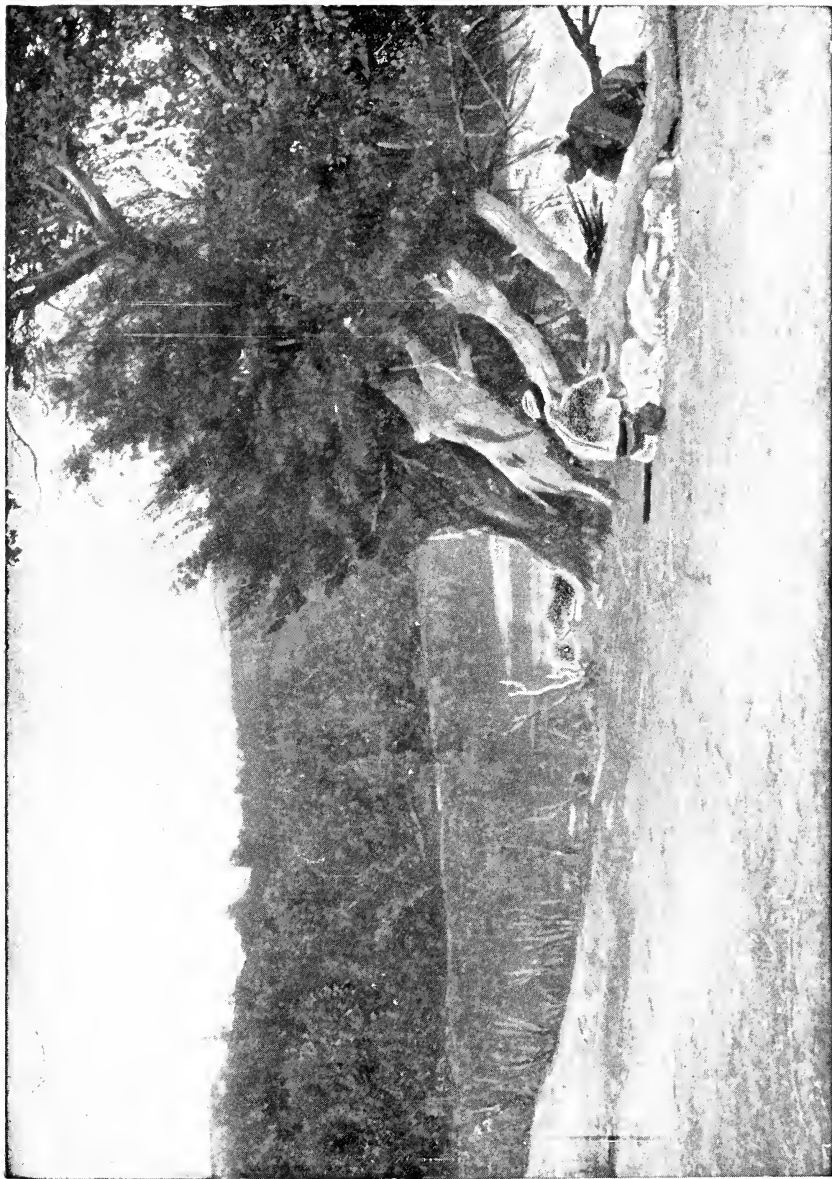
MEANTIME, and while Jesus was battling with the enemy in the desert, the Jewish priests and the leaders of the Pharisees were taking counsel together in Jerusalem about the Baptist. “And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him.”

The ever-watchful eyes of these religious rulers did not fail to perceive the powerful agitation of the people under John's preaching; nor did they at first view it unfavorably. They hoped that it might be the beginning of a great national agitation in Israel in accordance with their own schemes. Therefore, they sent priests and Levites to the Baptist, conveying a message carefully guarded in its terms and so framed as to learn all and admit nothing; the answer would enable them to judge whether they would push the people forward into John's arms or hold them back. “Who art thou?” demanded the embassy. John knew well that he was rumored to be the Messias. Instantly “he confessed, and did not deny; and he confessed: I am not the Christ.” Vainglory had not a moment's control of his motives or his conduct. But they insisted: “What then? Art thou Elias?” Now, the prophet Malachias had foretold him as Elias (iv. 5), and Jesus afterwards said of him: “This is Elias that was to come.” But John knew that he was all this only in a spiritual sense, and permitted no such delusion to enter his mind as that he was actually the great pro-

phet of Israel returned in person. He was the bearer of the thoughts, the power, the soul's earnestness of Elias. Lest the messengers should misunderstand him, he ignored his claim to even this singular dignity. "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou the prophet? And he answered: No." The eager souls of the people dreamed of the appearance of Enoch, or of Josue, and especially of Jeremias, their favorite prophet in this era of their degradation. No: these imaginings of the people had no fulfilment in him.

But they must have something more than mere negations to bring back to the Sanhedrin. "They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? And he said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias." What an example of humility! In total self-forgetfulness this mighty angel of humanity falls back for a title upon his office of messenger of God; nay, upon the very physical instrument of it, the voice, the word, the cry: but it was a voice foretold of yore, and it was a cry which in turn announced the Saviour of men. Then came the scrutinizing question of the rigorists. "And they that were sent were of the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, nor the prophet?" The answer fully revealed both the humility of the Precursor and his relation to the Christ, as well as his supernatural knowledge of His immediate coming. "I baptize with water: but there hath stood One in the midst of you whom you know not. The same is He that shall come after me, who is preferred before me:





THE PLACE OF THE BAPTISM OF CHRIST IN THE RIVER JORDAN.

the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing."

The startling announcement that the Messiah was at hand placed the Sanhedrin in an attitude of expectation. Let Him who shall claim this dignity be manifested, they must have thought, and then we shall know what course to pursue both towards Him and His precursor. Hence when in after times Jesus was rejected by the religious rulers, so was John rejected, and denounced to Herod, if not, as is suspected, even delivered up by them. Meantime they did not interfere with John; all that he said and did was favorable to their ultimate object of a popular uprising, the overthrow of the stranger's domination and the independence of Israel as a theocratic and racial state. John had meantime kept enshrined the remembrance of that beautiful form, dripping with the crystal waters of the Jordan, illumined with heavenly holiness, and authenticated by the radiant dove and the thrilling voice from on high. But he knew that the great prerogative of his office was yet to be exercised. That was the formal and public proclamation of the Messiah with all due solemnity. Therefore he looked for the return of Jesus from the desert, to which he knew He had retired for His preparation. Jesus on His part knew that it was by the Precursor, the gate-keeper of Israel, He should be properly introduced to His mission.

To John was also granted the knowledge that the mission of the Messiah was to be peaceful. This pacific character of the Saviour was contrary to popular expectation. Israel was to be saved not by a warrior-king but by a patient sufferer. It was not a universal conqueror, but a universal victim of atone-

ment for all human sinfulness, that John was appointed to announce. The last of the Hebrews, John was set free from Hebrew ambition and narrowness. He welcomed Jesus as the Saviour of the whole world: "John saw Jesus coming to him, and he said: Behold the Lamb of God! Behold Him who taketh away the sin of the world!" Now, although the people looked for no lamb-like man of God, but for a mighty monarch of God, yet they were by no means borne out in this by their Scriptures. Isaias (liii. 7) pro-

"BEHOLD THE LAMB OF GOD!"

The next day John saw Jesus coming to him, and he saith: Behold the lamb of God, behold him who taketh away the sin of the world. This is he of whom I said: After me there cometh a man, who is preferred before me: because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not: but he, who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw; and I gave testimony, that this is the Son of God.

phesies of the Messias that He should be led like a lamb, mute and helpless, to the slaughter.

Jesus is the realization of this symbolical utterance of Isaias, His resignation absolute, His gentleness perfect; He is the Lamb of God, the personal fulfilment of the highest types of sacrifice in the old dispensation. He is the sacrificial lamb, He is prefigured in the lamb sacrificed at the end of the Egyptian servitude—the lamb whose

blood upon the door-posts of every Hebrew dwelling had secured the safe Passover of the destroying angel. This had been the divinely chosen sign of God's friendship, a symbol of reconciliation so universal in Israel that in every household, at the festival of the Passover, a lamb was sacrificed and eaten by the family for the cleansing of sins and the renewal of heavenly protection. This, then, the holiest as well as the earliest of the prophetic sacrifices of the Mosaic religion, the Precursor salutes as fulfilled in Jesus. He is the sin-offering which it foreshadowed. The followers of Jesus have ever continued this use of the symbol, applying

it to the redemption of the whole world. "Purge out, therefore," says St. Paul to the Corinthians, "the old leaven, that ye may be a new lump. For Christ our Passover is sacrificed for us" (I. Cor. v. 7).

But this is not all. Primarily Jesus is the Incarnate Word of God. He is the only begotten Son of God, and John strongly insists on that: "This is He of whom Isaias said: After me there cometh a man who is preferred before me, because He was before me." John points out Jesus to his vast auditory, not simply as a great personage: Jesus had actually preceded John, as He had the most venerable of the Hebrew patriarchs. "Before Abraham was made I am," Jesus shall afterwards say. The Baptist had in mind the words of the prophet Malachias (iii. 1): "Behold I send My Messenger, and He shall prepare the way before My face." Now, He who makes His own creature a messenger to announce Him, exists beforehand. Sin or no sin, man is united to God, his nature elevated to company with the Deity in an eternal and personal and substantial union in the person of Jesus.

It is thus that John fulfils his office of herald of the Expected of Nations by pointing to Jesus of Nazareth. He does not rely upon family tradition, tables of descent, or any other human proofs, but upon divine revelation, immediate and undeniable. By my own investigations or any human means, he says, I knew Him not; but "I saw the Spirit coming down from heaven as a dove, and He remained upon Him. And I knew Him not: but He that sent me to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining on Him, He it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony that this is the Son of God." God

had revealed the sign to John, and John had seen it fulfilled with his own eyes, and then he proclaimed it to Israel.

Thus had God brought together again the Messias and His Precursor, whose first meeting had taken place at the visit of Mary to Elizabeth. Separation, total and distant, had intervened, John living in the desert from childhood and Jesus at Nazareth, until, as far as we know for the first time, the sovereign will of God brought them together for the opening of the mission of the Messias.

John also teaches that Jesus has the office, essentially divine, of baptizing souls with the Holy Ghost—pouring out the divine Spirit upon all flesh (Joel ii. 28). In this sense, again, we know the meaning of John when he calls Jesus Son of God, not as holy men had been so named of yore, or as angels had been, but by an exclusive filiation, by the most living relationship, Jesus having the nature itself of Jehovah, of which the Baptist had proclaimed the primeval action in Him. Thus John the Baptist has fulfilled his mission most faithfully, unflinchingly faced the incredulity of the leaders and instructed the ignorance of the people. What will they do? He has baptized them unto penance; will they accept the Baptism of the Spirit unto eternal life about to be offered by Jesus?



CHAPTER VI.

JESUS CHOOSES DISCIPLES.

John i. 35-51.

ORGANIZATION of a Church was always our Saviour's purpose, no less than teaching and redeeming the world. Both doctrine and atonement were to be dispensed by Him through a society, a public institution with its duly appointed officers. Naturally, therefore, and before His first public instruction, our Saviour begins to gather His Church's officers. Before He gathers His followers He chooses their leaders. He begins to organize His Church before He begins to give forth His doctrine. Naturally also, it was from John's tried and trusted disciples that He would begin to select His own.

It was for this reason that He tarried near by the Baptist's ever-changing assemblage of penitents. In a few days He again appeared among John's hearers. "Behold the Lamb of God!" exclaimed the Baptist, pointing and gazing at Him. Two disciples of John were by these words impelled towards Jesus, for it seemed to them that John had bidden them go. But they dared not address the Messiah, and Jesus, seeing their shyness, kindly said to them: "What seek you? They said unto Him: Rabbi, where dwellest Thou?" One was named Andrew, the other was John, son of Zebedee, who, hiding his name with characteristic modesty, relates this occurrence, so momentous for his future destiny. Rabbi meant teacher; these two saluted Jesus, therefore, as their Master in holy wisdom, and gave Him their never-faltering allegi-

ance as the organizer of a new discipleship, higher than that of John the Baptist; this they did solely upon the guarantee of their former master. "Come

and see" where I live, answered Jesus. They thus became His disciples, though later on we shall find Him renewing their vocation, for as yet He does not attach them so closely to Himself as to make them part of His very household. But He takes them to His home—if some friendly shelter in a shepherd's tent, or perhaps some humble wayside inn, could be so named.

Afterwards—who can imagine after what joyful converse with Jesus?—Andrew departed from them, seeking and finding his brother Simon, doubtless also numbered among John's disciples. "We have found the Messiah!" he exclaimed. Not only the Baptist's testimony but the disciple's own personal trial of it was now in evidence: Eureka! Andrew uttered the word with a nobler ecstasy than Archimedes or Columbus. As Simon, Andrew's brother, came up to Jesus, the Master beheld the one whom His Father in heaven had chosen as the head of His religion, and He saluted him accordingly. He gave him a new name: "Thou art Simon, the son of Jona; thou shalt be called Cephas, which is

"FOLLOW ME!"

The next day again John stood, and two of his disciples. And beholding Jesus walking, he saith: Behold the lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, said to them: What seek you? Who said to them: Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: We have found the MESSIAS, which is, being interpreted, the CHRIST. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona; thou shalt be called Cephas, which is interpreted Peter. On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see. Jesus saw Nathanael coming to him, and he saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the son of man.

by interpretation Peter, a rock." They did not as yet know the prophetic meaning of this divine word, nor how at a future day Jesus would set Peter as the foundation stone of His Church. By this change of name Jesus takes possession of this disciple in a special ownership. So it was in the olden time when God chose Abraham and Israel.

The little party was soon on the journey homeward—to Galilee, that is; to which province they all belonged. There Jesus purposed completing His preparations for promulgating the Glad Tidings. But soon, and while journeying onwards, He secured another disciple. "He findeth Philip," a fisherman of Lake Genesareth, a pilgrim, we may be sure, homeward bound from the Baptist's preaching. "Follow Me," said Jesus, taking him into His company to share the instruction imparted while they plodded on. Follow Me! There is majesty in this little phrase. What a change from the retiring manner of a village mechanic.

Philip was too unselfish to enjoy his favor unknown to a certain dear friend of his, Nathanael. This was a guileless soul, worthy, if any man could be, of the honor of the discipleship. "We have found Him of whom Moses spoke in the law," says Philip to him, "and of whom the prophets spoke, Jesus the son of Joseph of Nazareth." Philip may have thought that Nathanael, being a Galilean, would favor Jesus as a fellow-countryman. But to Nathanael the name of Nazareth was a stumbling-block. "Can any



good thing come out of Nazareth?" He thus quoted to him the traditional evil report of that town. The Saviour, Nathanael meant to say, must be from Bethlehem, nor could he tolerate the thought that an obscure man of Galilee should be the Messiah. "Come and see," answers Philip, appealing simply from words to actual inspection; and an upright soul will accept the test.

The two Galileans had been resting under a fig-tree. There had Nathanael, without knowing whence it came, felt the inward touch of Jesus preparing the way for His message by Philip—one of those sweet and holy moments which divine grace consecrates to its high purposes. They hurried on to overtake the Messiah. "Jesus saw Nathanael coming to Him, and He saith to him: Behold an Israelite indeed, in whom there is no guile." But Nathanael seemed as little moved by this praise as by the zeal of Philip. Hence he answered coldly: "Whence knowest Thou me? Jesus answered and said unto him: Before Philip called thee, when thou wast under the fig-tree, I saw thee." To the rude honesty of the fisherman Jesus opposed a knowledge of some hidden thought of Nathanael while under the fig-tree. He was amazed. He that can see into the depths of my soul, thought the honest fisherman, and read its secrets, is my master; what He claims I grant. "Rabbi," cried Nathanael, "Thou art the Son of God, Thou art the King of Israel." Jesus praises Nathanael for his faith, nor does He reprove him because he was slow and cautious in coming to it. A divine light has entered that soul, it need only watch and guard it to be yet further illumined, even with heavenly visions. Jesus answered: "Because I said unto thee, I saw thee under the fig-tree, believest thou? Greater things

than these shalt thou see." And here for the first time He uses the word *Amen*, a term of powerful emphasis, meaning *most certainly—it is absolutely certain*. He finishes by addressing all the newly chosen disciples. "Amen, Amen I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

The title "Son of Man," thus used by our Saviour, and in connection with the ministry of God's angels, shows how the Incarnation has made the earth a favored rendezvous of heaven's blessed spirits. Wherever Jesus is, there are the angels; some are round about Him, others mounting on high to the Father's throne, and others, again, descending to commune with Jesus and to wait upon Him; they show the perfect union between earth and heaven by the mediation of the Lord of the angels, the Man Christ.

Son of Man He is, as well as Son of God. He is the head of our race, the Adam of a new humanity; yet how humble a term it is for the Uncreated Word to assume. With it, as with a lowly though beautiful disguise, He clothes His Divinity, and brings us all into that brotherhood which unites the Saviour to us, a brother indeed and co-heir in all communion of God's goods, spiritual and temporal.



JESUS BY THE SEA OF GALILEE.

CHAPTER VII.

THE WEDDING AT CANA.

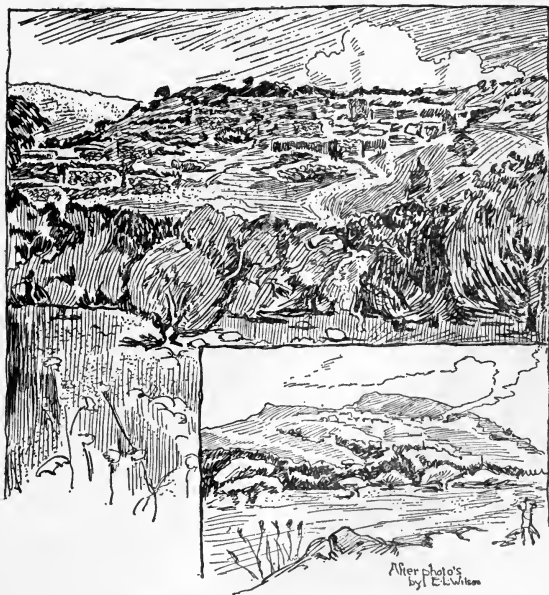
John ii. 1-II.

THE little caravan journeyed onward into Galilee; it was our Saviour's purpose to complete the number of His Apostles before beginning His first public discourses; but here a woman interrupts and alters the regular order of the Master's plans—His Mother. Arriving at Nazareth, they learned that at Cana, a little city to the eastward (now called Kefr-Kenna), a wedding-feast was to take place, and that Mary had already gone there, and Jesus found an invitation awaiting Him, which He decided to accept. This was natural. Nathanael was of Cana, his companions must go that way to reach their homes on the shore of Lake Genesareth, and so all started along with Jesus, who would arrange for their invitation to the wedding-feast. This could easily be done, for the persons married were certainly intimate friends, and perhaps relatives, of our Saviour. Mary had gone beforehand; her nephews, sons of Cleophas, were also there; perhaps it was one of them who was to be married, and indeed this seems likely. The interest Mary took in the festivities, and the assurance with which she gave orders, indicate that she felt quite at home there.

It is quite certain that our Saviour was actuated only by a kindly spirit of complaisance in going to the Cana wedding-feast, though the intervention of Mary caused Him to "manifest His glory" there. We cannot imagine John the Baptist sitting down to a wedding-feast, and perhaps the newly chosen dis-

ciples, all novices of the Baptist, were somewhat scandalized by His familiar condescension to human joys. But Jesus would save sinners in every way, by mingling with men's joys and sanctifying them no less than by shaking their bones with the terrors of His Father's wrath. It was, nevertheless, a somewhat startling beginning of a penitential life, such as must be the Christian's, for its Master to sit down at a wedding-feast and miraculously contribute to the good cheer of the guests. But penance is not, after all, entirely inconsistent with well-ordered enjoyment.

The third day after leaving the Jordan—and it must have been at the evening hour—our Saviour and His party arrived at Cana, having but one league to travel after leaving Nazareth. The town was probably like what it is now, seated on a hill-side, the houses surrounded with green and blooming hedges, and about the public well a grove of olive-trees, pomegranates, and fig-trees. In the East a wedding-feast is often a matter of several days' family rejoicing, and it may have been that our Saviour and His disciples came in towards the close of the festivities at Cana—most welcome guests, a friend of the family suddenly become a Rabbi, accompanied by His own



CANAN IN GALILEE—VIEW FROM THE WEST.



AT THE WEDDING-FEAST.

disciples. They in turn had great news to tell of John's preaching, especially of his testimony to Jesus as the promised Saviour.

But while the company was absorbed in these amazing themes the wine began to fail; six new guests helped to consume it. Now, who would first notice this? The men would never think of it; among the women Mary, overjoyed though she was with the news of John's witness to our Saviour which engaged them all, was still the least surprised at it or absorbed by it. She was freer than any other to observe the embarrassment of the hosts.

Mary therefore went to Jesus, drew Him aside and

secretly whispered: "They have no wine." It was but the bare mention of the awkward predicament of the hosts, yet it disguised a most earnest prayer: Mary demanded a miracle. Nothing more clearly indicates both her full knowledge of Jesus' divine power, and the consciousness of her own influence over Him. But Jesus felt that, if He could not refuse her, He ought nevertheless to protest against this premature display of miraculous powers. He answered coldly: "Woman, what is it to Me and to thee? My hour is not yet come." We cannot deny that the tone of this answer and its wording may have pained Mary. The term "Woman," however, indicated in

THE BEGINNING OF MIRACLES.

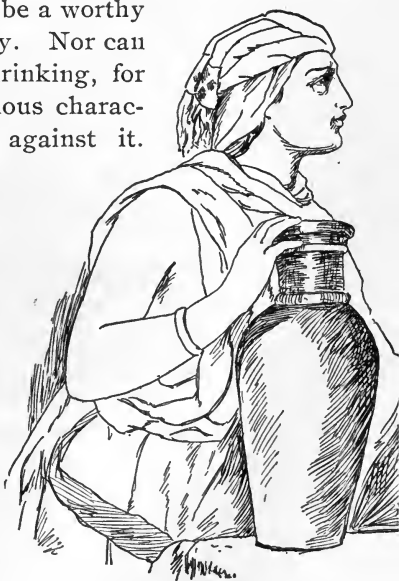
And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his disciples believed in him.

itself no chiding, for in the language used it meant Lady or Madam.

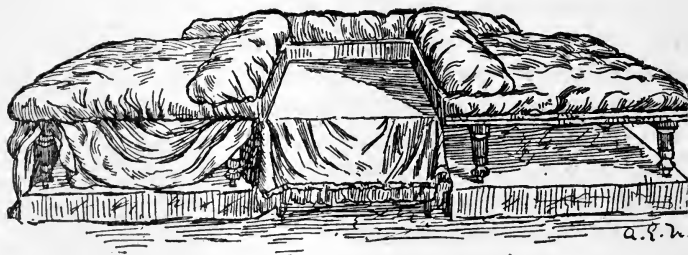
Mary's confidence was not at all shaken. We read only the words of Jesus in dead print. She saw her Son's face, she heard His gentle voice, she read His heart. Without answering a syllable she quickly went to the servants, and said: "Whatsoever He shall say to you," motioning towards her Son, "that do ye." Now, right at hand were six large water-pots for use in the Jewish purifications. Jesus had followed Mary when she went to the waiters, and He said to them: "Fill the water-pots with water; and they filled them to the brim,"—so ready were they to do His bidding. He meant to show a royal generosity; He and His followers were six in number, and six large vessels of wine would be a worthy recompense for their host's hospitality. Nor can we fancy any danger of excess in drinking, for the presence of Jesus and the miraculous character of His gift would guard safely against it. The miracle was instantly manifest: *the water had turned into wine*. It was indeed a wonderful thing to the assembled company, but what was it to Jesus but a quicker way of making wine out of water than His usual way of the vineyard, slowly distilling the moisture of the fruitful earth into the grapes, and these again by His chemistry of fermentation into wine? He who formed the natural laboratory of the vineyard and who made all the chemical laws for wine-making, shall He be limited to that only way of gaining



WATER-POT OF STONE



His ends? "Draw out, now, and carry to the chief steward," said our Saviour. Then came the inquiry, Where did this new and delicious wine come from? The waiters knew, and they told the miracle. They had poured water into the jars and drawn out wine—they were sure the jars were the same, they were sure of the water; and there was the wine, wine of the first quality and in immense quantities. To the expectant souls of the new disciples, Jesus was by this event revealed as a wonder-worker, His glory was manifested to them. It was the first of His miracles and it profoundly impressed the Saviour's followers, winning yet more securely their entire faith in Him.



DINING TABLE USED IN THE EAST.

CHAPTER VIII.

JESUS RETURNS TO JERUSALEM AND EXPELS THE TRAFFICKERS FROM THE TEMPLE.—HE PROCLAIMS HIS AUTHORITY.

John ii. 12-22.

FOR the purpose of completing the apostolic band, as well as to secure a vantage-point for His teaching, Jesus led the way to Lake Genesareth, on whose western shore, besides, was the dwelling-place of the newly chosen disciples. With Him and them went Mary, and doubtless other earnest and pious women, all forming His household, she bound to Him by every tie human and divine, the others by faith and devoted loyalty. Capharnaum became His place of sojourn, much frequented by the stream of traders to and from Damascus and the Mediterranean seaports, as well as by the soldiers and officials of the Roman government. The "brethren" of Jesus also accompanied Him. We have elsewhere explained that this word means His cousins, the sons of Alpheus.

Peter lived at Capharnaum, and there, probably in the house of the wife's mother of the Apostle, Jesus took up His abode. But they tarried only a few days, soon departing for Jerusalem, with the intention, however, of returning to Galilee. The feast of the Passover was near, and Jesus wished to test the dispositions of the people of the capital, with its priestly hierarchy and its leading minds. Towards Jerusalem, therefore, He bent His steps.

Many generations before, Malachias (iii. 1, 3) had prophesied of this visit to Jerusalem: "Presently the Lord, whom you seek, shall come. And who shall

JESUS CLEANSES THE TEMPLE.

After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples : and they remained there not many days. And the pasch of the Jews was at hand, and Jesus went up to Jerusalem : And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said : Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written : *The zeal of thy house hath eaten me up.* The Jews therefore answered, and said to him : What sign dost thou shew unto us, seeing thou dost these things. Jesus answered and said to them : Destroy this temple, and in three days I will raise it up. The Jews then said : Six and forty years was this temple in building, and wilt thou raise it up in three days ? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had said.



A MONEY-CHANGER.

be able to abide the day of His coming, and who shall stand to see Him ? for He is like a cleansing fire, and He shall cleanse the sons of Levi and shall purify them." No doubt Jesus at His former visits had been shocked and scandalized at the abuses in the Temple. But then His time had not come : He was a devout carpenter of Nazareth and nothing more. Now all is changed. The rights of God have in Him a public and official defender.

It was that part of the Temple devoted to the use of Gentile converts to Judaism which was especially profaned, a splendid and spacious colonnade outside the Jews' place of worship. A public market had been established in this sacred place.

Under its lofty ceilings of polished cedar wood, upon its shining marble terraces, amid its double and triple rows of noble columns, money-changers and hucksters and traders were continually trafficking, and even cattle-dealers had their bullocks, sheep, and goats penned up there for sale to those who would provide for sacrifice in the Temple—all with the approval of the priestly guardians of the holy places, doubtless well paid for granting the sacrilegious license. The holy place was filthy with this abomination, profaned by the shouts of the traders and the bellowing of the beasts. It was especially hateful to the Lord as being a profanation of the Gentiles' court.

Jesus gazed upon it all with indescribable indig-

nation. He suddenly snatched up some cords from

the broken wrappings which strewed the pavement. His terrible voice pierced the uproar of beasts and men. He whipped the animals and their owners out of the Temple; He cast upon the earth the money of the petty bankers and overturned their tables. In His holy anger He spared only those who sold doves, peddlers for the convenience of the poor. "Take these things hence," he said sternly, "and make not My Father's house a house of traffic."

Jesus was single-handed and alone in His battle for the cleanliness, spiritual and material, of the house of God, but He was easily the victor. Consciousness of His Father's authority endowed Him with resistless force and awed his adversaries into utter subjection. His disciples were profoundly edified and no less amazed by His daring. They reminded each other of the Psalmist's prophecy of the Messias: "The zeal of thy house hath eaten me up" (Ps. lxxviii.)

With others the case was different. Although the action of Jesus was deeply religious and at first drew their admiration, yet they would not admit that it justified itself. Habituated to legalism, addicted to formality, they were not content with plain evidence of right acting. They wanted authentication and credentials. They must have something to



"And the money of the changers He poured out, and the tables He overthrew."

argue about. The tortuous mind dislikes that simple form of truth which is independent of argumentation. They said: "What sign dost Thou show unto us, seeing that Thou doest these things?" Jesus purposely answered in a way far above their comprehension: He gave them, in prophecy, the highest credentials ever known to man, His resurrection from the dead; although He veiled it under a claim of power over the material edifice whose holiness He had just vindicated. "Destroy this temple, and in three days I will raise it up." To build or to destroy or to raise from ruin that noblest temple of God, the human body, is a power infinitely greater than Solomon's or Herod's in constructing the dead architecture of a great building. Jesus can and will raise His own dead body to life: are they ready to discuss that claim of power? But what did these carnal-minded men know of the dignity of man's corporal frame, or of the indwelling of the Spirit of God in it? Moreover the gesture which Jesus must have made to explain His meaning, pointing to His own body when He said the words "this temple,"* escaped their notice in the rising tempest of their wrath. They thought His answer an empty boast—and moreover, they found on inquiry that He was no regular rabbi at all, but only a carpenter of Nazareth. So they said with a sneer: "Forty years was this Temple in building, and wilt Thou rear it up in three days?" Jesus answered nothing—nearly always He answered nothing or very mysteriously to the cross-questionings of bad-hearted men. To the pure of heart His answers were ever quick, and if not al-

*It is noteworthy that in St. Mark's account of our Saviour's trial before the chief priests the witnesses testified: "We heard Him say, I will destroy this temple *made with hands*, and within three days I will build another *not made with hands*."

ways intelligible, their very obscurity shone with the bright light of truth, with present meaning or prophetic.

But that mysterious three days' rebuilding of a mighty temple was never forgotten by friend or foe of Jesus. It was His first teaching in Jerusalem, and at the very end of His life we shall hear Him accused of blasphemy for it in the high court of the Jews; it was railed in scorn against Him even under the Cross. His disciples, after having long cherished it as a test of faith in Him, shall be transfigured by its fulfilment into envoys of the divine love to mankind. From another point of view, the prophecy shall be fulfilled by the effacement of the Temple's authority at the death of Christ, typified by the rending of the veil of its sanctuary from top to bottom, the cessation of its rites, the suppression of the Mosaic religious system, and the substitution of the Kingdom of God by the resurrection of Jesus Christ.

We are left to our imagination if we ask what might have been the result of this public and fearless display of the love of Jesus for His Father's holy Temple if it had been received in a proper spirit by the Jewish priests and scribes. It might have been the beginning of a sincere and universal awakening in Israel, carrying John the Baptist's mission triumphantly everywhere among the people and their leaders, and gaining the adhesion of the whole nation to the Messias whom he had announced. The public life of Jesus would in that case have begun and ended very differently from the actual facts. Had the Jews known the difference between the casket and the necklace, between their race and their religion, they would have received the Messias with open arms after His display of power in the cleansing of the Temple.

CHAPTER IX.

JESUS BEGINS TO TEACH IN JERUSALEM.—THE INTERVIEW WITH NICODEMUS.

John ii. 23-35, and iii. 1-21.



THE Jewish priesthood, it was soon very evident, was opposed to Jesus, even so far as to hinder His getting an audience. They would not allow Him the Temple or its precincts for His discourses if they could prevent it, and therefore He chose the more open places in the streets of the city and in the suburbs, talking to the people in little groups or in great crowds. He worked miracles also, though St. John, who alone tells us of this sojourn of Jesus in Jerusalem, does not particularize them. "Now when He was at Jerusalem at the Pasch upon the festival day, many believed in His name, seeing His signs which He did." Amazement at His miracles was not always a sign of true faith in His Messias-ship. Although everybody began to talk about Him, and although numbers were sincerely won, Jesus knew men too well to trust to the general sentiment about Him. "But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man; for He knew what was in man."

In fact, the history of religion proves that only a few are gifted quickly to discern true miracles and understand their significance; while, on the other hand, the common mass of men are readily led astray by false wonders and often misinterpret the meaning of true ones. Hence, if it be asked how the enemies of Jesus could resist the evidence of His miracles, the answer is, that they had made up their minds be-

forehand that He was not the Christ. Have we not in our own day often heard men of science say that if they saw a miracle or many of them with their own eyes they would not believe them real? The capacities of faith are great, but so are the capacities of incredulity.

Nicodemus was a man capable of true faith. He was a leading Pharisee, a doctor of the law, a well-known personage in Jerusalem. Had he been half as brave in professing the truth as he was anxious to learn it, his character would have been well balanced. He managed to gain access to a private meeting held by Jesus after nightfall, in which our Saviour discoursed freely with His chosen disciples; John was one of these, and thus was probably an eye-witness of this interview, of which he has given an account. "Rabbi," said Nicodemus, "we know that Thou art come a teacher from God, for no man can do these signs which Thou dost unless God be with him." He and his friends had honestly read the divine credentials of Jesus, His miracles. A miracle is the seal of heaven upon the message of a man of God: the Deity thereby assumes responsibility for His truthfulness. Here, then, Nicodemus recognized a Teacher whose authority transcended that of the official teaching of the Jews, for this strange Teacher from Galilee had God's glorious power of miracles—Nicodemus had seen Him display it openly and repeatedly. Furthermore, a timid soul admires a courageous one, and so Nicodemus was drawn to our Saviour by His bold attack on the venders in the Temple.

We notice the air of authority on the part of Jesus in dealing with this first-fruit from the higher ranks of Judaism. He gives Nicodemus an instructor

THE NEW BIRTH.

And there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth; so is every one that is born of the Spirit. Nicodemus answered, and said to him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: That whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth, cometh to the light, that his works may be made manifest because they are done in God.

for receiving baptism, as we would term the discourse. But it included the most sublime of all the doctrines of Christ, that of the new birth, the new life of our souls in the Holy Ghost. Every man, even this learned and pious Hebrew teacher, shall be made over again, his powers of knowing and loving entering upon a new order of existence so radically different from the old as to be called another creation—as much higher than the first as the divine is higher than the human. Thoughts and loves natural only to God are now to be the privilege of the mind and heart of man in a more than natural condition. Jesus did not hesitate to express the change in fitting terms: “Amen, Amen, I say to thee, unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.” Though this sounded strangely to the ears of a strict Pharisee, one who had never doubted his high place in the only kingdom of God, that of Israel, and though he made objections, yet Jesus went on with His discourse and won him with His doctrine of the Spirit.

The explanation which was granted this timid disciple of Jesus was that the elements of inanimate nature should be lifted into union with the

highest life of the uncreated Divinity—water and spirit shall go together. Not a narrow race of men, as in the old dispensation, shall be the outward sign of divine favor, but a system of universal sacraments; and these shall not merely be signs but channels of God's grace. The first of these is that of John the Baptist, elevated into new and strange supremacy. The gate of exit of the old and temporary Church is transformed into the splendid portal of the new and eternal Church. The difference between the Hebrew baptism of penance and Christ's baptism of the Spirit, is the difference between the Baptist and the Christ.

The disciple of Christ is dead and buried with Him in Baptism, to rise again unto newness of life; dead to the world and the flesh, he comes forth to begin to live over again. He is actually changed from his former self, stripped of his evil deeds and morally transformed, for baptism is not simply a sign of interior cleansing; it is the adoption of sonship to God. Christian Baptism is thus more than repentance, more than deliverance from evil. The Spirit of God breathes a new life into the soul; new tendencies to positive virtue supplant the sinful conditions banished by repentance. Dead to sin, the soul lives to grace and is guided by the intimate whisper of the Holy Ghost. The water and the Spirit regenerate the soul, our Saviour insisting on the spiritual state of His followers as positively a new birth, a new act of creation. "That which is born of the flesh," He said, "is flesh, and that which is born of the Spirit is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh and whither He goeth: so is every one that is born of the Spirit."



"Nicodemus said: 'How can these things be done?'"

The soul of man cannot work its own new birth; the breath of the Divine Spirit must sweep through it, like the fruitful south wind upon a garden. This breathing of the Spirit fecundates the soul with divine virtues. How it does this, we know not. But we feel it; we are conscious of it in our heart's depths, and suddenly, or gradually and imperceptibly, we are transformed, we are born again. The fact is evident; it reveals its own existence. We are made over again into new men. Nicodemus began to understand this amazing teaching, and he cried: "How can these things be?"—as if to imply, and I not know them? Then said Jesus, with gentle irony: "Art thou a master in Israel and knowest not these things?" Meaning that the petty disputes of the Pharisees about minute observances unfitted one to study a great question; for here was a Pharisee, a teacher in Israel, totally ignorant of a doctrine which outranks all others in the school of divine truth.

And now our Saviour, amid His newly gathered disciples, simple men, unlearned and lowly, identifies Himself with these docile spirits, and using the first person plural thereby affirms their unity with Him in His teaching office: "Amen, Amen I say to thee, we speak what we know, and we testify what we have seen, and you receive not our testimony." The haughty teachers of the Hebrew people have found it hard to understand the truths of natural religion, which are verified by the unaided conscience; how, then, shall they manage with the deep secrets of Heaven, which must be accepted on the direct testimony of the Teacher? "If," said Jesus, "I have spoken to you earthly things, and you believe not, how will you believe if I speak to you heavenly things? And no man hath ascended into heaven,

but He that hath descended from heaven, the Son of Man who is in heaven." Nicodemus was silenced. The words of Jesus overwhelmed him with wonder; they were the words of a masterful teacher revealing His divine authority.

Jesus ended by teaching him the Redemption: "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: that whosoever believeth in Him shall not perish, but may have life everlasting." Here was affirmed the plainest analogy between the brazen serpent (Num. xxi. 9), set up in the desert by Moses, and Christ upon the Cross. The brazen serpent was an image of the living serpents whose fiery sting had killed the sinful Hebrews: their penitent and imploring glances at the image-serpent saved them. And so the Son of Man on the Cross is the image of guilty humanity, living, suffering, dying, in His all-sufficing atonement; the sinner who looks with entire faith and with loving repentance upon Him shall be cleansed of the poison in His soul and restored to spiritual health. "For God so loved the world," exclaims Jesus, "as to give His only begotten Son, that whosoever believeth in Him should not perish, but have life everlasting." Thus it is the spontaneous love of the Father's heart for His wayward child, for poor humanity, that gave us our Saviour—not for the redeeming of one nation, but for the entire human race has He given His own Son.

And Jesus continued: "For God sent not His Son into the world to judge the world, but that the world might be saved by Him." The Jews believed that the Messiah would judge, condemn, and subjugate the nations of the earth. Jesus affirms the contrary: He will save all who will allow Him to do so; those

who will not allow Him are self-judged and self-condemned. "He that believeth in Him is not judged; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Men are divided into good and evil by their love and hatred of the truth of God. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." These words consoled the upright heart of Nicodemus, who had sought the truth and who, without fully understanding it, bowed down before it.

The soul that hungers and thirsts after righteousness and truth is worthy of praise from the lips of the Messias. But, as too often happens with virtuous souls, the courage of Nicodemus was less than his sincerity; he never dared openly proclaim his faith in Jesus. Later on he timidly pleaded for the Saviour's life before the Sanhedrin, but without insisting, and with an air of almost indifference. But we shall see him on Calvary changed into a true disciple, ashamed no longer of Jesus, but rather ashamed of his own former cowardice. During the Redeemer's life he had crept in secret to visit Him; now when He is dead he boldly and publicly claims Him from His enemies, sharing with Joseph of Arimathea the sorrowful honor of burying Him.



CHAPTER X.

TEACHING IN THE COUNTRY-PLACES.—FINAL WITNESS OF JOHN.

John iii. 22-36.

JESUS was fond of country people and loved to be with them and to teach them. To them He went out from Jerusalem, the Evangelist not stating how long a time He had remained in the city. "After these things, Jesus and His disciples came into the land of Judea, and there He abode with them and baptized." This was only the baptism of John, which Jesus personally did not administer but His disciples, as the Evangelist tells us further on: He would have His apostles co-operate with John in his preparation for the Messiah. The Baptist, meanwhile, had left the banks of the Jordan. "And John also was baptizing in Enon near Salim, because there was much water there, and they [the people] came and were baptized. For John was not yet cast into prison." This change of place removed the Baptist from the reach of Herod, whose incest with his brother Philip's wife he had boldly reproved.

And now Jesus came into the same neighborhood with John, not only to strengthen him in his struggle with the tyrant, but to draw from him a final witness of His own office of Messiah. The disciples of John and of Jesus, being thus brought to-

"HE MUST INCREASE; BUT I MUST DECREASE."

And there arose a question between some of John's disciples and the Jews concerning purification. And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold, he baptizeth, and all men come to him. John answered and said: A man cannot receive anything except it be given him from heaven. You yourselves do bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase; but I must decrease. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. And what he hath seen, and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony, hath attested by his seal that God is true. For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure. The Father loveth the Son: and he hath given all things into his hand. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

gether, began to dispute about the baptisms of their respective masters, and the preference given to the latter chagrined the followers of the Precursor. But the soul of the Baptist was thrilled with joy, and not, as they had hoped, with anger. John had been commissioned by Heaven to prepare the way for Jesus; he could only be glad to know that the Messiah was drawing the people about Him and teaching them. "You yourselves do bear me witness that I said I am not the Christ," he insisted, "but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled." John thus claims the honor of the *Shoshben*, the intermediary between bride and groom among the Jews, who bore their affectionate messages, prepared the marriage and superintended its ceremonies. So John was the Shoshben between Jesus Christ and His Church (Eph. v. 32), His Spouse. When he had given to the loving company of Jesus His first disciples, John, Peter, and Andrew, he rejoiced to see the union of bride and groom begun. Yet more he now rejoices to see it extending and perfecting itself in the souls of a multitude of disciples. He is glad to withdraw, his task well done. "He must increase, but I must decrease," he exclaimed. And his disciples must bear their part in this order of Providence. He continued addressing them, and in words so like our Saviour's to Nicodemus that it has been supposed that he had received them from some of his old followers in an account of that interview. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth." The misery of it is that so

few hear Him—nobody at all, to John's eager eyes, though his disciples said it was everybody—"And no man receiveth His testimony." But "He that hath received His testimony hath set to his seal that God is true." Faith in Jesus is a direct submission to the God of truth, whom He represents as the tongue does the heart, as John best knew after the divine manifestations at the baptism of Jesus. And now he concludes; it is with the threatening tones peculiar to his character: "He that believeth in the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

The Precursor knows that his work is nearly ended, as his words indicate. They have the accent of farewell. A brief period of steadfast reproof of vice and loud resounding calls to repentance still remains to him, and then a glorious martyrdom will crown the career of this stern Hebrew prophet with its appropriate glory.

CHAPTER XI.

THE IMPRISONMENT OF JOHN THE BAPTIST.—JESUS
AND THE SAMARITAN WOMAN.

Matt. iv. 12; Mark i. 14; Luke iii. 19, 20; John iv. 1-26.

JESUS now takes His way towards Galilee, to avoid the envious contentions of John's over-loyal disciples as well as the intrigues of the Pharisees. "When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John (though Jesus Himself did not baptize, but His disciples), He left Judea." Another reason hurried Him away from Judea: He heard the ominous news that John had been seized and imprisoned in the Perea by Herod Antipas. "But

JESUS TEACHES THE SAMARITAN WOMAN.

He cometh, therefore, to a city of Samaria which is called Sichar; near the piece of ground which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink: (for his disciples were gone into the city to buy food.) Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever. But the water that I shall give him, shall become in him a fountain of water, springing up unto everlasting life. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband. For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain: and you say, that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit: and they that adore him, must adore him in spirit and in truth. The woman saith to him: I know that the Messiah cometh (who is called Christ): therefore, when he is come, he will tell us all things. Jesus saith to her: I am he, who am speaking with thee.

LIFE OF JESUS CHRIST.

Herod the Tetrarch, when he was reproved by him [John] for Herodias, his brother's wife, and for all the evils which Herod had done, he added this also above all, and shut up John in prison. And when Jesus had heard that John was delivered up, He retired into Galilee. And He was of necessity to pass through Samaria." This road to the north was the direct one, but was often avoided on account of the enmity of the Samaritans. But Jesus had Glad Tidings even for the hated and hostile Samaritans. Furthermore, the other route was dangerous, being through the Perea, where Herod held John captive.

As Jesus arrived near a city called Sichar, close by the field which Jacob gave to his son Joseph, He made a halt; it was noon of a hot summer's day, and after many hours afoot Jesus was tired and thirsty; He sat down upon the wall of Jacob's well in the refreshing shade of the trees which grew about it, while His disciples went into the city to buy food. A woman came to the well to draw water, and the kind heart of Jesus determined to engage her in conversation, to instruct her, and to save her—well He knew her sad necessity. With a friendly air He said to her: "Woman, give me to

drink." Now, this poor soul was flattered by such a request coming from a noble-looking stranger, and especially so because she perceived by His dress and accent that He was a Jew. How safely may one cross the line of fire between hostile families and races when protected by a kindly word!

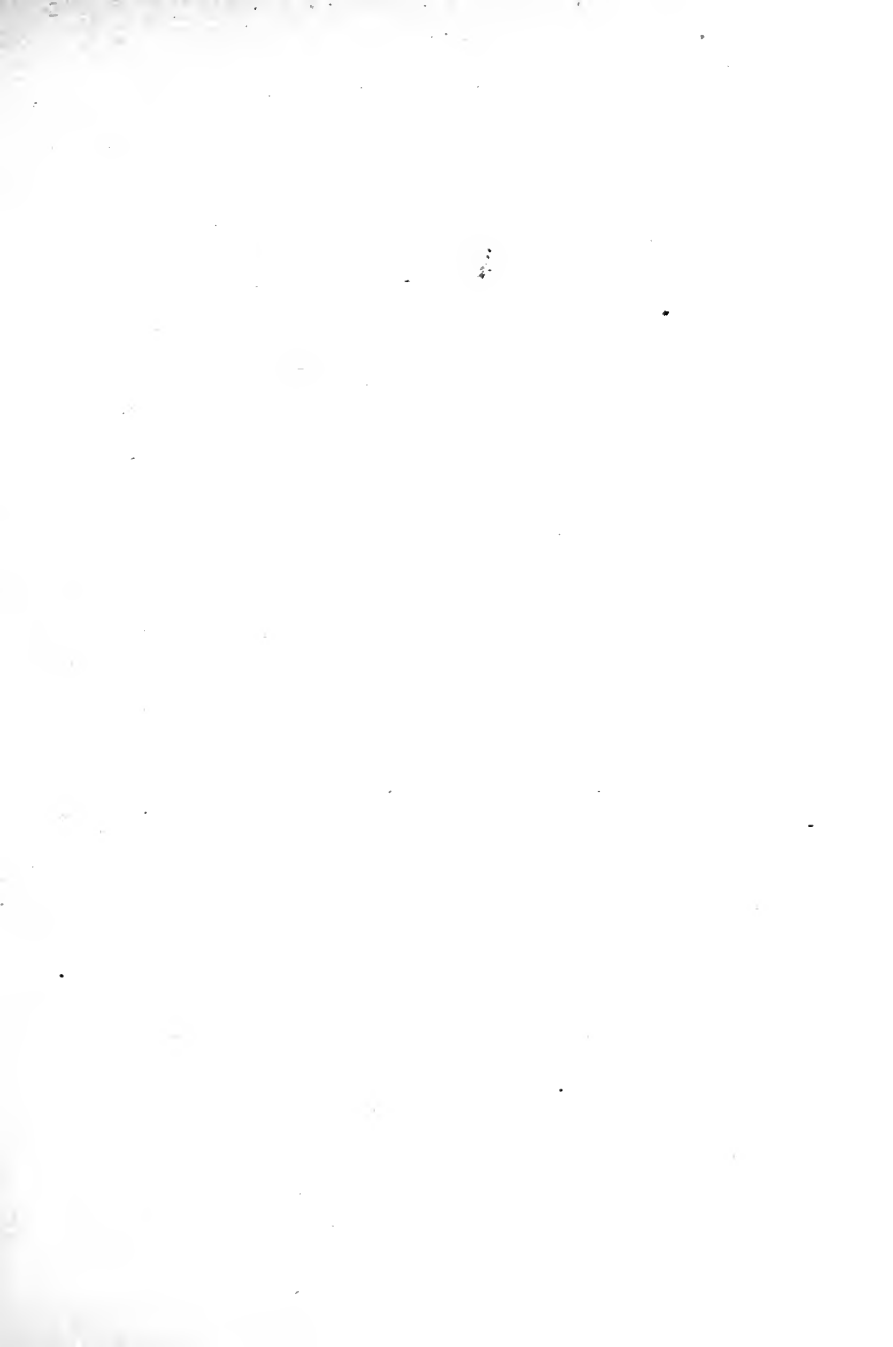
She was a woman of evil life, and doubtless no very firm believer in any religion. Her answer to Jesus was a reminder of the race-hatred: "How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman?" The thirst of Jesus for souls was His great thirst; and absorbed in His purpose to save this poor soul He says no more about His bodily thirst. In a tone of gentle reproof He answers: "If thou didst know the gift of God, and who it is that saith to thee, Give me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water." These gentle words, the kindly glance, the friendly tone, transfix the poor woman. It is by such means that the divine mercy makes the way of salvation easy to immortal souls.

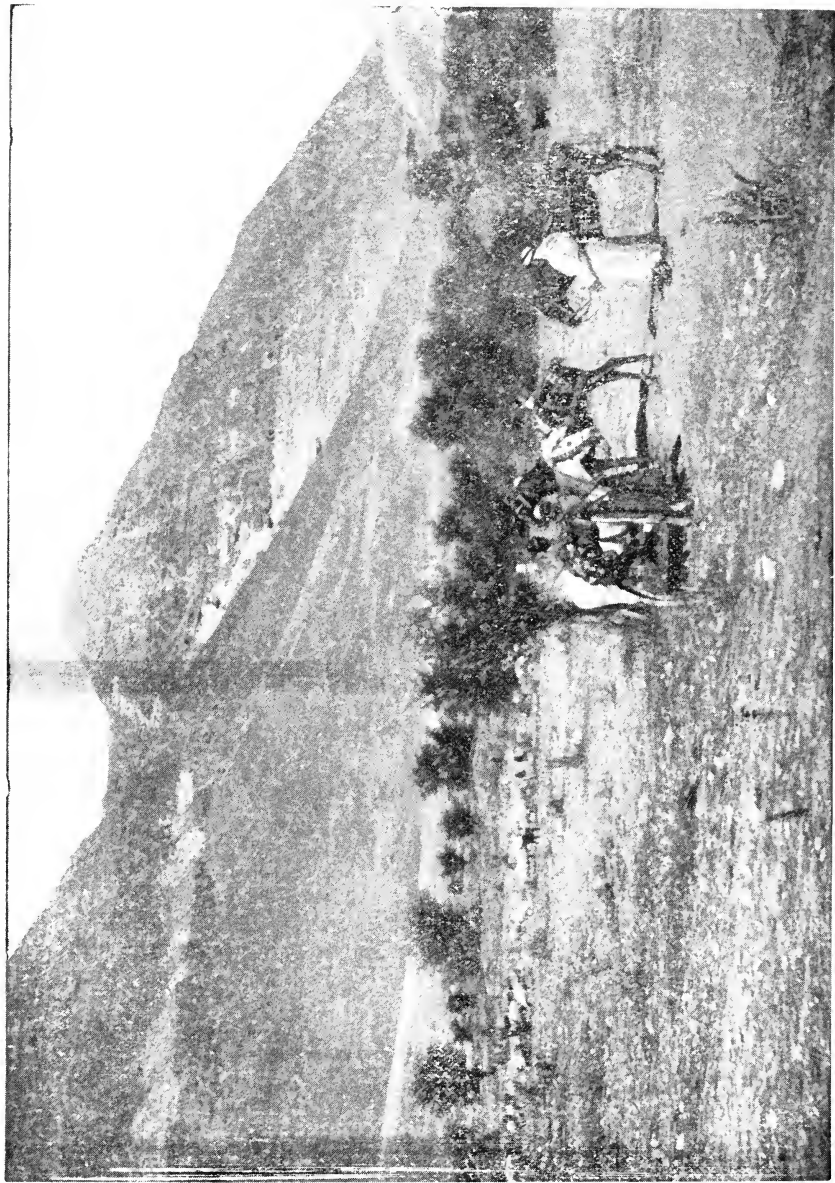
What Jesus said and the way He said it meant this: Didst thou but know how God has watched over thee, chosen this hour and this place for thy eternal welfare, led thee this very moment to the holy well, given thirst to



"There cometh a woman of Samaria to draw water."

His Son that He might ask thee to give Him a drink and so be brought to listen to Him—if thou didst but know the gift of God! The woman was deeply moved, her soul was stirred by these words: “the gift of God,” “the living water,” “if thou didst know.” She could but stammer forth something about the well and its waters: “Sir, Thou hast nothing wherein to draw, and the well is deep: from whence then hast Thou living water?” Upon which Jesus gives her still deeper draughts of His spiritual waters. Pointing to the well, He says: “Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I shall give him shall not thirst for ever.” She did not yet know what He meant; but by this time she suspected Jesus to be a wonder-worker. “Sir, give me this water, that I may not thirst, nor come hither to draw.” Upon which Jesus rewarded her dawning faith by not alone promising her the waters of eternal life, but by showing her His knowledge and mastery of all life, and hers in particular. “Go, call thy husband, and come hither.” This touched a sore spot, and she gave an evasive answer, the usual refuge of detected vice. She said that she had no husband. Jesus closed with this instantly: “Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband.” This was lightning from a blue sky to the poor erring creature. The woman saw that she was known to the stranger, all her adulterous wickedness fully revealed to this mysterious man, her separations and divorces and infidelities, and her present connection in violation of all law. She does not deny it, she cannot; she does not excuse her sinfulness. “Sir,” said she—let us hope with real sorrow—“I perceive that Thou art a prophet.” And then sudden-





THE MOUNTAIN OF THE TEMPTATION.

ly, and with the resource of female ingenuity, she interrupted the further shameful disclosures which she dreaded, by saying: "Our fathers adored on this mountain [Gerazim], and you say that at Jerusalem is the place where men must adore."

Jesus benignantly yielded to her shamefaced subterfuge, and from paternal admonition passed to

doctrine: "Woman, believe Me the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father." This was equivalent to saying that all national religions were to be absorbed, so far as they were true, in the new and universal Church of God. But Jesus must maintain the ancient faith of God and the rights of His Temple. "Ye adore ye know not what: we know what we adore; for salvation is of the Jews." In fact, the Samaritans rejected the Temple which God had founded; they rejected the prophets whom God had inspired, holding only to the Pentateuch; and they were

fatally infected with idolatrous practices handed down from their Assyrian forefathers.

Jesus does not stop; He develops the further and completer truth. "But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth." Above all things the religion



"He that shall drink of the water that I shall give him, shall not thirst for ever."

now beginning is one of the interior life of man, although external worship shall not be lacking. The temples, ceremonies, priesthood of the new law shall be perfect in their beauty and holiness. But they shall in addition be infinitely more spiritual than were the former rites and the ancient priesthood; nay, the new external forms shall be so adapted to develop the interior union of the soul with God as to be in literal truth the outward signs of the indwelling Spirit. The dispensation of the time that cometh and now is must be perfect spirituality. The paramount purpose of God is to build for Himself and consecrate and inhabit an invisible temple, that of faith and hope and love in the souls of men. In that temple there shall be a Holy of Holies where the soul shall commune alone with God; there shall we immolate our pride, our self-seeking, our natural passions. A spiritual whole-burnt sacrifice is what God wants. And there is none which man can offer to God so worthy of the divine majesty as his own thoughts and affections and purposes. Such is the meaning of Jesus in saying: "God is a spirit: and they that adore Him, must adore Him in spirit and in truth."

The woman heard this teaching, so pure, so commanding, and the thought of the Messiah flashed into her mind. Not daring to ask the question outright, she said: "I know that the Messiah cometh who is called Christ: therefore, when He is come, He will tell us all things." And now a wonderful condescension: to this poor sinner, and not to the orthodox Hebrews, did Jesus plainly avow His mission. With all her sins and errors she had good will, while they were set upon their own scheme—a Messiah who would overturn the Gentile world and build a Jewish empire on its ruins. "Jesus saith to her: I am He

who am speaking with thee." And so ended His colloquy with the woman at the well.

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A WOMAN OF THE GENTILES.

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CHAPTER XII.

THE HARVEST AND THE REAPERS.

John iv. 35-42.

BEFORE the woman's departure the disciples returned, and they were not a little surprised to see Jesus very earnestly conversing with a woman about the true worship of God and the coming of the Messiah—with a Samaritan woman too. Fervent Jews in those days rated female intelligence rather too low for such favors; yet the disciples dared not question Him about it. "And they wondered that He talked with the woman. Yet no man said:

What seekest Thou? or why talkest Thou with her?"

She was soon gone, and at last our Saviour's followers interrupted His thoughts about the new kingdom.

"The disciples prayed Him: Rabbi, eat." Then He told them that He had been eating and drinking of His Father's banquet. "I have meat to eat which you know not. The disciples said therefore one to another: Hath any man brought Him to eat?" He then taught them the lesson of how the hungry soul forgets the hungry body. "Jesus said to them: My meat is to do the will of Him that sent Me, that I may perfect His work." Later on, and as if in confirmation of His claim of over-occupied zeal, a crowd of Samaritans were seen coming along the road and through the fields.

The wheat harvest could not be far off at this season of the year, and it is possible that the Master, seeing the men and women coming along through the grain, used the sight, in His familiar way, to illustrate His point—the quick returns of the apostolic ministry, as shown by the sudden movement wrought among

this half-heathen people by His conversation with the woman at the well. Even the moments of leisure of a zealous apostle may be turned to infinite account. "Lift up your eyes," He exclaimed, "and see the countries, for they are white already to harvest." He spoke to them of countries, of a world-wide mission, of kings and senates and tribes and nations coming to be garnered in His father's granaries, drawn by His disciples' persuasion. But how drawn? How ripened? By the Father's precedent persuasion in each one's heart. "It is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor."

While they had been absent a short while in the city a spiritual harvest was begun and ended. Jesus the harvester had rejoiced to sow the good seed, to behold its favorable reception, to accept the homage of the souls He had won. As to His disciples, Jesus was indeed to sow the seed for them, but they were to co-operate with Him and rejoice with Him in the reaping. They were immediately surrounded by a multitude of Samaritans. These listened with joy to the teaching of the Master, who upon their urgent prayer entered the city and stayed two days with them, so many gladly believing His doctrine that the disciples could easily see how the Gentile heart would be open to the Saviour's message.

The profession of faith which was publicly uttered by the new converts was suggestive of two things:

THE HARVEST AND THE REAPERS.

Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto everlasting life; that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, that he told me whatsoever I have done. So when the Samaritans were come to him, they desired him that he would stay there. And he stayed there two days. And many more believed in him because of his own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

one, that they had not been hastily or unreasonably convinced, for they told the Samaritan woman that it was not from her testimony of Jesus that they believed Him, but because they themselves had heard Him, and doubtless had closely and fully questioned Him. The second point they emphasized was that they accepted Jesus, not only as a prophet, a teacher, a powerful rabbi, but also as a Saviour. Always this was His purpose in His discourses—the affirmation of His soul-saving office in addition to that of divine teacher.*

CHAPTER XIII.

THE RETURN TO GALILEE.—THE HEALING OF THE RULER'S SON.

John iv. 43-54.

“Now after two days He departed thence, and went into Galilee.” He did not, however, go straight to Nazareth: “For Jesus Himself gave testimony that a prophet hath no honor in His own country.” He knew that sooner or later He must test His own city, but He was reluctant to do so, having forebodings of the result. Among the Galileans generally He was certain of a welcome. He had already given them a taste of His doctrine and had worked His first miracle among them. Also the fame of His adventure with the traders in the Temple must have preceded Him. Courageous themselves by nature, the

*It is probable that the Samaritans in after years dated from this hour the final conversion of their country to the Christian faith. It was followed, unhappily, in later times, by successful impostures of false prophets. Under Vespasian, Sichem became a Roman colony, and was called Flavia Neapolis. St. Justin, the illustrious philosopher and martyr, one of the most powerful defenders of the early Christian faith, was born there.

Galileans admired His boldness, His zeal against the abuses in the holy places. They wanted to see more miracles—He was at least a prophet, perhaps the Messias.

The moment He arrived in Cana, where He wrought His first miracle, an officer of Herod's court, Chusa perhaps, or Manahen, the Tetrarch's foster-brother, prayed Him to come down to Capharnaum to heal his son, to snatch him from the very jaws of death.

But the faith of the ruler—such was his office in the synagogue—appeared to be half-hearted. He asked that Jesus should journey the twenty-five miles to his son's bedside to work the miracle. The power of Jesus was absolute, and must be so recognized by an enlightened soul; near or far, he was sovereign lord of sickness and health. The Jews of Capharnaum had an inordinate craving for miracles,—it was the chief thing they wanted from Jesus; whereas the poor Samaritans, as we have seen, were glad and content with His high and inspiring doctrine and His loving behavior towards them.

Jesus therefore said (but, too kind to single out the ruler, He spoke to all who were assembled): "Unless you see signs and wonders you believe not." The man's heart was too sore to be discouraged. "Lord," he said, "come down before that my son die. Jesus saith to him: Go thy way, thy son liveth."

"GO THY WAY, THY SON LIVETH."

Then when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day. He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler saith to Him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought him word that his son lived. He asked therefore of them the hour wherein he grew better, and they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The words, the manner, the glance of Jesus, gained

the heart of the ruler; he firmly believed the cure had been wrought, and on his way home he met his servants hurrying to tell him that his son had been suddenly and perfectly restored. At what hour? The very same at which Jesus had spoken the word. Deeper still grew the ruler's faith, and his whole household joined him in adhesion to Jesus.

By this second miracle in the city of Cana began the religion of Christ to grow and spread in the land of Galilee. This was a great joy for Jesus. Later on we shall find Chusa's wife among the faithful women who followed Him and ministered to Him and His Apostles; the mother of the boy who was miraculously healed gladly paid her gratitude to the great Being who had comforted her stricken heart.

CHAPTER XIV.

AT NAZARETH.

Luke iv. 14-30.

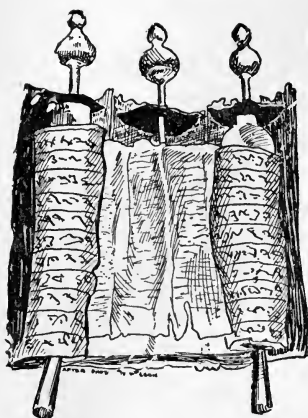


VERY fiftieth year was set apart by the Law of Moses as one of special joy to Israel, and called the Year of Jubilee. The time spent by Jesus in Galilee was His time of Jubilee. Though not without its storms, it was a happy, busy, and successful season of preaching to a simple-hearted people. His miracles were incessant and were taken, generally, as He intended—Heaven's authentication of the Teacher's doctrine. The Glad Tidings took hold of men's hearts and triumphed in their minds. "And the fame of Him went out through the whole country. And He taught in their synagogues and was magnified by all." To discerning

spirits His doctrine was more marvellous (as it has been in all succeeding generations) than His miracles; they greedily listened to it.

The synagogues at first, and afterwards, when the crowds were too vast for any building, the open fields were His places of meeting. On each Sabbath it was customary for the formal assembly of the people to be regularly held in the synagogues and addressed by the rabbis, and two or three other meetings each week for special prayers and Scripture lessons—too often over-done with casuistical interpretations. On all, or nearly all these occasions, Jesus was gladly heard; He was hailed as a wonder-worker, and in the minds of vast numbers already acknowledged as the Messiah; to all He was a preacher of unheard-of power.

But what of His old home at Nazareth? So far Jesus had managed to avoid His fellow-townsmen. Indifferent to Him, even ready to scorn Him, He knew them to be; yet He could not longer refuse to preach to them. He went to His old home, entered the synagogue on a Sabbath day, "according to His custom," as if He were still only the obscure workman they had ever known Him. He did not sit in the honorable place of the rabbis, but in the body of the congregation. The ruler of the synagogue sat with the elders in a sort of chancel; but it was not customary to give to these officials the entire conduct of the public services of religion, for any instructed and competent Hebrew might speak to the assemblage. Jesus, thus placed amid the crowd of ordinary worshippers, arose and asked for the book of the prophets. Of course they had all heard much of His career since He had left them, but they could not realize that He was what men said He was—a great teacher in Israel. Where had He studied? In His father's



THE ROCK OF THE PROPHETS.

carpenter shop? No Nazarene as yet had heard Him discourse in public. They thought rumor had exaggerated His power. He had never so much as addressed His fellow-townsmen in the synagogue or read the Scriptures there, much less presumed to deliver a discourse. But the ruler of the synagogue beckoned Him forward, and as He advanced an assistant handed Him the cylinder round which was wrapped the scroll, and He who was yet only the young carpenter to all that congregation stepped into the reading-desk or pulpit, unwound the scroll, and began to read. It was the prophecy of Isaias, and, whether in the or-

ordinary course or by a special providence, the passage was as follows: "The spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward." Here He stopped, wound the scroll again on the cylinder, returned it to the assistant, and sat down, thereby expressing His purpose to discourse upon the passage He had read. A deep silence of expectation fell upon the congregation. What would He say?

"This day," He began with equal dignity and earnestness, "is fulfilled this scripture in your ears." And then with voice and word of gentle persuasion He explained His meaning—*He was sent by God to save them*. It was they who were meant by the prophet—they, His old friends and acquaintances, conscious as they must be of sin and temptation; and He

was appointed by God to heal their spiritual wounds and to ransom them from spiritual slavery ; them, His first and best-loved friends. To them He would impart the earliest gifts of God in this His acceptable time, the spiritual and prophetic year of Jubilee. Not only they and the race of Israel, but all humanity, were to be freed and made godlike in liberty, and man was to be restored to his primitive dignity, innocence, and happiness. For a moment Jesus seemed to have won, —a whisper of approbation was heard. "They wondered at the words of grace that proceeded out of His mouth."

But pride is not easily dethroned. Some one sneered, "Is not this the son of Joseph?" Other sarcastic words followed, and Jesus read in the hearts of His hearers the spite and incredulity which were lurking there ; it was too much for them to acknowledge His mission : an obscure young mechanic, without training or position, to announce Himself as the great messenger of heaven ! And many thought within themselves, Why did He not favor His own townsmen with miracles ? Did He work real ones ? They must be false wonders, tricks and deceits. Why not prove His mission by making Himself king ? Jesus answered their thoughts and their murmurs : "Doubtless you will say to Me

THE PROPHET IN HIS OWN COUNTRY.

And he came to Nazareth where he was brought up : and he went into the synagogue according to his custom on the Sabbath day ; and he rose up to read. And the book of Isaiahs the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written : *The spirit of the Lord is upon me, wherefore he hath anointed me to preach the Gospel to the poor he hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.* And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them : This day is fulfilled this scripture in your ears. And all gave testimony to him ; and they wondered at the words of grace that proceeded from his mouth, and they said : Is not this the son of Joseph ? And he said to them : Doubtless you will say to me this similitude : Physician, heal thyself : as great things as we have heard done in Capharnaum, do also here in thy own country. And he said : Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet ; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city : and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.



"The Spirit of the Lord is
upon me."

this proverb, Physician, heal thyself; as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said, No prophet is accepted in His own country."

And as a matter of fact, it is the familiars of a great man's childhood and youth who find it hardest to appreciate him in the day of his greatness. It was so with Jesus. But He went on and He taught them God's ways of sending miracles. He distributes His gifts to whom He pleases and prefers only those who by humility and faith are most worthy.

At last He stood up, and as He left the synagogue He said: "In truth I say to you, many widows were in Israel in the days of Elias when heaven was shut up three years and six months, and there was a great famine throughout all the earth, and to none of them was Elias sent but to Sarepta of Sidon, a woman that was a widow. And there were many lepers in Israel in the time of Eliseus the prophet, and none of them was cleansed save Naaman the Syrian."

Now rose the suspicions and the scorn of the Nazarenes into a storm of wrath. Jesus barely escaped from the building. They drove Him through the streets and up the hill on whose slope the town was built: He had truly read their evil hearts. They forced Him to the brow of the hill to cast Him down headlong. They were on the point of murdering Him when Jesus stopped, and turning, He faced His enemies. It is well known that certain men can by a mere look or a simple word subdue a raging

beast and bring him whining to their feet. This power Jesus had, as we shall often see, over beastly men. He used it on this occasion, a prerogative of superior humanity made entirely invincible by union with the sovereign Godhead itself. The Nazarenes were suddenly halted by His majestic glance. His stern looks stiffened their sacrilegious arms and silenced their tongues. They had clamored for a miracle, and this was His answer. He forced them to open a way for Him, and passed out between their pallid faces and rigid forms, offering the kind of a miracle they did not want but were unable to refuse. Thus was Jesus driven from the home of His childhood.

CHAPTER XV.

CAPHARNAUM.—“I WILL MAKE YOU FISHERS OF MEN.”

Matt. iv. 13-16; Mark iv. 17-28; Luke 31-38.

“AND leaving the city Nazareth, He came and dwelt in Capharnaum on the sea-coast, in the borders of Zabulon and Nephthalim, that it might be fulfilled which was said by Isaias the prophet: *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: The people that sat in darkness, hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up.*” Jesus thus makes what might be called His home at Capharnaum; but this does not mean that He remained there for any length of time. Moved by

JESUS PUBLICLY CALLS HIS APOSTLES.

And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they forthwith left their nets and their father with his hired men, and they followed him.

high courage, devouring zeal, intolerant of interruption, His journeyings were incessant from now until His death. Not only in the synagogues but everywhere does He gather His audiences: in the public streets of towns and in private houses, at the foot of a mountain, from a boat anchored near the level shore. His discourses are generally brief, full of short maxims, striking home to the simplest hearts, abounding in narratives and illustrations from daily life. He says just

enough to give the Holy Spirit abundant material to move men in holy thoughts to prepare for a thorough newness of life. Especially He speaks of the "Kingdom of God" and of repentance. "From that time Jesus began to preach the Gospel of the Kingdom of God, saying: The time is accomplished and the Kingdom of God is at hand; repent and be-

lieve the Gospel. Do penance, for the kingdom of heaven is at hand." He stays but a moment in any place, He makes no long discourses. He utters a few brief sayings, striking and novel, and moves onward, leaving men to their own thoughts.

The people follow Him eagerly; they must hear more. Who could listen to Him, a teacher so kindly, so majestic, so beautiful, so stirring in His eloquence, and not want to listen to Him for ever? The whole country round was soon awakened to the deepest religious emotion. He preaches repentance, and He announces a Kingdom—He is both a teacher



RUINS OF A JEWISH SYNAGOGUE BETWEEN NAZARETH
AND CAPHARNAUM.

and a founder. Faith in His doctrine, in His rules of conduct, is inseparably associated with outward membership in a visible society. He teaches a religion and He organizes a Church. Simon Peter and Andrew his brother had been called privately on a previous occasion. But they still occasionally worked at their secular calling of fishermen. Jesus now publicly sets them apart and makes Himself their only trade, and His Gospel their sole occupation. "Come ye after Me," He says, "and I will make you to be fishers of men." He does the same with the two sons of Zebedee. They may have thought what they pleased about their previous vocation; this one is definite and clear; they are selected as officials in His new kingdom, to be with Him in special love, in strict obedience, and for ever.

CHAPTER XVI.

VANQUISHING AN UNCLEAN SPIRIT.—HEALING SIMON'S WIFE'S MOTHER.—ALL GALILEE IS EVANGELIZED.

*Matt. viii. 14-17, and iv. 23-25; Mark i. 21-39;
Luke iv. 31-44.*

CAPHARNAUM is one of the most important localities in the life of Jesus Christ. There, as we have seen, He fixed His abode, or rather the centre of His activity. There He found keen and observant auditors from the heart of Asia, from Egypt and the West, travelling parties on the stream of commerce which flowed through the city's streets—a centre of trade for Jews and pagans. The strong wings of commerce were then freighted with the Glad Tidings, and doubtless in after years many yielded a quicker allegiance to the Saviour, when preached in their

homes by the Apostles, because they had heard Him personally and seen His miracles in Capharnaum.

From this point Jesus could move easily in any direction in northern Palestine, sending His disciples eastward across the lake into the Perea, or westward through Galilee. The homes of Peter and the other disciples gave Him refuge and hospitality amid loving friends. Thus Capharnaum became His city, His home, as far as He can be said to have had one.

Nothing remains of this once busy mart, in whose streets the Saviour of the world mingled with merchants and soldiers and idlers, and preached penance and the Kingdom of God; nor are we quite sure of its exact location. The malediction which later on He pronounced (Matt. xi. 23) against it for its final indifference to His call was fulfilled to the letter, and Tel-Hum, a scattering of melancholy ruins, is all that remains. But in our Lord's time it was a beautiful place, so situated as to command a charming view down the lake, taking in both banks, whose verdant slopes enclosed in emerald setting the clear waters, reflecting the white cottages of many villages and the sails of many graceful vessels.

Never was scene more tranquil than that chosen by our Saviour as the principal spot in which to speak to men of His meek and peaceful Gospel. The town was an industrial as well as a commercial centre, many ruins of mills and tanneries and potteries upon its site and in its immediate vicinity showing where those honest workmen who were the usual audience of the Messiah earned their living. He sat among them, or He stood above them upon a wall or the ruin of a well, and told these toilers about the

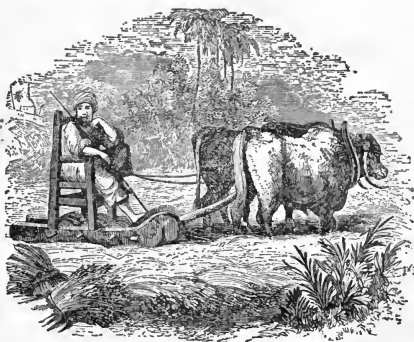


AN ANCIENT POTTERY.

love of the Heavenly Father for them, of the divine equality of men before God, who made all men, rich and poor, learned and simple, Jews and Gentiles and Samaritans, alike in His image, called them all to the same immortal destiny, and gave His divine Son to all to lead them on to Paradise.

“And they entered into Capharnaum, a city of Galilee, and forthwith upon the Sabbath-days, going into the synagogue, He taught them.” A Roman centurion, perhaps a proselyte, an officer of the garrison, had built a synagogue, out of love for the people and their religion, and this was doubtless the chief one of the several the town contained. Perhaps the prostrate columns of beautifully carved marble found at Tel-Hum to-day are the ruins of the edifice which so often resounded with the tones of our Saviour’s voice. When the Master first appeared a crowded assembly awaited Him. St. Mark tells us the first impression: “And they were astonished at His doctrine, for He was teaching them as one having power, and not as the Scribes.”

He handled living questions of practical importance and He astonished men with His clearness; especially His address breathed authority in every word. The rabbis appealed to the interpretations of the writers of their class, and Jesus appealed to the Holy Scriptures and to good common sense; He always awoke the voice of conscience. Their angry disputes concerned minute external observances over which they wrangled for ever, yet never came to a conclusion; Jesus treated of the great problems of time



EARLY METHODS OF FARMING.

and eternity and fully settled every question in a brief discourse. He was the people's ideal preacher and He won their allegiance.

While all were absorbed in listening to Jesus an unexpected disturbance occurred. A demoniac, an unhappy man possessed by a devil of uncleanness, had got into the synagogue unnoticed. The words of the divine Teacher tormented the evil one within him like whips of fire. At length he burst out with a furious and resounding voice: "Let us alone; what have we to do with Thee, Jesus of Nazareth?

"LET US ALONE!"

And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, saying: Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, tearing him, and crying with a loud voice, he went out of him, and hurt him not at all. And they were all amazed and there came fear upon all, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him. And the fame of him was spread forth-
with into all the country of Galilee.

Art Thou come to destroy us? I know Thee, who Thou art, the Holy One of God." The harsh tones, the writhing form and furious gestures of the demoniac, were in shocking contrast with the gentle Saviour. The people were frightened and amazed, awaiting some catastrophe. But Jesus knew that voice, and in words of scorn He "rebuked him, saying: Hold thy peace, and go out of him." Instantly the unclean spirit flung his vic-

tim into the crowd, shouting and tearing him, and then vanished, leaving him there without serious injuries.

The astonished people began to ask who this triumphant Being was. He had already healed the sick by a mere word, and now He masters the terrible demons in like manner. A great fear fell upon all who were present. "What thing is this?" they questioned one another; "what is this new doctrine? For with authority He commandeth even the unclean spirits, and they obey Him." Nothing could have served our Saviour's mission better than this event,

soon a topic of common conversation. At this era the Jewish people, as Josephus relates, were frequently subjected to persecutions of the devil in visible form, *possessions*, *obsessions*, and the like. These, occurring with alarming frequency, and all over the country, as we shall see in the course of the Saviour's journeys, were a punishment for the unbelief of the Sadducees, who denied the existence of spirits



"With power He commandeth even the unclean spirits, and they obey Him."

and of immortal life. Some of the Jews thought that these evil spirits were the souls of lost men tormenting the living. The better informed knew that they were devils, and that God allowed them to afflict the souls and bodies of men for their punishment or purification. Ordinary temptation by an evil spirit, foul imaginations, suggestions, enticements which draw the will to wickedness, and do this more powerfully than evil companionship of men—all this is something easily comprehended. Beyond this there are still more powerful influences, placing the victim under a spell of diabolical influence so strong as to render

him helpless. In the state called diabolical possession the demon is like the pilot of a ship—he is master of the captain and the crew. He uses the body and the entire outward activity of his victim as if they were his own, although he is not able to master the will otherwise than by placing it in a state of insensibility or lunacy. He is to the soul what a clot of blood in the brain is to the sensible man—insanity or the coma of apoplexy: and then he himself acts instead of the human will and understanding. The man possessed is thus like a devil in human shape. Furthermore, the evil one generally affects the bodily state of his victim, causing various sorts of fits, deafness or loss of speech, or

PETER'S WIFE'S MOTHER IS CURED.

And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John. And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. And coming to her he lifted her up, taking her by the hand: and standing over her he commanded the fever, and immediately the fever left her, and she ministered unto them. And when it was evening after sunset, they brought to him all that were ill and that were possessed with devils. And all the city was gathered together at the door. And he healed many that were troubled with divers diseases; that it might be fulfilled which was spoken by Isaias the prophet, saying: *He took our infirmities and bore our diseases.* And devils went out of many, crying out, and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ.

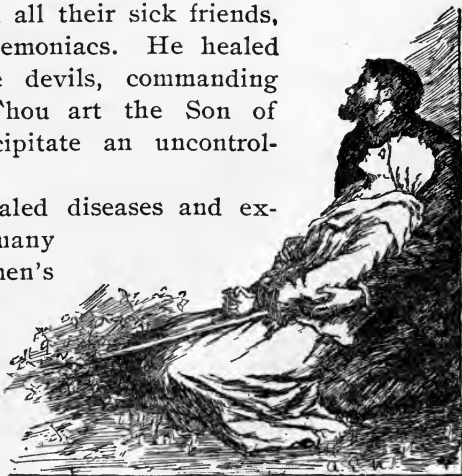
self-lacerations. Hence in the Gospel we read of demoniacs being *cured*. It must also be borne in mind that a demoniac is not always responsible—the demon does not possess the impossible power of compelling sin. Yet we must believe that God would rarely allow any person to be thus afflicted unless he had already voluntarily subjected himself by his vices to the enemy's yoke. Jesus, who had come to deliver men from all slavery of sin, gladly delivered demoniacs from their horrible torment, nor is any

miracle oftener repeated than that which is first recorded as occurring in the synagogue of Capharnaum.

When Jesus passed out of the synagogue He was in such honor that He might have taken His midday meal with some distinguished family, but He was true to His first though humblest friends.

He went home with Simon-Peter. He found, no doubt, a hearty welcome, but also a saddened household, for Simon's wife's mother lay ill of a fever, perhaps caused by the malaria mentioned by Josephus as arising from the swamps to the north of the Lake of Genesareth. Simon and others must have begged their holy Guest to relieve the sick woman, nor would Jesus refuse to His near friends a favor freely granted to strangers. He took her by the hand, standing over her, looking upon her, instilling into her soul that loving confidence in His power which would merit the favor her friends had prayed for: "He commanded the fever; and immediately the fever left her, and she arose and ministered unto them." And thus in unrestrained enjoyment of the Saviour's gentle company and conversation some happy hours were spent. But the entire town and its neighborhood waited impatiently the setting of the sun and the end of the Sabbath stillness, that they might hurry to Him with all their sick friends, including a large number of demoniacs. He healed them all. He drove out the devils, commanding them to cease their cry, "Thou art the Son of God!" lest they should precipitate an uncontrollable religious agitation.

Far into the night He healed diseases and expelled demons and spoke many words of heavenly healing for men's souls, and then retired to sleep: but at dawn of day, when they sought Him again, He had secretly departed. It was as if He wished to give the people of Capharnaum time to think.



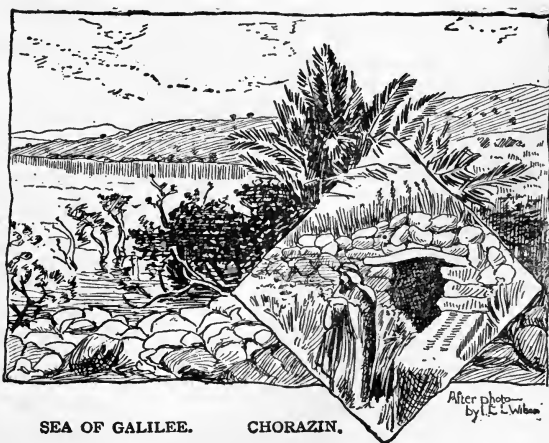
"And they brought to Him all that were ill."

To applaud His miracles, to say "He is a great rabbi," this was good enough to begin with; but it would take time and thought and prayer and counsel to accept Him heartily as the Messias. Therefore, "rising very early, going out He went into a desert place, and there He prayed." His mission demanded solitude; He must pray as well as preach and work miracles. To the people He willingly gave the day-time; they could not refuse Him the night hours for prayer. But a whole multitude went after Him, Simon in the lead. "And Simon and they that were with him followed after Him, and when they found Him they said to Him: All seek for Thee. And the multitudes besought Him and they stayed Him, that He would not depart from them." Then He began a kind of missionary invasion of the land, leading great numbers about through the country and holding vast meetings in the open air, and more select assemblages in the synagogues. "And He saith to them: Let us go into the neighboring towns and cities, that I may preach there also the Kingdom of God, for to this purpose am I come. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and every infirmity among the people." So it was that He performed His work, spending the early hours of morning in some lonely spot absorbed in prayer, lovingly communing alone with the Father. From this He would be drawn by the Apostles, and often by a great throng of men and women. The busy hours passed quickly away in speaking to His well-loved people about God's way of salvation, sometimes forced to discuss a miserable scruple with the Pharisees, stopping to eat

a frugal meal with His followers, ministered to by the devout sisterhood which never left Him; again teaching and journeying, always working astounding miracles, until long after dark He managed again to get a few hours of very necessary sleep.

No wonder that St. Matthew relates: "And His fame went throughout all Syria, and they presented to Him all sick people that were taken with divers diseases and torments, and such as were possessed by devils; and lunatics, and those that had the palsy, and He healed them. And much people followed Him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan."

At this time Galilee was a populous province, with over two hundred cities and towns, a vast field for our Saviour's zeal. His first excursions were through the northern part of the province, beginning with Bethsaida, a town lying to the north-east of Capharnaum, and the native place of Philip, Simon, and Andrew. It was, as is indicated by its name, the house of fish, a fishermen's village on the lake shore. Later on the Tetrarch Philip built a city near by, and called it Julias after the daughter of Augustus, but this new city was placed on the east side of the Jordan. At this populous centre Jesus found abundant material for His zeal. He poured out His heart's treasures upon Bethsaida



SEA OF GALILEE.

CHORAZIN.

After photo-
by E. Wilson

and its vicinity, and we shall find Him condemning it bitterly, with its neighbor Chorazin, for its indifference to His teaching. The Gospel says that the Master preached in many cities hereabouts, passing hurriedly from one to another like a man with good news, hardly waiting to see the effect of His preaching. Everywhere He worked so many miracles that St. Matthew, true to his Hebrew tendency to note

THE SHIP OF PETER.

And it came to pass that, when the multitudes pressed upon him, to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships, that was Simon's, he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net. And when they had done this they enclosed a very great multitude of fishes, and their net was breaking. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken: And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt be taking men. And when they had brought their ships to land, leaving all things, they followed him.

the fulfilment of the ancient prophets, quotes from *Isaias* (ix. 1): "The land of Zabulon and the land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles; the people that sat in darkness saw great light, and to them that sat in the region of the shadow of death light is sprung up."

CHAPTER XVII.

TEACHING FROM PETER'S BARQUE.

—THE MIRACULOUS DRAUGHT OF FISHES.

Luke v. 1-11.

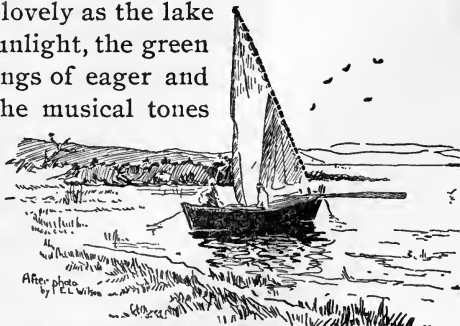
THE unruly eagerness of the crowd was ever a cause of annoyance to the disciples of Jesus, though to Himself it was simply an occasion for the practice of loving patience, and in one instance, as in the case of the woman cured of an issue of

blood, of miracles. It was used by Him, on an occasion which we have now to relate, to distinguish Peter from the rest of the chosen band.

To be close at hand when He spoke, actually to

look into His face, to touch Him—all this was too precious a privilege to be lost, and there was often a heavy crush of the people about the Master. To do justice to all He sometimes ascended a rocky hill; again, the steps of a synagogue, or at Jerusalem, those of the Temple. On the shore of the lake He occasionally used as a pulpit one of the little ships of His disciples; generally, it would seem, Simon's boat, apparently an accidental circumstance, but taken in connection with the changing of that Apostle's name at the Jordan, and with the office of Apostolic primacy which He afterwards bestowed on him, His choice of Simon's ship as His pulpit was evidently part of a plan. A meaning altogether peculiar has ever attached to the expression, *the ship of Peter*; it stands for the Saviour's infallible authority in the Apostolic Bishopric of Peter's successors.

How beautiful was the scene, as Jesus sat in the boat, gently swayed by the blue waves of the lake! The calm of the morning hour, the charm of the landscape, helped our Saviour's kindly tones to instil His doctrine into souls filled with religious joy. No temple ever built, no palace of marble and gold, could have given Him a roof so splendid as the sky of Palestine, nor an enclosure so lovely as the lake with its waters sparkling in the sunlight, the green hills of the shore, the great throngs of eager and reverent listeners, drinking in the musical tones of the voice of the Messiah. His good heart ended all in its own way. "Launch out into the deep," He said to Simon, when He had ended His discourse, "and let down your nets for a draught," as if He



FISHING-BOAT ON LAKE GENESARETH.



"They enclosed a very great multitude of fishes, and their net was breaking."

wished to compensate for the use of the ship, as well as to stamp His preaching with a miracle. Simon said: "Master, we have labored all the night and have taken nothing, but at Thy word I will let down the net. And when they had done this they enclosed a very great multitude of fishes, and their net was breaking. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking." This miracle and the words in which it is framed for

our meditation have ever been the comfort of Christian missionaries, and of others who labor through weary nights and weary days only to fail and fail again in gaining souls. At last the reward of faith is granted by the Lord with overwhelming generosity, and the heart of the zealous envoy of Christ is humbled by His bounty and says, as Peter did: "Depart from me, O Lord, for I am a sinful man." Peter was more stunned by the power of Jesus than he was touched by His kindness. But what visions of the future apostolate were called up by our Saviour's answer: "Fear not, from henceforth thou shalt catch men." When all had reached the shore Jesus said to them, "Follow Me." These fishermen lacked at this time some qualities of discipleship afterwards gained in high degree; but Jesus had inspired them with zeal for souls: they immediately left father, companions, ships, nets, the very fish He had just given them, and went away with Him, never more to leave Him.

A yet further call, and a more public one, will

be given them before many days. And these fishermen will yet draw their nets across the entire sea of humanity, and will gather the multitudes to the shores of eternal joy.



"Fear not; from henceforth thou shalt be taking men."

CHAPTER XVIII.

THE CLEANSING OF A LEPER.

Matt. viii. 2-4; Mark i. 40-44; Luke v. 12-16.

THIS poor wretch whom Jesus healed, says St. Luke, "was full of leprosy." How did he manage to get close enough to Jesus to throw himself on his face and crave his cure? Perhaps he forced his way into the crowd in spite of the legal prohibition to approach his fellow-men. It was not, however, forbidden to lepers to travel, but they were bound under severe penalties to send forth the warning cry: "Unclean! unclean!"

The sanitary rules of the law of Moses prevented the spread of this fearful disease, but nothing could

"THOU CANST MAKE ME CLEAN."

And it came to pass when he was in a certain city, behold a man full of leprosy, who seeing Jesus and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. And when he had spoken, immediately the leprosy departed from him, and he was made clean. And he strictly charged him, and forthwith sent him away. And he saith to him: See thou tell no one, but go, shew thyself to the high-priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. But he being gone out, began to publish, and to blaze abroad the word; so that [Jesus] could not openly go into the city, but was without in desert places, and they flocked to him from all sides, and he retired into the desert and prayed.

secure its extinction from the community. The unhappy victim, whose loathsome sores, as the malady developed, finally covered his whole body, was condemned to live apart, generally in some desert place, the afflicted forming little settlements of the most pitiable creatures eye ever saw. At the crisis of the disease the entire body was swollen, the nails of the fingers and toes rotted off, and the eyes, ears, nostrils, and mouth exuded corruption, the voice becoming harsh and shrill. If the leper could

survive this period of misery, he became of an astonishing whiteness, every part of his body, even to his hair, being perfectly bleached. But after this, though he was miserable enough, his malady was not contagious, and on presenting himself to the priests he was relieved of the leper's interdict, and could return to his home and family.

However it may have happened, our poor leper made his way to Jesus and threw himself upon the ground before Him, amazing everybody by his boldness, now hiding his hideous face and now showing it, and crying out, "Lord, if Thou wilt, Thou canst make me clean." Faith in the Christ he had, and trust in His power—the two virtues which are the latch and the hinge of the Lord's heart. What was the terror of the crowd to see Jesus actually reach out and touch and caress the poor leper, against the law and against all fear of contagion. Little did they dream that He was Maker and Master of all law—that He would touch and taste and be

clothed with our moral leprosy without being made unclean with its guilt. "I will; be thou made clean," said our Saviour; "when He had spoken, immediately the leprosy departed from him and he was made clean." The hand that touched him was not made unclean, but the entire body which it had touched was instantly healed.

And now Jesus commanded the happy man to go to the priest and show himself, according to the law of Moses, and obtain a certificate of health, as well as make the proper thank-offering; adding a precaution lest the priesthood of the neighborhood, hearing that He had broken the law of touching a leper, should be enraged against Him: "See thou tell no man." The time was not yet come for the Messiah fully to reveal His relation to the old order of religion and decree its complete supersession. His gentle charity had only violated a precept which He Himself had made and could unmake, but His spirit of entire obedience was active for the edification of the people. However, the cleansed leper, more thankful than obedient, "being gone out, began to publish and to blaze abroad the word."



A LEPER HOSPITAL.

CHAPTER XIX.

JESUS RETURNS TO CAPHARNAUM.—CURE OF THE PARALYTIC, AND THE CONSEQUENT DISPUTE WITH THE PHARISEES.

Matt. ix. 1-8; Mark ii. 1-13; Luke v. 17-26.

JESUS wished to prevent His miracles from becoming in the people's eyes the main object of His mission. This would be a reversal of the true order. His miracles were like the seals upon title-deeds, the authentication of His doctrine. The multitude might easily be so dazzled by the great power of Jesus over the laws of nature as to forget that His main purpose was to seek and to save souls. As soon as He appeared they crowded upon Him in such a way as to hinder His publication of the Glad Tidings by their craving for the miraculous. It certainly influenced Him in keeping out of the cities, as a general rule. He knew that the people who would follow Him into the country would be of the more earnest sort. Meantime in the country He would be better placed for an occasional retreat into total solitude, in which He could enjoy those hours of prayer to His Father which were the strength and the consolation of His human existence. Before carrying out this plan He would visit Capharnaum

"SON, THY SINS ARE FORGIVEN THEE."

And again he entered into Capharnaum after some days. And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door; and he spoke to them the word. And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was to heal them. And behold they brought to him one sick of the palsy, lying in a bed, who was carried by four; and they sought means to bring him in and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only? Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered, and glorified God, saying: We never saw the like. And he went forth again to the seaside: and all the multitude came to him, and he taught them.

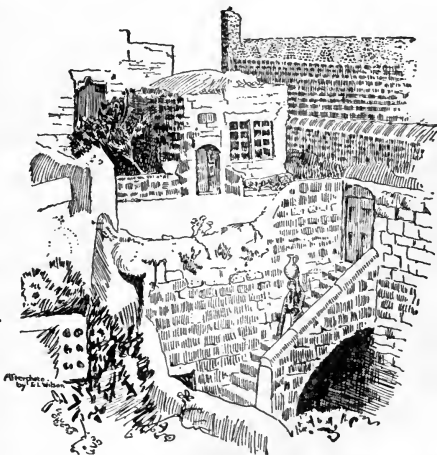
to look after the good seed He had sown there. A sort of investigating committee awaited Him.

Doctors of the law and leading Pharisees had come from all directions, some even from Jerusalem, drawn by the rumor of His miracles and of the novelty of His teaching, or sent by the highest officials of the Jewish Church. The intriguing priesthood, who had quarrelled with Him in the Holy City, easily found the right sort of men for their purpose; these had come to Capharnaum. They were rabbis of various grades of influence and their power was great; they shared personally in the deep reverence of the people for the law which they expounded, although a great proportion of them were tainted with Pharisaism. Such as these led the concourse of people which blocked the very doors of the house—no doubt Peter's—in which the Messiah lodged: He must address them; He did so most willingly.

The deep silence of the auditory and the strong but gentle tones of the Master's voice were interrupted by a singular incident. A helpless paralytic had arrived, borne on a litter by his attendants. It was vain to seek admission to Jesus through the door; probably a score of unfortunates had already tried and failed. Now, in the Orient there is generally an outside stairway or ladder leading to the flat roof of the dwelling. What the feeble will of the other miracle-seekers had left untried the enterprise and strong faith of the paralytic and his friends ventured upon. It



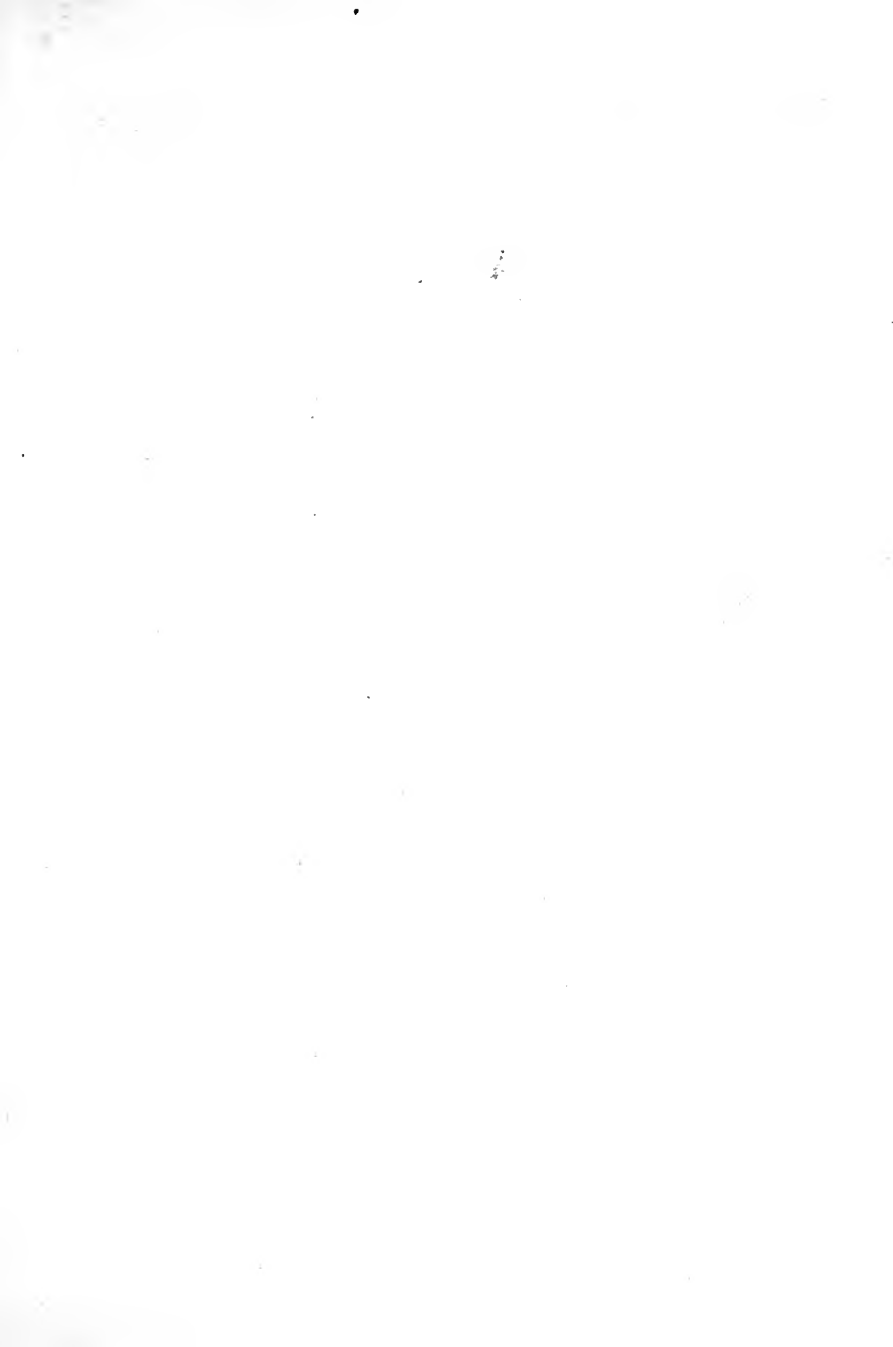
"One sick of the palsy."

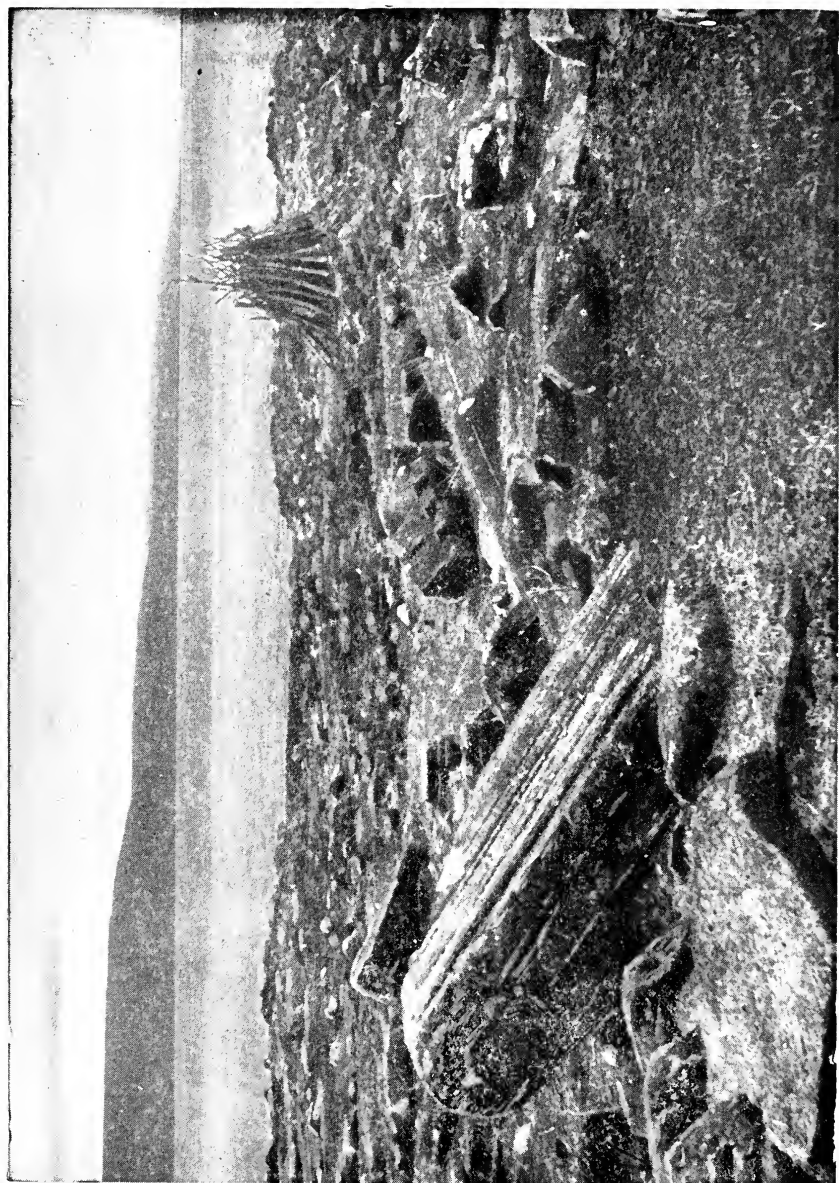


"An outside stairway leading to the flat roof of the dwelling."

must have been with infinite trouble and many sharp pains, but it was done: they dragged the bed and its occupant to the roof, actually displaced a part of the covering, and by means of ropes let the infirm man down into the house. There he was with his pleading eyes and his crippled form at Jesus' feet. It was a prayer by deed as well as word and look, and Jesus was pleased. He could not resist such faith; men saw it in His face. But instead of the miracle which they breathlessly awaited, what was their surprise to hear: "My son, be of good heart; thy sins are forgiven thee." To cure diseases of the body is not the height of His power; He asserts power over the soul vastly more marvellous. That which is man's most secret self, his conscience, is what Jesus can see, heal, raise to life. But is not this power a divine monopoly? Can any but God forgive sin, whom alone sin offends? So silently reasoned the spies of the Scribes and Pharisees. They said no word, but in their hearts they were shocked and scandalized. Their thoughts ran in this wise: "Why does this man speak thus? He blasphemeth. Who can forgive sins but God only?"

To speak as Jesus had spoken was, in fact, either to be a blasphemer or to possess the power of God. Jesus knew this, had foreseen the alternative, read their thoughts, and seized His point of vantage. For if in God's name He worked miracles, He was not a blasphemer in forgiving sins, but rather by claiming to exercise the attributes of God He proved His divinity. And now His first miracle was to reveal to His critics their unspoken thoughts; His second to put life into the dead nerves of the cripple: "Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are

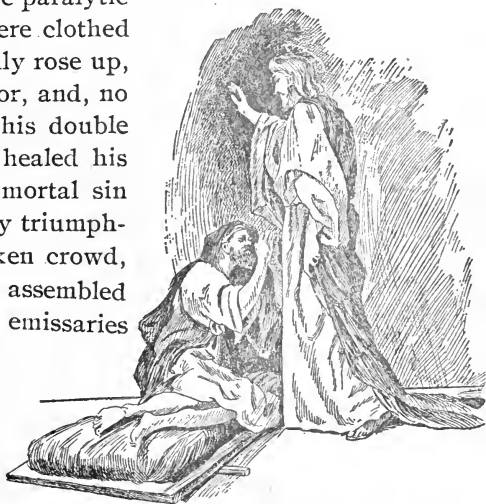




THE MODERN CAPHARNAUM ON THE SEA OF GALILEE.

forgiven thee; or to say: Take up thy bed and walk?" To man both are equally impossible, but they are alike easy to God. If Jesus could stand this man on sound and whole limbs by a word, it is plain He was no liar in anything He said or did: He had whatever power He might claim to have. It is by exercise of power over the visible world that men may rightly claim the possession of authority over the invisible. The ordeal could not have been better chosen. If He healed this man, it followed that He had power over sin—He could heal men's souls. He received no answer to His challenge.

And now Jesus spoke amid breathless expectation—*can* He heal the paralytic? Our Saviour's voice is firm and imperative as He says: "But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the man sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house." The dead nerves of the paralytic quivered with life, his bones were clothed with strong muscles, he suddenly rose up, caught up his bed from the floor, and, no doubt after fervent thanks to his double Benefactor (who had not only healed his body but cured the wound of mortal sin in his soul), he made his way triumphantly through the wonder-stricken crowd, glorifying God. So did the assembled people glorify God; but the emissaries of the hostile party were rather stricken with fear than moved to thanksgiving. They went away saying: "We have seen wonderful things to-day."



"Arise, take up thy bed and go into thy house."

CHAPTER XX.

MATTHEW THE PUBLICAN.—THE TIME FOR FASTING
AND THE TIME FOR FEASTING.

Matt. ix. 9-17 ; Mark ii. 14-22 ; Luke v. 27-39.

BUT no miracle could amaze an ordinary Jew in our Saviour's time more than His opening the door of His Church to publicans—the most odious class in the community. A publican was an officer of the Roman revenue, the very sign and standard of the pagan tyranny under which Israel groaned ; he was the very type of the idolatrous usurpation. If himself a pagan, he was in that an unclean thing as well as a minion of the foreign despot. But especially if he was a recreant Jew ; as an enemy of his religion, a betrayer of his own nation, he was marked as an outlaw to every good Hebrew, excluded from the synagogue, incapable of offering evidence under oath. Capharnaum abounded in this class which was under so deep a malediction ; for as the Roman tax was gathered from trade and barter and import and export, the commerce between inner Syria and the Mediterranean, which passed through its streets, paid heavy tribute, which required many tax-gatherers. They had all doubtless heard of Jesus, some of them had seen Him from afar and had felt the charm of His voice ; but they were under the ban and dared not approach very near Him. One among them, Levi, or Matthew, was set apart by God for an example of Jesus' love for sinners.

The Saviour was returning from one of His excursions into the country, a crowd of people bearing Him company into the city. He purposely passed near the publican, who was sitting at his table. Doubtless he saw Jesus and envied the disciples who

were close to Him, and helplessly longed for power to rise and join them. Jesus looked upon him, beckoned him to come, said to him, "Follow Me!" and instantly, as if all had been arranged between them beforehand, he rose up and followed the Master. The spell that Jesus lovingly put upon him conquered greed for money and made him one of our Saviour's Apostles.

Levi changed his name to Matthew, The Gift of God, in thanksgiving for having been elevated from an outcast of the Jews to close fellowship with the Christ. A yet nobler form of thanksgiving was his zealous endeavor to bring other publicans to our Saviour. He already felt the passionate zeal of an apostle in his blood. Matthew therefore prepared a supper, invited many of his fellow customs officials, and Jesus, true to His principles, made no difficulty in accepting an invitation to be present, though the whole company was under the Jewish ban.

The Pharisees and Scribes, when they learned of His intention, were scandalized. They feared to protest to the Master's face—they drew aside the disciples, simple men, whose scruples they hoped to rouse, or whose timidity they hoped to frighten. "Why doth your Master eat and drink with publicans and sinners?" Jesus heard this, and for His defence He

THE VOCATION OF MATTHEW.

And when Jesus passed on from thence, he saw a man sitting in the custom-house named Matthew, a publican, Levi, the son of Alphaeus, and he said to him: Follow me. And leaving all things he rose up and followed him. And Levi made a great feast in his own house. And it came to pass, that as [Jesus] sat at meat many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him. And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners? Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners. Go then, and learn what this meaneth: *I will have mercy and not sacrifice.* And the disciples of John and the Pharisees used to fast: and they come, and say to him: Why do the disciples of John and of the Pharisees fast often and make prayers; but thy disciples do not fast? And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it will be spilled and the bottles will be lost. But new wine must be put into new bottles; and both are preserved. And no man drinking old, hath presently a mind to new: for he saith, The old is better.



ORIENTAL WAY OF EATING.

borrowed a popular saying: "They that are well need not a physician, but they that are sick." The Pharisees claimed to be spiritually sound—and so they were if exact external observance and loud outward profession make a man holy: to them, therefore, and by their own claim, the Healer of souls was not sent, but rather to such as these

very publicans and the sinful men who consorted with them. And He gave them a text: "Go then, and learn what this meaneth: I will have mercy and not sacrifice" (Osee vi. 6). To save souls is more pleasing to God than to offer sacrifice. To seek and save poor sinners wandering towards eternal destruction—this was the choice of Jesus, rather than to preach exact observance of the law. Zeal for souls outranked even zeal for the law. Do sinners await Him? Everything is set aside to attend to them. And He added: "For I am not come to call the just, but sinners" It is a curious fact that this doctrine is a hard one for some Christians even at this late day fully to understand.

Beaten on the question of the guests, the enemy assailed our Lord on that of the banquet itself. The Pharisees were great fasters, and perhaps this very day was one of their especial fast days. They were of that kind of ascetics who, on account of abstaining themselves, would relieve their hunger by sprinkling bitterness upon the food of others. They opened, besides, the old feud between the disciples of John the Baptist and those of Jesus: "Why do the disciples of John and of the Pharisees fast often and make prayers, but Thy disciples do not fast?" The Saviour's manner and words were kindly as He answered: "Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them they cannot



"The disciples of the Pharisees fast often and make prayers."

fast." Instantly the disciples of John must have recalled the same terms used by their master in speaking of Jesus. He is the bridegroom; His Church, whom His disciples represent, is the bride; and God His Father would have the espousals of His Son celebrated with every joy. Who ever heard of fasting at a wedding-feast? "But," He added sadly, thinking of the future, "the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days."

It is a renewal of the prophecy first made in the figure of the destruction of the Temple, and then in that of the brazen serpent, now yet more plainly and without any figure of speech. At every step on His way He must pass beneath the shadow of the Cross, now dimly seen, but gradually growing plainer. He is looking into the faces of some who will play a part in the tragedy: the Pharisees, who will conspire against Him and finally triumph; His disciples, who will be hunted like wild beasts, condemned to prison, weep many bitter tears, finally pour out their hearts' blood to cement the foundations of His Church. Fasting and weeping and sorrow enough in its time; but let all rejoice in the brief day of the bridegroom's happy presence among them.

But, they might have asked, why not at once reveal the entire plan, the whole future of the new dispensation? He answers by comparing His auditors, including His disciples, to an old garment in need of mending: "No man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old." If Jesus suddenly imposed on the old religion the entire system of belief and



A PHARISEE PRAYING IN PUBLIC.

practice belonging to the new, He would precipitate a conflict. The genuine Hebrew character is not yet elevated enough to assimilate the new religious spirit, and, on the other hand, the Christian religion has nothing to gain from Judaism. The future of the Church was destined to demonstrate this. Even the most fervent converts from Judaism found it hard to receive the Gentiles upon terms of equality, or to allow the Mosaic law to be put aside as a worn-out and unmendable garment. Peter must have a new revelation before he would frankly and unreservedly go to the Gentiles, and Jesus must call in a new Apostle, Saul of Tarsus, to supply fully the wants of the pagan nations. Jesus must, therefore, exercise judgment in forming His followers, souls little accustomed to His holy way, and only to be broadened and deepened by loving and gentle patience. All this is a precious lesson to those who aspire to make converts to Christ's true Church from the adherents of the many Christian sects around us.

He enforced this caution by another comparison, suggested by the wine of the feast, contained in leathern bottles: "No man putteth new wine into old bottles, otherwise the new wine will break the bottles, and it will be spilled and the bottles will be lost. But new wine must be put into new bottles, and both are preserved." He compares the new faith, alive with vigorous activity, to new wine. To fill a man with the ardent and impulsive zeal of Christianity, he must not be of the old order—all absorbed in the one purpose of preventing change from established forms. When men's souls are made over, and become new in thought and temper, He will give them the new religion in all its integrity. New wine, even of a better grape, is not so pleasing as the

well-ripened juice of an inferior grape even of essentially lower quality. "No man drinking old wine hath presently a mind to new, for, he saith, The old is better." So must men's souls grow accustomed to the Gospel, and gradually become familiarized with its harsh-tasting rules, till their old ways of self-righteousness shall finally pall upon them. The teacher who succeeds in leading them to this is like St. Paul, who was all things to all men that he might gain all. To feeble souls a little effort is proposed, not great heroic acts, of which they are incapable till after a long novitiate.

Thus did Jesus discourse at table, on this occasion and on many others afterwards; giving His hearers, amid the gentle influences and exchanges and kind offices incident to such gatherings, the most sublime doctrines of His religion. We shall see Him defending the great penitent Magdalen at a dinner, giving some of His most remarkable parables, on similar occasions, and at last associating with the name Supper His highest gift to man, His own living flesh and blood.

CHAPTER XXI.

THE WOMAN CURED OF AN ISSUE OF BLOOD.—THE
RAISING TO LIFE OF THE DAUGHTER OF JAIRUS.

Luke viii. 40-56; Mark v. 21-43; Matt. ix. 18-26.

THAT whole day had been full of lofty teaching. It was to close with a stupendous miracle—the raising of a dead girl to life.

The banquet was suddenly interrupted by the entrance of a man of note, the ruler of the synagogue. His name was Jairus, and he was distracted with grief. "He fell down at the feet of Jesus, beseech-

ing Him that He would come into his house, for he had an only daughter almost twelve years old, and she was dying." His haste, his sobs, his prominence in the city, his disregard of his reputation in entering the "unclean" company of the banquet, his prostration at Jesus' feet, appealed to a heart always easily moved. "My daughter is at the point of death; come, lay Thy hand upon her that she may be safe

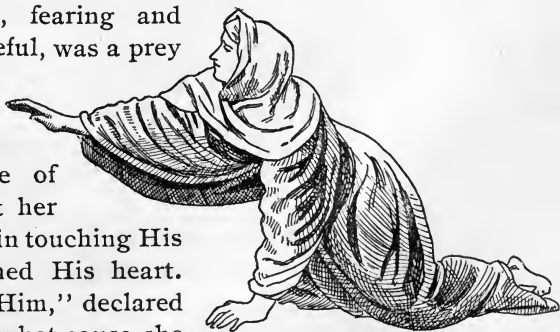
and may live." Willingly did Jesus rise and follow him, the disciples keeping Him company.

As soon as He reached the street a great multitude surrounded Him—many had been waiting outside for hours, we may suppose, to get a sight of the wonder-worker, others had followed the ruler to the doors, and many more quickly ran up when the word was passed that the great prophet was to be seen. Among them was "a woman having an issue of blood twelve years, who had bestowed all her substance on physicians and could not be healed." In those days medical treatment for such complaints was but uselessly added torment—she was only the worse for it. Besides this bodily evil, she was on account of it "unclean" according to the Mosaic law, divorced, perhaps, from her husband, and subjected to most burdensome rules in her daily life. Her faith in Jesus was supreme. Dreading to reveal her misery in

"WHO HATH TOUCHED MY GARMENTS?"

And as he was speaking these things unto them, behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house. For he had an only daughter almost twelve years old, and she was dying. And he besought him much, saying: My daughter is at the point of death; come, lay thy hand upon her, that she may be safe, and may live. And he went with him, and a great multitude followed him, and they thronged him. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any: who when she had heard of Jesus, came in the crowd behind him, and touched his garment. For she said: If I shall touch but his garment, I shall be whole. And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil. And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said: Somebody hath touched me: for I know that virtue is gone out from me. But the woman fearing and trembling, knowing what was done in her, and seeing she was not hid, came and fell down before him, and told him all the truth, and declared before all the people for what cause she had touched him, and how she was immediately healed. But Jesus seeing her, said: Be of good heart, daughter: thy faith hath made thee whole; go thy way in peace. And the woman was made whole from that hour.

the presence of the crowd, and jostled roughly about by rude men, she yet persevered: "If I but touch His garment, I shall be healed," she said to herself. Watching her chance, she boldly pressed into the cap of the human wave surging after Him, and was thrust upon the Saviour from behind. She clasped in her hand the hem of His garment, the *zizith*, or woollen fringe of His mantle. "She felt in her body that she was healed of the evil"; strength, vigor, soundness, flowed into her, as perceptible as the pain and languor that a moment before oppressed her. As to Jesus; the touch of that hand of faith had thrilled to His heart of love—she had stolen what He would gladly have given her. Halting and turning to the multitude, He said: "Who hath touched My garments?" His tone was so solemn that utter silence followed; but Jesus must force the recipient of His bounty to reveal herself. Peter exclaims: "Master, the multitudes throng and press Thee, and dost Thou say, Who touched Me?" But He insisted: "Somebody hath touched Me, for I know that virtue hath gone out from Me," and His eye searched the silent faces gathered about Him. Meantime the woman, fearing and trembling, yet very grateful, was a prey to conflicting sentiments. But she must be made to own the truth, for the purpose of Jesus was to show that her cure took place because in touching His garment she had touched His heart. She "fell down before Him," declared before all the people for what cause she had touched Him, and how she was im-

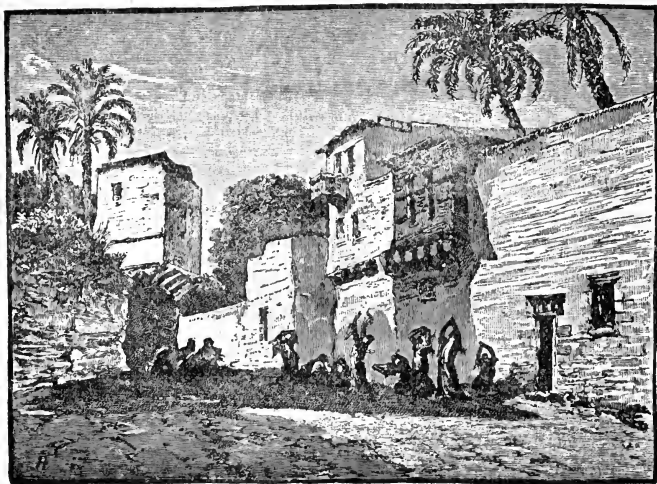


"If I but touch his garment, I shall be healed."

mediately cured. But Jesus said: "Be of good heart, daughter: thy faith hath made thee whole; go thy way in peace." Pious tradition records that this woman was the far-famed Veronica, otherwise Berenice, who, when Jesus was going to Calvary, braved both Jewish and Roman hate and stopped the sad procession, caring naught for the oaths and fury of the mob, and wiped the sweat and blood and dust from our Saviour's face. If the tradition be true, the divine picture left upon Veronica's towel is the authentic portrait of the Man of Sorrows, a pathetic legacy bequeathed to us by the hands of a woman in reward for woman's great faith and mighty courage.

But all this delayed the journey to the house of Jairus. Considerable time was consumed in the cure and its accompanying occurrences. The poor father must have more than once urged our Saviour to hasten on. And his anxiety was too well founded: "Thy

daughter is dead," cried a hurried messenger—no use to trouble the Master further! The unhappy father was smitten as with a thunderbolt. It seemed as if death were some malignant enemy of Jesus, who had tightened his fatal grasp and snatched



MOURNING SCENE AT A HOUSE IN PALESTINE.

away his victim lest the Saviour should rob him of his prey. "But Jesus, having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe"; and to the crowd He gave orders to remain outside the house, for His plan was as much as possible to lessen the public excitement.

Peter, James, and John, privileged witnesses of His most amazing wonders, were selected to enter with the Master; the mourners were already wailing, and as our Saviour and His disciples came into the stricken household the funereal flutes were playing dirges—which indicates the arrival of Jesus as being some time after the girl's death. Jesus showed surprise at all this "tumult of people weeping and wailing," for He would teach us that death is not to be mourned over as an unmixed evil; and also because He intended to bring the girl back to life. "Why make you this ado and weep? The damsel is not dead, but sleepeth." It was a light sleep indeed to Him who could wake the dead with a gentle whisper; but to those who had seen the child's life fade out, and knew that her heart was still, and her pale lips felt no more the breath of life, His words were a mockery—"they laughed Him to scorn." "But He,



"The damsel is not dead, but sleepeth."

THE RULER'S DAUGHTER.

While he was yet speaking, some came from the ruler of the synagogue's house, saying: Thy daughter is dead; why dost thou trouble the Master any farther? But Jesus, having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe. And he admitted not any man to follow him, but Peter, James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he seeth a tumult and people weeping and wailing much. And going in he saith to them: Why make you this ado and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And taking the damsel by the hand he saith to her: Talitha cumi, which is, being interpreted: Damsel, I say to thee, arise. And her spirit returned, and immediately the damsel rose up, and walked; and she was twelve years old. And they were astonished with a great astonishment. And he charged them strictly that no man should know it, and commanded that something should be given her to eat.

having put them all out, taketh the father and the mother of the damsel, and they that were with Him, and entereth in where the damsel was lying." There she lay ready for the tomb. But the Lord of life and death takes her white, cold hand in His, and saith to her: "*Talitha cumi*, which is, being interpreted, Damsel, I say to thee arise." It is a command addressed to a corpse, or rather to a disembodied spirit far off in the regions of death, yet given as a master commands a servant. In after times Peter told it in the original tongue to his disciple Mark, that he might convey to us the very accents of this awful power. And how great the astonishment at beholding

terrible death meekly obedient. "Her spirit returned, and immediately the damsel rose up and walked." Jesus, who did not confine His charity to great gifts like life itself, bade them give her some food.

He could not suppose that such a wonder as this could be kept secret: the Apostles present, the father, the mother, the expectant multitude would soon blaze it abroad. But He hoped to suppress the knowledge of it long enough to get away from the city, and so He charged them to keep it secret. He quickly passed out towards the lake, entered one of His disciples' boats, and escaped across the water.



"*Talitha cumi*."

CHAPTER XXII.

THE FINAL CALLING OF THE TWELVE APOSTLES.

Matt. x. 2-4; Acts i. 13; Mark iii. 13-19;

Luke vi. 12-16.

So far the Church of Christ was in an inchoate condition. His followers had gathered to Him as emigrant families go into a new country, to live in their wagons and under trees and tents. But now our Saviour must show Himself a king and proceed to the organization and enrollment of His subjects. He is not a teacher only; He is a founder. The union of His redeemed children with Himself is organic, and makes a new kind of life in God's world, that of His Church. We shall see Him likening it to a vine with its branches; to a house with its foundations and its superstructure of walls and doors and windows and roof; to a net with its fishermen and its many kinds of fish; to a woman's batch of dough with its leaven; to a banquet with its host and guests and steward; to a flock of sheep with its good shepherd; but especially and always He names it and makes it a kingdom. The public property of this commonwealth of God shall be the good done by one to another, the love that is the breath of life in the company of Jesus; as also shall be its



THE TWELVE.

And it came to pass in those days that he went out into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called unto him his disciples, whom he would himself, and they came to him. And he made that twelve should be with him, and that he might send them to preach (whom also he named Apostles), Simon whom he surnamed Peter, and Andrew his brother, and James the son of Zebedee, and John the brother of James, and he called them Boanerges, which is the sons of thunder; Philip and Bartholomew, Matthew the publican and Thomas, James the son of Alphaeus, and Simon the Cananean, who is called Zelotes, and Jude [or] Thaddeus the brother of James, and Judas Iscariot, who was the traitor. And he gave them power to heal sicknesses and to cast out devils.



ST. ANDREW.

faith, safeguarded by a divine order of men to rule the household, to draw and mend the net, to prune the vine, to provide guests for the banquet—that is to say, to teach the truth, to detect error and to condemn it, to order all things sweetly in His Church, to hand down the original good custom. This will make Christ's gift to men continuous, as men singly are but momentary; universal, as men and their nations are but fragments. And therefore the Master publicly sets apart His Apostles from His other followers, and bestows upon them His own authority. Several of them He had called before on two separate occasions, and the others He had, no doubt,

similarly selected and tested, as Holy Church has ever since done in her choice of men for the apostolic ministry. And now He prepares for the final act.

Jesus made ready for instituting His Apostolate by spending a "whole night in the prayer of God. And when day was come, He called unto Him His disciples. And He made that twelve should be with Him, and that He might send them to preach, whom also He named Apostles." Heretofore it was men and women, and crowds of them, coming and going, seeking and finding and losing Jesus. But from now on to be with an Apostle is to know where and when and how to secure the full presence of Jesus. That this might be, He pays His filial homage to



ST. SIMON.

His Father all the night long in the prayer of God's Spirit, without whose guidance He undertook nothing. The vast importance of this step was fitly shown by this long prayer of our Saviour. In the morning the general discipleship, the mingled friends and adherents, new-comers and old, were called into solemn assembly to hear the names of the Apostles, names by which prince and beggar shall be *christened* in all civilized humanity till the end of time.

Among the Apostles there was one whom Jesus appointed to be leader. This leader's name was changed from Simon to The Rock by design, for he was to be made the corner-stone. His close associates, the brothers John and James of Zebedee, knew the Master and believed in Him before Peter, and were His seniors in the preliminary vocation at the Jordan; John also was the more beloved; Andrew was the very first disciple called. Yet Simon Peter was given the special office, the peculiar primacy, which was to be that fountain of perpetuity and that centre of unity which the Holy Ghost established in the Roman Bishopric. Peter was a genuine Galilean. He was brave without prudence; he was ever starting something new; he it was who generally spoke first, moving ahead of the others—a true, rough, untamed Galilean. He was destined to be tamed by the sad revelation of his own weakness, God's usual way of taming chosen souls.

Of the disciples thus elevated to the Apostleship, the greater number, after the coming of the Holy Ghost, vanished away into heathendom to convert and save it, and only local traditions, in various parts of the world, give us glimmerings of their career. Andrew was



ST. PHILIP.



ST. JUDE.

the eldest born unto Christ of the whole band, having made his noviceship with the Baptist. Of the sons of Zebedee, James and John, Sons of Thunder as our Saviour styled them to show their electric fire, John was the heir of Jesus and our representative under the Cross in the bestowal of His mother's love. He was the drinker-in of Jesus' words, and their chronicler in the sublimest writings ever penned by man. These two, with Peter, were chosen by Jesus to be witnesses of the raising of the daughter of Jairus to life, of the Transfiguration, and of the Agony in the Garden. James was the first of them who entered the gate of heaven, being the pioneer of Apostolic martyrdom; and John closed the glorious line

on a peaceful bed, and closed also the narrative of redemption by his marvellous vision of the Heavenly City.

Philip, so early called, was that true friend to Bartholomew (originally named Nathanael), whom he brought to the Messiah. Both were very familiar with Jesus, especially Philip.

Matthew, or Levi, the collector of the Roman tax, names himself in his list as "the publican." At the word of command he arose without a moment's hesitation, and gave up all and followed Jesus. True Jew, even though he had been a publican, he gave the new religion its first inspired book, in which he shows the links of the old law with the new, and tells, chiefly



ST. JOHN.

in this spirit, of the active life and wondrous deeds of the Messias.

Thomas the Doubter is a great figure among the twelve; a reasoner, a questioner, slow to believe, a searcher of difficulties, but a type of the many honest minds in all ages who do not readily believe but are invincible in the faith when at last they accept it.

James (the less or younger), and Jude his brother, were sons of Cleophas, who was either himself the brother of Joseph, or whose wife was the sister of Mary or of Joseph. These two, their brother Josas or Joseph, and their sisters, were called brothers and sisters of the Lord. An only child like Jesus was thus complimented by Hebrew custom. Jude, also called Lebbe, and again Thaddeus (to distinguish him from the apostate Judas), must have been a man of deep enthusiasm, to judge him from his fiery Epistle. His brother James was for thirty-seven years Bishop of Jerusalem, a powerful advocate, at the council of the Apostles, of St. Paul's policy towards the Gentiles and of his revelations, a perfect echo in his far-famed Epistle of many essential points of Christ's teaching.

Simon the Zealous had been probably a participant in the insurrection which had taken place some years previously, and named that of the Zealots for the law. If this be true, it shows that our Saviour was not unwilling to favor even an extreme type of Hebrew patriotism, as long as it was not Pharisaical.

Finally, there is Judas Iscariot, mentioned in the holy narrative only by compulsion, the dark shadow in this pictured group of heroes. What made him an Apostle? Did he force himself into the company and on to the acceptance of Jesus, from the start



ST. JAMES.



ST. THOMAS.

a thief and a traitor? Rather, he was first honest in his attachment. But there is no vice so killing as avarice, though there are others more sudden in their stabs. Judas Iscariot has dignified avarice by making its product *the* traitor of all human history. How could Jesus ever choose him? It is a mystery. We can only suppose that in this case the ordinary rule prevailed; as in other cases so in this, the Master used His human means of information only, the divine knowledge remaining suspended and apart.* Judas was a man of affairs, "carried the purse," was the necessary procurator of the little band. And his treason, if it wrecked his own salvation, was made one powerful means of the salvation of the world.

It is seen that Jesus mingled in His Apostolate the most incongruous elements, mingled them together in a union of love so strong as to blend them into one heart and one soul: they quarrelled often, but always to be made brethren again. He chose an unpardoned rebel against the Roman tyranny and a gatherer of the Roman tax; the strong and calm and ever faithful John and the impetuous and backsliding Peter;



ST. BARTHOLOMEW.

*St. John says (v. 65), that "Jesus knew from the beginning who they were that did not believe and who he was that would betray Him." What is here meant by the words "from the beginning"? Do they mean that Jesus knew Judas would betray Him when He first chose him as a member of the band? Or does it mean that He knew his evil intention the first moment he harbored it? The latter seems to us to be altogether the most probable meaning.

Jude the enthusiast and Thomas the doubter; James the contemplative ascetic is a high official among the most restless and roving of missionary bands. One requisite of a fully equipped Church alone is lacking—a man of intellectual culture. But Jesus will supply that want in the learned Scribe, Saul of Tarsus, to become in various ways the most notable of all the Apostles and the most like the Master in the gift of persuasion.

And now the work of Jesus is not simply teaching divine truth, it is the making a new people; the Kingdom of God is formed. The new dispensation is both an interior condition of faith and righteousness and an external order and government of men; it is a living organism, with its own peculiar corporate life flowing out from and into the divine human life of Christ. With this the Redeemer became inseparably identified. Travelling back and forth, teaching the people, working miracles, disputing with enemies, the Apostles were always with Him. His relation to them was essentially superior to His relation to others. To instruct them—how very greatly they needed it is always evident—became His especial work. All were of that “class” which our Saviour evangelized with so much joy, the working class; but they became the masterpieces of His grace, the messengers of His truth and of His salvation to the entire world. They were the first officers in His everlasting kingdom.



ST. MATTHEW.

CHAPTER XXIII.

THE SERMON ON THE MOUNT.

I.—THE BEATITUDES.

Matt. v. 1-48, and vi. 1-34, and vii. 1-29 ;

Luke vi. 17-49, and xii. 22-59.



BY the choice of the Twelve Apostles the Church is organized ; it is to be made alive by the teaching of truth. The Church may be compared to a tree ; the external organization is like the bark and the wood ; the sap is the doctrine of Christ. Some of this doctrinal instruction had already been given, most of it remained to be so, and Jesus leads His Apostles apart into a favorable locality where, seated on a hillside, He preaches to them and to the multitudes His greatest discourse—the Sermon on the Mount. He is anxious that men should know what to believe, how to think rightly, and thereby have right ways of action. He is mankind's guide to right. It would have sounded strange if one had said in His company, "It makes no difference what a man believes as long as he follows the Saviour." The peculiar action of man as such is his thinking. Jesus would set that right for all men and for ever by teaching the one true doctrine and entrusting it to His one true Church.

St. Luke gives us a brief abstract of this discourse, St. Matthew a more extended account. We cannot know how long it took our Saviour to deliver it, but we may reasonably suppose that He dropped and resumed it several times, and that what is only a short paragraph in the Gospel summary may possibly have taken an hour for its full delivery. St. Luke says that "Coming down He stood in a level place"—that is, a plateau formed in a hilly place, shown to

travellers in our day, some distance back from the way northward along the lake shore and called the Mount of the Beatitudes. Many hold the opinion that St. Luke's version is an account of a repetition of the Sermon on the Mount at another time and place. At any rate, the two discourses are one in substance. The following is St. Luke's introductory account: "And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him and healed all. And lifting up His eyes on His disciples," He opened His discourse.

Jesus, according to His custom, passed the night in prayer, secluded in a higher spot among the hills, and when He had come down from His solitude He chose His Apostles, as we have seen. Seldom had so vast a multitude been assembled about Him, or one so representative in its composition, as greeted Him that morning. Towards the outer edges of this open-air temple are many fragments of rock, which were very convenient seats for the more distant auditors, many of whom deserved well of Him, for they had journeyed far to hear and see the Messias: "A very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon." St. Matthew adds to these the people from Galilee, in the heart of which province He was teaching, and from beyond the Jordan. There were Jews and their converts from every section of Israel, and pagans



THE SERMON ON THE MOUNT.

THE BEATITUDES.

And seeing the multitudes, he went up to a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall hate you and persecute you, and speak that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

of all sorts. They crowned the plateau with a great circle of humanity; nearer to the centre was a smaller one of the men who had been more or less habitually in the company of Jesus, and were known as disciples; and then the newly chosen Twelve Apostles had the place of honor at His feet. It was a moment of joy to our Saviour. It was like the first rough sketch of an artist's masterpiece, revealing the picture's inspiration and inviting a more perfect working out of details. Here is His Church in outline, the clergy in its bishops and priests, the beloved people gathered

close about them, and His own revered and adored Self, teaching them with heavenly power.

What strikes us first and last in the Sermon on the Mount is its reversal of all human wisdom. Men seek happiness, or in other words to be blessed, by means of wealth, personal authority, bodily comfort, the subduing of enemies, the applause of the multitude. The Eight Beatitudes of Jesus Christ, or eight roads to joy, are a startling contradiction to all this.

It is not the rich who are blessed, but the poor: the heart that loves God and man better than riches is the kingly heart. The yielding and kindly spirit of meekness is lord of all—as you crush the fragile flower its delicious fragrance overpowers you. Force conquers, but sweetness wins. Force is hateful in its coming and bitter in its memories; kind-



Blessed are the poor in spirit."

ness is ever welcome, is never followed by remorse nor leaves shame behind. But how strange : "Blessed are they that mourn"! Christ has made a sacrament of tears. The bitterness of repentance is the rind of the delicious fruit of reconciliation to God. Then comes a blessing on the holy fire of longing after righteousness, a fiery hunger and thirst, not to devour this world's comforts and honors, but to possess God as men possess their bodily nourishment. We know not what promise made in all His life is so gracious as this one of Jesus, that every man and woman longing after God with hunger and thirst of soul shall be filled with God—with knowledge of God, confidence in God, love of God, intimate, personal, sensible union with God.

And now He promises the reward of kindness; to do good to men is to receive good from God; to be merciful to men is to be pitied one's self by God. Though the easiest virtue for a noble soul is to pardon an enemy, yet Jesus rewards it abundantly; it wins what every soul longs to be sure of possessing—God's pardon of sin.

The Master also tells us how men may see God. It is by innocence of life, either original or restored. Knowledge gained by seeing and that gained by reasoning are different. In a soul free from vice both are joined, the second being the handmaid of the first. What we see we know. A foul heart gives forth a vapor which veils the mind's eyes, but a pure heart is surrounded by a crystal medium. The innocent or the pardoned soul sees God and God's loving promises in everything. The sinful soul could not find Him in heaven itself.

Peace-makers are praised; whom do we love so well as those who, even as mere onlookers, are pained



"Blessed are they that mourn."

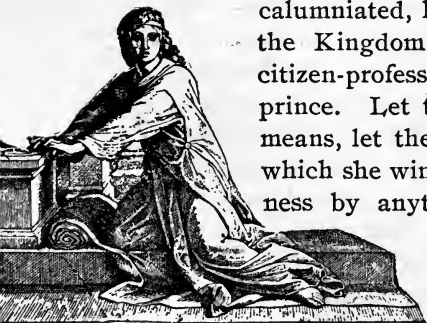
when we quarrel more than we are ourselves, and whose soft voices plead ever for peace. The peace of God is their gift to us, and they own it as children own their father's love.

Jesus then affixes to His Church and her members the badge of suffering. The soul that stands for truth is glad of the honor of doing so; but it must also learn how to be glad for the obloquy, the stripes, the martyrdom of truth. "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven; blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you untruly, for My sake; be glad and rejoice, for your reward is very great in heaven."

From that day to this the public and private study of the Beatitudes is not only the devotional but also the intellectual occupation of Christ's people—it is His school, college, university, doctorate, and graduation into all Christian proficiency. The Church cannot save men otherwise than by teaching and training them to obtain happiness in this way.

The humble, yielding, patient, suffering, deprived, calumniated, loving Christian is the citizen of the Kingdom of God—the citizen-soldier, the citizen-professor, the citizen-beggar, the citizen-prince. Let the Church flourish by any other means, let there be but a single generation in which she wins men to her truth and righteousness by anything except self-sacrifice, kind-

ness, sorrow, poverty, meekness, and the result is that in the succeeding generation she sloughs off all she had gained together with much she had



"Blessed are they who hunger and thirst after justice."

possessed before, now gangrened by evil association. When Jesus taught all this it seemed a foolish reversal of the true relation of things. And so did and yet does seem the Cross. But it pleased God to save the world by the folly of the Cross. The theory of Jesus as to what makes men happy and blessed, as given in the Sermon on the Mount, is like some language foreign to our own, and not easily mastered, nor, once mastered, easily retained except by daily practice; yet it is only proficient in that language who may converse with the angels.

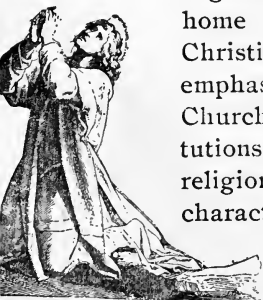
St. Luke adds a portion of the Sermon omitted by St. Matthew. It must, we think, be inserted after the Beatitudes, for it is their affirmations strengthened by the condemnation of their negatives. Terrible words! Amazing boldness! Sovereign majesty of this Ruler of wayward hearts! "But woe to you that are rich, for you have your consolation. Woe to you that are filled, for you shall hunger. Woe to you that now laugh, for you shall mourn and weep. Woe to you when men shall bless you, for according to these things did their fathers to the false prophets." Every Beatitude must have its contrary, its malediction. Contrast these affirmatives and negatives as Christ promulgates them, and you have the yes and no of all happiness and misery. Bitter grief is essentially joined with striving after riches and power and bodily enjoyment and the praises of men. But how startling a doctrine to our fallen race is this! Let any man who stands for Christ undertake to preach this doctrine with however much discretion, however sweetened with heavenly kindness, and He will soon suffer persecution of some sort or other.



"Blessed are the peace-makers."

THE SALT OF THE EARTH.

You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.



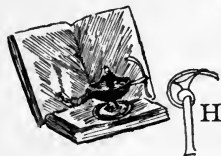
"Blessed are they who suffer persecution."

Indeed the representative of Christ must be on his guard, lest he become more anxious for discretion and for kindness than for the integrity of his principles. Be he parent, friend, priest, or pontiff, his main purpose must be to stand firmly if kindly upon his principles, or he will lose his force as a

teacher. Our Saviour compares His disciples to salt, whose power to preserve depends upon its sharp and bitter flavor. He also compares the Church to a luminary in the sky shining upon the whole world, its rays being the principles of love, of detachment from earthly joys, of gentle peace and forgiveness. But He would have us take these truths home; and therefore He makes them the homely candle upon the candlestick of the family circle. He looks into the future family of Christian nations and beholds His Church as the mid-day sun of their civilization, and He gives His blessing to a new social order, in which the Christian home is made happy by Christian self-denial and Christian family affection. In this, especially, He emphasizes the great truth of the constitution of the Church as a public body, an institution among institutions, superior to all others; also as a personal religion, an individual trait so powerful as to form character and create the deepest personal loveliness known to humanity. "So let your light shine before men," He insists, "that they may see your good works, and glorify your Father who is in Heaven."

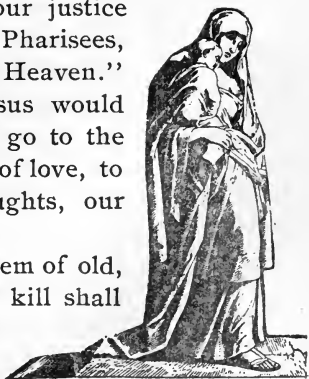
CHAPTER XXIII.—CONTINUED.

2.—LESSONS OF FORGIVENESS; OF CHASTITY; MARRIAGE AND DIVORCE.



WHEN Jesus looked backward upon the Old Law, the venerable system of morality given by His Father to Moses, and He saluted it, not in farewell but in reward of merit, as being now merged into the new: "Do not think that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For amen I say unto you, till heaven and earth pass not one jot or tittle shall pass till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven; but he that shall do and teach, he shall be called great in the Kingdom of Heaven." This, He made sure, should not be mistaken as approval of the legalism of the Pharisees, nor as referring to the ceremonial observances of the law, but to its principles. Hence He added: "For I tell you that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven." The rabbis had narrowed men's view; Jesus would widen it beyond every horizon. He would go to the roots of life and fertilize them with a law of love, to sanctify not only our conduct but our thoughts, our most secret motives.

"You have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill shall be guilty of the Judgment. But I say to you that whosoever is angry with his brother shall be guilty of the Judgment." Our gentle Sav-



"Blessed are the meek,"

our does not mean that quarrelsome words shall be made the food of inextinguishable fire—by no means. But rather that the lightest expression of a deadly hate shall be punished as if the hater had actually glutted himself with blood. Guilt is of the heart, not of the lips or hand—an admonition well-timed, because the Jews of that day hated each other unto frenzy. He bade them

OUR SAVIOUR'S CODE OF RECONCILIATION.

You have heard that it was said to them of old: *Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.* But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

leave their sacrifices unfinished, and “go and be reconciled” to their enemies first. He added the penalty of refusal: “Lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.” Death drags the culprit into the divine court, in which even a wilful aversion, or a harbored dislike against our neighbor, must be atoned for in the cleansing sorrows of purgatory.

Now follow lessons of purity. The Christian's chastity must be an interior quality and adorn his very soul: “You have heard that it was said to them of old, Thou shalt not commit adultery. But I say to you, whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” The antidote against inward vice is inward hatred of its occasions, shown by the surgeon's treatment of an infected member of the body. “And if thy right eye scandalize thee, pluck it out and cast it from thee.” How truly does our Saviour's way agree with men's experience, which teaches that in the moral order fire alone can fight fire, passionate

indulgence is conquered only by passionate hatred of sin *and of whatever causes it*. How many poor souls have admitted the wisdom of this holy violence only when it was too late to profit by it!

The Master passes from the subject of illicit love to that of lawful marriage: the right of divorce, yielded originally to human weakness, is now withdrawn in the era of strong self-control. "I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery, and he that shall marry her that is put away committeth adultery." The foul crime of adultery justifies separation. But does it permit the injured party to marry again? Some erroneously believe so. There is no manner of permission for it in these words, which treat only of the guilty party. Jesus shall return again to this critical subject and more fully establish the entire indissolubility of the marriage bond—almost destroyed by the various causes for total divorce introduced by the rabbis in addition to those permitted by Moses.

CHASTITY AS AN INTERIOR VIRTUE.

You have heard that it was said to them of old: *Thou shalt not commit adultery*. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell. And it hath been said, *Whosoever shall put away his wife, let him give her a bill of divorce*. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.



"Blessed are the clean of heart."

CHAPTER XXIII. —CONTINUED.

3.—MODERATION IN SPEECH ; LOVE OF ENEMIES.



PROFANE and idle swearing had grown to be a common evil among the Jews. Jesus would reprove it, condemn it, remedy it, and He is so strenuous against it that He seems to suspend even the natural right of taking an oath for grave and just reasons. Especially vain oaths and vows are wholly condemned, specimens of which the Master gives. But it would be an exaggeration to say that the Lord totally and for ever prohibited calling God to witness to the truth of one's assertions on solemn occasions—something wholly lawful when done with proper safeguards. He countenanced lawful oath-taking when at His trial He answered the adjuration of the High-Priest; and St. Paul more than once strengthens his teaching by calling God to witness its truth. Our Lord strikes at the excess, not at the reasonable use of oaths. He is, besides, a foe to all trickiness of speech and of manner, equivocations and petty deceptions. He loves the candid, open character, whose every sentence can instantly be known for yes or no as to the matter in hand. The Christian should be above conversational duplicities of any kind. Frankness, simplicity, directness of speech are characteristic of Christ's spirit in our dealings with each other.

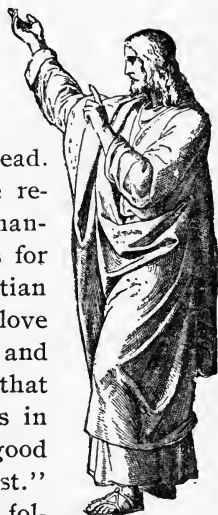
Under figures of speech, a style familiar to the Orientals whom He addressed, our Saviour again enforces the holy virtue of meekness. Practise His rule to the very letter, and you are His favorite child; but to its spirit, at least, must all hold

"LET YOUR SPEECH BE YEA, YEA; NO, NO."

Again, you have heard that it was said to them of old, *Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.* But I say to you not to swear at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea; no, no: and that which is over and above these is of evil.

fast in the quick and full forgiveness of injuries. "You have heard that it hath been said: An eye for an eye, a tooth for a tooth. But I say to you not to resist evil; but if one strike thee on thy right cheek, turn to him the other also. And if a man contend with thee in judgment and take away thy coat, let go thy cloak also unto him." A direct disapproval of all lawsuits, except those maintained against one's will.*

And here follow words of renown. When the Son of God roused men's souls to the love of their enemies His power surpassed the waking of the dead. No miracles ever drew so many souls to the true religion as the practice of this virtue, first taught mankind by Jesus, put into His prayer on the Cross for His murderers, and always uttered by Christian martyrs for their executioners. "I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father who is in Heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust." This, He claims, is the peculiar virtue of His followers: "For if you love them that love you, what reward shall you have? do not even the publicans this?"



"Be ye therefore perfect, as your Heavenly Father is perfect."

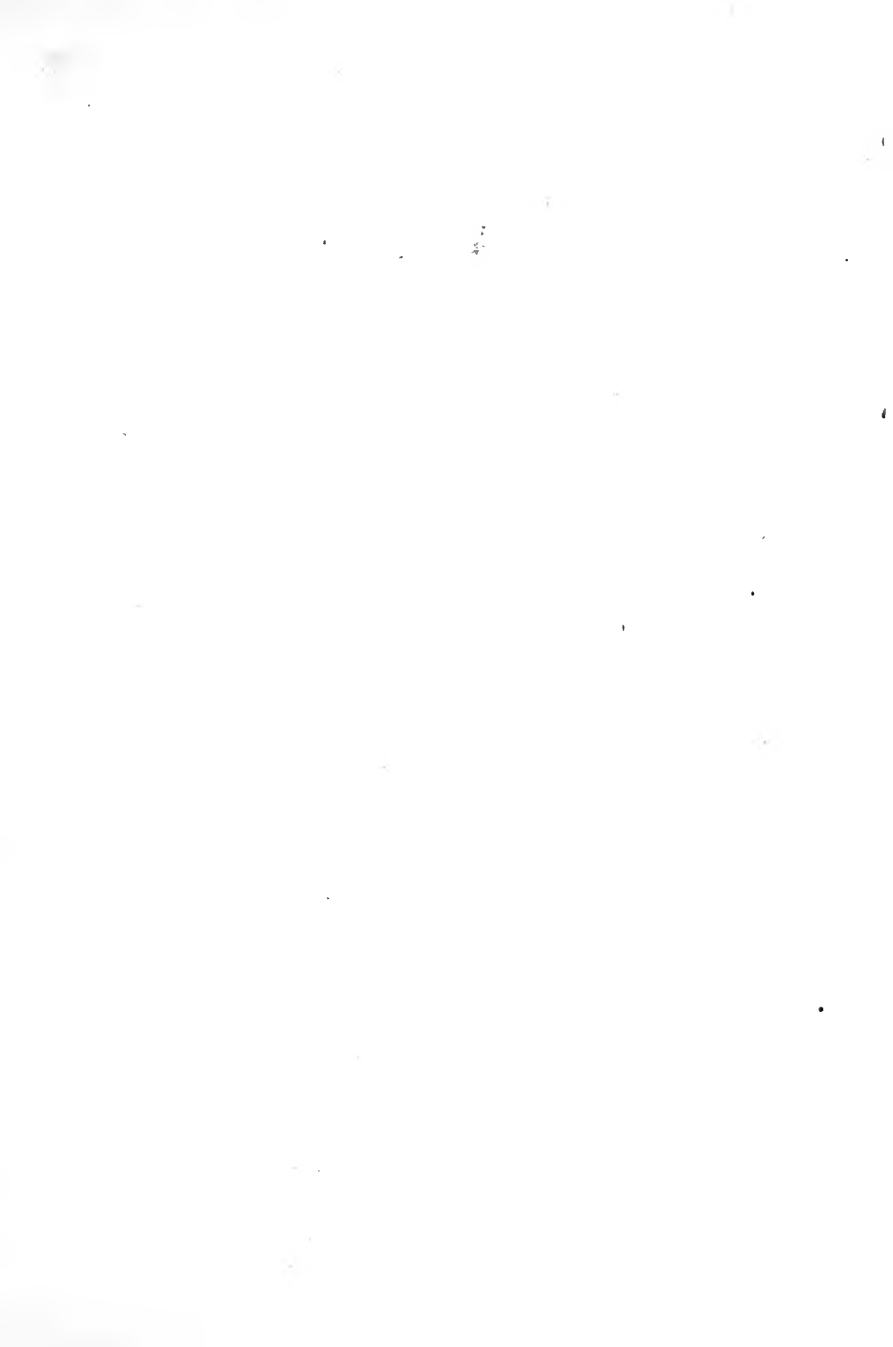
* "And this is what Jesus so often inculcated on us: 'If a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him' (Matt. v. 40). I am in no respect superstitious, and I do not at all blame those who do go to law, provided that it is in truth, discretion, and justice; but I say, I cry out, I write, and if need were I would write it in my blood, that whoever would be perfect, and altogether a child of Jesus Christ crucified, must practise this doctrine of our Lord. Let the world murmur, let human prudence raise its eyebrows in scorn, as it pleases; let all the wise ones of the age invent as many evasions, pretexts, and excuses as they will; this word is to be preferred to all prudence: 'He that will take away thy coat, let go thy cloak also unto him' (*Letters of St. Francis de Sales*).

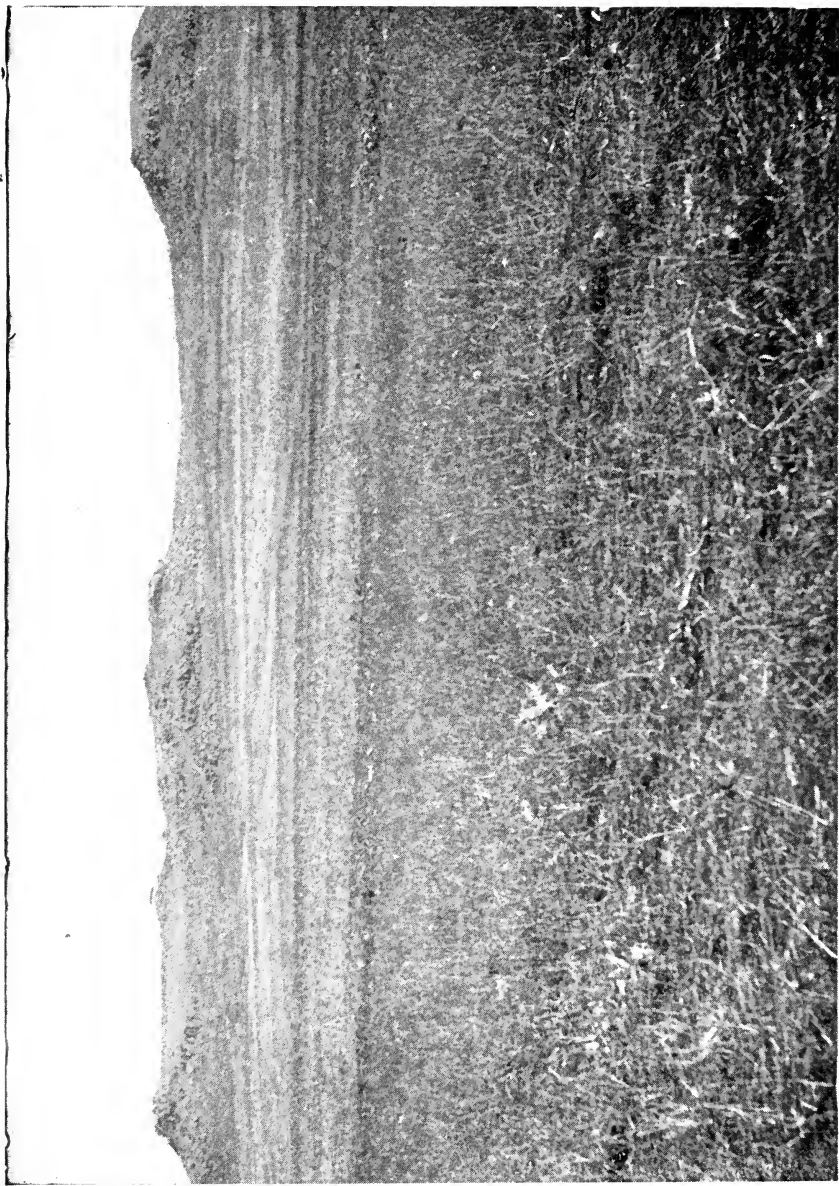
"LOVE YOUR ENEMIES."

You have heard that it hath been said : *An eye for an eye, and a tooth for a tooth.* But I say to you not to resist evil : but if one strike thee on thy right cheek, turn to him also the other. And if a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away ; of him that taketh away thy goods, ask them not again. You have heard that it hath been said, *Thou shalt love thy neighbor, and hate thy enemy.* But I say to you, Love your enemies, do good to them that hate you : and pray for them that persecute and calumniate you : that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have ? do not even the publicans this ? And if you do good to them who do good to you, what thanks are to you ? for sinners also do this. And if ye lend to them of whom ye hope to receive, what thanks are to you ? for sinners also lend to sinners, for to receive as much. Do good, and lend, hoping for nothing thereby : and your reward shall be great, and you shall be the sons of the highest : for he is kind to the unthankful, and to the evil. And if you salute your brethren only, what do you more ? do not also the heathens this ? Be you therefore perfect, as also your heavenly Father is perfect. Be ye therefore merciful, as your Father also is merciful.

"Be you therefore perfect, as also your heavenly Father is perfect." Who after this can exaggerate the dignity of man, or overrate his vocation to perfection ? There are, no doubt, different vocations of souls, some called to a higher, others to a less elevated grade of holiness. But all thought of grades and classes and states fades away as we mingle with our Lord's audience,—this crowd of men and women and children, the learned scribe and the dull ploughman, the chosen twelve and the unsifted many, and hear Jesus call each and all of them to be heroes of God. Let us always bring out the main thing in Jesus' teaching : God's perfection of love is every man's standard. Let us emphasize *that* as common property. The particular inspirations of God's Spirit in the individual soul will take care of the rest.







THE MOUNT OF THE BEATITUDES.

CHAPTER XXIII.—CONTINUED.

4.—AGAINST OSTENTATION IN RELIGION ; LESSONS IN PRAYER.



OW to acquire this perfection, how to love and to pray, to be subject and to forgive—what is the spirit and the method of such holy living? Jesus keeps on with His instruction. Having warned us against shrinking away in nervous timidity, insisting that we must

be worthy children of God our Father, He now cautions us against the opposite extreme of vain-glory: "Take heed that you do not your justice before men to be seen of them, otherwise you shall not have a reward of your Father who is in Heaven. When thou dost an alms, let not thy left hand know what thy right hand doth, that thy alms may be in secret, and thy Father who seeth in secret will repay thee."

Ostentation is not edification. If one's office calls for good example, publicity in well-doing is in the line of duty; the same also in private station, when Providence points that way. But the inner service is the essential one, and that must be for God's eye only. Form your intention for God alone, however you may shape your conduct for men's behoof.

The same test applies in prayer. Family prayer, presence at public worship, membership in devout societies, are very praiseworthy, placing the light on the candlestick for the sake of the whole house of God. Yet the true Christian's spirit has its inner shrine: "When thou shalt pray enter into thy chamber, and having shut the door, pray to thy



"Pray to thy Father
in secret."



Hypocrites who love to stand and pray on the corners of the street.

Father in secret, and thy Father who seeth in secret will repay thee." Here follows an admonition directed to those who would calculate their worthiness in the way that men balance account books, and expect merit according to arithmetical computation: "And when you are praying, speak not much, as the heathens; for they think that in their much speaking they may be heard." Hence the true prayer is not rated by the time occupied or the number of words recited, but by reverent fear of God, by loving submission,

by entire confidence. The outer part should be characterized by the inner. Formalism is a constant danger, and some whose lips are full of prayer, are really prayerless in soul.

Yet our Saviour is by no means opposed to stated forms of prayer, for He immediately gives us one, *the Lord's Prayer*. No reasonable man lives but he orders his life; no true Christian prays but he has his set forms of prayer, the supreme one being now instituted. No prayer so perfect as this one, none less liable to formalism in its constant repetition, none so true a cure-all for human affliction—a very sacrament of prayer. Many books have been written to explain it, and yet everybody can understand it. It is the first prayer taught the Christian child after the sign-prayer of the Cross, it is the last one forgotten by the Christian sinner; it is publicly uttered in the most solemn

HOW TO PRACTISE VIRTUE AND HOW TO PRAY.

Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deeds, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father who seeth in secret will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name: thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.

part of the Christian Sacrifice. Many ages it has been universally offered to God as the first and final expression of allegiance to Him and affection for our neighbor, and yet no one has dreamed that the Lord's prayer is worn out or can be superseded. He teaches it again and again, and we shall return to its consideration later on.



"They think that in their much speaking they may be heard."

CHAPTER XXIII.—CONTINUED.

5.—RELIGIOUS JOY; TRUST IN GOD'S PROVIDENCE.

AFTERWARDS Jesus gives a needed lesson about a misery unhappily and yet truly named religious gloom. Joy is the dominant note of all friendship, most especially of that friendship which unites us to God—religion. Yet men, because they are sinners and must make atonement, are prone to gloom in religion. Jesus is against this: "And when you fast be not as the hypocrites, sad; for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee." The reader will not fail to notice that our Saviour's warning against

"BE NOT SOLICITOUS!"

Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Lay not up to yourselves treasures on earth : where the rust and moth consume, and where thieves break through, and steal. But lay up to yourselves treasures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome. But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness : the darkness itself how great shall it be ? No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat : and the body more than the raiment ? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns : and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you by taking thought, can add to his stature one cubit ? And for raiment why are you solicitous ? Consider the lilies of the field how they grow : they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith ? Be not solicitous therefore, saying : What shall we eat, or what shall we drink, or wherewith shall we be clothed ? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. And be not lifted up on high. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for to-morrow ; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

melancholy is joined with his condemnation of ostentation and vain-glory in our religious demeanor, for it often happens that a gloomy Christian is over-anxious for men's approval.

He frequently returned to the lesson of confidence in God. Whoever knows what religious men call *The World*, knows how hardly it deals with its votaries ; also how doubly miserable are those who look to it for happiness. One of the most blessed favors Jesus bestows on us is emancipation from the world. Eating and drinking, lodging and clothing—all are necessary, *but they come from God our Father* : such is the doctrine of Christ. Let us always bear *Him* in mind, always remember our eternal destiny as His well-loved children : He will not fail us. Does He fail the beasts and the birds and the flowers and fruits ? Can He think less of us, His children, destined for His company in Paradise, than He does of these senseless things ? Hence this charming discourse on Confidence in God. It was delivered in a country place, the Master looking out over the fields and hedges, holding in His hand,

we may suppose, a bunch of wild flowers, the offering of the children who were ever His favorites and were frequently in His company.

When reduced to its most elementary terms, this teaching means that although we must strive earnestly for the bodily support of ourselves and those dependent on us, we should strive yet more earnestly for the power to suffer want unrepiningly. No man worthily enjoys the temporal gifts of God who cannot be content without them. Our only absorbing desire must be for the Kingdom of God, which is not in eating and drinking. So far all must be conformed to this doctrine. What goes beyond this is for the smaller number. "Sell what you possess and give alms." It is the Gospel Counsel of Poverty. It is not a command but a special call to perfection. In its spirit of detachment it bears, indeed, upon all. But in its literal fulfilment, the counsel of Evangelical Poverty is for those alone whose souls are led to it by special illumination of the Holy Spirit.

In all this the Master draws a dividing line between the worldly-minded Christian and the true-hearted disciple. The purpose of God in sending His Son on earth was not to bring temporal prosperity to those who should respond to His message, but very often the contrary. Jesus Himself was a poor man; His mother and His foster-father were poor; His disciples were poor; His friends and followers in all ages, though drawn from all classes, poor and rich, mighty and lowly, have ever been and must ever be poor in spirit. But His Church always loves by preference actually and literally poor people. Her saintly heroes are all poor men and women, and in the vast majority of her membership she honors poverty and ministers to it. She is distinctively the poor man's Church.

Members of the Church have indeed for a time lost some portion of this spirit, but it was because they had fallen into degeneracy; a condition in which



"Consider the
lilies."

high offices were reserved for the rich and policy was shaped by worldly ends. But this was always the beginning of the ruin of religion; as at the division of Christendom three hundred years ago, and the French Revolution two centuries later. To be penetrated by Christ's Counsel of Poverty and dominated by its spirit is a prerequisite for maintaining the allegiance of men and nations to Christian unity and orthodoxy.

CHAPTER XXIII.—CONTINUED.

6.—THE RULE OF FRATERNAL CHARITY; THE EFFICACY OF PRAYER.

ONE of the worst consequences of the fall of man is the inordinate tendency we feel to sit in judgment upon our equals. Although himself inevitably a sinner, each man is irresistibly bent on playing the censor of his neighbor. Against no other fault does our Saviour so often admonish us. "Judge not, that you may not be judged; for with what judgment you judge, you shall be judged, and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

THE MOTE AND THE BEAM.

Judge not, that you may not be judged. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. Good measure, and pressed down and shaken together and running over, shall be given into your bosom. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

seriousness is want of balance between personal virtue and zeal for correction, unless, indeed, it happens that correction is imposed by one's office. Our Saviour threatens

the terrible penalty of retaliation: God will judge the judger by his own usurped rule of judging his neighbor.

Naturally Jesus follows on to a warning against the other extreme, that of wasting our true and affectionate zeal upon those who are totally incapable of profiting by it: "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you."

Upon which He returns to the efficacy of prayer, and six different times in succession (as if the incredible revelation could not be too emphatically taught) He repeats one of His most marvellous promises: "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh, it shall be opened." But, we may inquire, what is here referred to—what gift, what lost treasure, what door is meant? Many a one asks for deliverance from affliction, little knowing that it is placed as a condition of his salvation. Some would save a child from death, little understanding the future downfall if the child grows to manhood. Some, again, are incessantly striving to substitute daily and petty miracles for the ordinary providence of the

"ASK, AND IT SHALL BE GIVEN YOU."

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good gifts to them that ask him.



"Good measure, pressed down, shaken together, and running over."

Heavenly Father. Hence in every prayer for temporal favors or for spiritual luxuries, our Lord would have us wholly submissive to the good pleasure of the Father. Only one prayer can and must be peremptory—that for the salvation of the soul and the necessary means of securing it. “Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?”

CHAPTER XXIII.—CONCLUDED.

7.—THE GOLDEN RULE.—THE NARROW AND THE BROAD WAY.—FALSE PROPHETS.



“Enter ye in at the narrow gate.”

THEN follows the Golden Rule, the brief summary of all religious relationship between man and man—a most heroic rule, all the more because so simple, so accessible, so practical. As a commentary on it one would be justified in offering the entire body of Christian teaching: “All things therefore whatsoever ye would that men should do to you, do you also to them, for this is the law and the prophets.” If this seems to narrow the empire of self-will down to painful self-forgetfulness, well and good, let it be so; but consider what it leads to, all the more quickly and directly because so painfully strait. “Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are that go in thereat. How narrow is the gate and strait is the way that leadeth to life, and few there are that find it!” It is not in loitering through wide and level plains full of flowers and pleasant groves that the limbs are developed and the lungs enlarged, but in climbing steep paths and conquering rocky heights. So by self-

THE GOLDEN RULE.

All things therefore whatsoever ye would that men should do to you, do you also to them, for this is the law and the prophets. Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life, and few there are that find it.

conquest alone may one grow to be a stalwart disciple of Jesus Christ.

Not only are these principles to be put into practice by Christ's followers generally, but especially so by Christian teachers. The people were to watch whether or not a teacher of new theories offered evidence of a practical sort: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them." A fatal test if applied to ritualistic Judaism, an axe at its very root. For, instead of love and harmony and inner spiritual life, its fruits were hatred and contention among brethren and formalism in religious worship.

Jesus thus ended His great discourse. The simple beauty of the Sermon on the Mount outshines the masterpieces of orators as the noon-day sun a penny candle. Its precepts and its counsels are the essence of the New Law, a law of love for God and man, a system of precepts and counsels rightly called by St. James the "perfect law of liberty." The Gospel, epitomized in this Sermon, is a code whose majesty of authority and whose stimulus to personal liberty are inextricably blended. The concluding words are a direct claim on Jesus' part to be the Divine Legislator Himself—this New Law is His word. Coupled with this is His preference of a virtuous life—built on His teaching as a house on a rock—over even supernatural gifts. On the contrary, a life of outward profession and even of inward belief but fruitless of inward and outward charity, is like a splendid building badly founded—the crevices that gape in its walls from top to bottom and the threatening lean of its towers turn into mockery its rich materials and its graceful adornments. "Not every



"Strait is the way
that leadeth to
life."

"BY THEIR FRUITS YOU SHALL KNOW THEM."

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity. Every one therefore that heareth these my words, and doeth them, shall be likened to a wise man who digged deep and built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand without a foundation. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and immediately it fell, and great was the fall thereof. And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. For he was teaching them as one having power, and not as their scribes and Pharisees. And when he was come down from the mountain great multitudes followed him.

one that saith to me, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doth the will of my Father who is in Heaven, he shall enter into the Kingdom of Heaven." "Every one, therefore, that heareth these My words and doeth them, shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock."

Who but the equal of God could so loftily speak of His own words? What wonder, then, that with all His mildness, it was His awful dignity that gave the final echo of His discourse in the minds of His hearers. The Pharisees laid particular claim to authority. Compared with Jesus, authority was the conspicuous lack in all their teaching. He alone could say, My Words are stronger than the storms of life and death, and are the immovable and eternal basis of all joy. "And it came to pass when Jesus had fully ended these words, the people were in admiration at His doctrine; for He was teaching them as one having power, and

not as their Scribes and Pharisees."

So ended the Sermon on the Mount.

CHAPTER XXIV.

HEALING THE CENTURION'S SERVANT.—THE TWO
BLIND MEN.—THE DUMB DEVIL.

*Matt. viii. 5-13, and ix. 27-34; Mark iii. 20-22;
Luke vii. 1-10.*

"HE loveth our nation and hath built us a synagogue." This praise of an upright and kindly centurion was spoken to Jesus upon His return to Capharnaum by a deputation of Jewish elders. Their errand was to beg Jesus to cure the Roman officer's servant. This was a favorite and well-loved dependent of his master, whose heart was heavy with fear of his impending death. So was the heart of our Saviour very tender towards that imperial race which was to know Him as its only master, and to give its name to His Church in abdicating in its favor the empire of the world. Jesus gladly went with the elders. The Roman united to the high quality of religious generosity that of personal humility. He sent another message, as he saw the approach of the multitude, and his message has become the world-wide expression of humble confidence upon the lips of Christians when receiving Jesus in Communion. It is the *Domine, non sum dignus*: "Lord, trouble not Thyself, for I am not worthy that Thou shouldst enter under my roof. For

"LORD, I AM NOT WORTHY THAT THOU
SHOULDEST ENTER UNDER MY ROOF."

And when he had finished all his words in the hearing of the people, he entered into Capharnaum. The servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus he sent to him the ancients of the Jews, desiring him to come and heal his servant. And when they came to Jesus they besought him earnestly, saying to him: He is worthy that thou shouldst do this for him, for he loveth our nation and he hath built us a synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to thee: but say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to one: Go! and he goeth; and to another: Come! and he cometh; and to my servant: Do this! and he doth it. Which Jesus hearing, marvelled, and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith not even in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. And they who were sent, being returned to the house, found the servant whole, who had been sick.

which cause neither did I think myself worthy to come to Thee: but say the word, and my servant shall be healed." The great-hearted Roman was a soldier. His symbol of power was the word of command. Many a time had he taken his life in his hand at a single word of his superior officer, as he in turn had seen his legionaries do at his own behest. He would remind Jesus of this, his knowledge of the force of lawful authority: "For I also am a man subject to authority, having under me soldiers. And I say to one, Go! and he goeth; and to another, Come! and he cometh; and to my servant, Do this! and he doth it." What a lesson was this to the proud Jewish elders, who, vain of their elect place, dealt almost on terms of equality with the prophets, and added to and distorted the precepts of the law of God; whereas, this representative of the Gentile world thought Jesus too high a personage to be invited to enter his home. It was humility and frankness, but especially faith, that Roman virtue which should become the synonym of intellectual security of human reason in the ages to come—the new *Pax Romana*.

Naturally, a Roman would admire first the sovereign majesty of the Saviour; but his joining to this the holy virtue of humility was very pleasing to Jesus, who foresaw the future supremacy of the Gentile races in His religion, and made haste to speak of it: "Turning about to the multitude who followed Him, He said: Amen I say to you, I have not found so great faith, not even in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven. But the children of the kingdom shall be cast out into the exterior darkness;

there shall be weeping and gnashing of teeth." This is a proclamation of that higher law of heritage which is spiritual, not racial, nor even of sacred rites and sacrifices, but of the new birth of the inner man. A voice would yet resound in echo of this teaching, a clarion voice, going everywhere and saying, "There is neither Jew nor Greek, nor bond nor free, nor male nor female, but ye are all one in Christ Jesus." Not by right of birth but by faith and love shall men be citizens of the kingdom of God. "And Jesus said, Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour."

On the way to His resting-place for the night two blind men followed Jesus, crying: out "Have mercy on us, O Son of David!" Jesus did not stop: was it to try their faith? or was it lest that royal title, Son of David, might be caught up by the fiery Jews and turned into a war-cry? But His kindness was always the same, and at the door of the house Jesus turned, and asked: "Do you believe that I can do this unto you? They say to Him, Yea, Lord. Then He touched their eyes, saying, According to your faith, be it done unto you. And their eyes were opened." How fitting a reward of the inward sight of faith, thus to be given the use of the eyes of the body, and to look first into the noble and beautiful face of Jesus Christ! As on a former occasion, so now Jesus bade His grateful beneficiaries to be silent about the miracle, lest His plans should be forced; and, as before, so now it was in vain: "They spread His fame abroad in all that country."



"I have not found so great faith
not even in Israel."

Quickly followed a demoniac who was made dumb by the evil spirit within him, and Jesus cast out the demon and the man spoke. "Never was the like seen in Israel" was the verdict of the people, who saw Jesus doing more wonders than ever Elias and

GIVING SIGHT TO THE BLIND.—CASTING OUT A DUMB DEVIL.

And as Jesus passed from thence there followed him two blind men, crying out and saying: Have mercy on us, O Son of David. And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him: Yea, Lord. Then He touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying: See that no man know this. But they going out spread his fame abroad in all that country. And when they were gone out, behold they brought him a dumb man possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitude wondered, saying: Never was the like seen in Israel.

Eliseus had done. But the emissaries of the chief priests, the spies in the camp of the Son of David, whispered to each other and began to say openly: "By the prince of devils He casteth out devils."

After these miracles some "friends" of our Saviour, perhaps frightened by the accusation of diabolism, had the weakness to suggest that He had grown frantic, that He was become insane. "And they come to a house, and the multitude cometh together again, so that they

could not so much as eat bread. And when His friends had heard of it, they went out to lay hold on Him. For they said: He is become mad."

CHAPTER XXV.

THE MIRACLE AT THE PROBATIC POOL.—SABBATH-BREAKING.—JESUS ASSERTS HIS DIVINITY.

John v. 1-15.

So far Jesus had preached and wrought miracles mainly in Galilee, making that province the nursery of His religion. The result was a deep-flowing religious sentiment there. But Jerusalem must be made to know Him well, and He had never ceased to think of that city, the heart of the Land of Israel and the centre of all its religious life. He therefore re-

turned to the Holy City, and immediately He wrought a miracle which gave Him occasion to proclaim His divinity and to enlarge upon its attributes.

"Now there is at Jerusalem a pond called Probatica, which in Hebrew is called Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water." It was a place of miracles, one of those Holy Wells which God's loving providence has scattered over all parts of the world. "And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under."

As Jesus passed there, He saw among the anxious watchers of the water's motion a sufferer whose air of despondency aroused His compassion; he had been infirm for thirty-eight years, and our Saviour knew that he had been long and vainly waiting for his cure. "Wilt thou be made whole?" He asked him. The man supposed He meant the healing given by the pool. His pitiful and even reproachful answer deepened the sympathy of the Saviour, whose heart is a very ocean of healing. "I have no man to put me into the pond"; as if to say, other invalids are rich and have their servants to lift them up and

"TAKE UP THY BED AND WALK."

After these things was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is called Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there that had been eight and thirty years under his infirmity. Him when Jesus had seen lying and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed and walk. And immediately the man was made whole and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that was healed: It is the Sabbath; it is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me, Take up thy bed and walk. They asked him therefore, who is that man who said to thee, Take up thy bed and walk? But he that was healed knew not who it was, for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the Temple and saith to him: Behold thou art made whole; sin no more, lest some worse thing happen to thee. The man went his way and told the Jews that it was Jesus who made him whole.



"An angel of the Lord descended at certain times into the pond."

hurry them in before me, a miserable pauper ; by the time that I have dragged myself to the bottom of the steps the angel is gone. But Jesus lifted him up quickly and by a mere word : " Arise, take up thy bed and walk." Instantly the blood flowed new and fresh into his withered legs, the dead nerves began to tingle with the warmth of life. He stood up immediately, leaped and jumped, took up his bed and walked. From this miracle arose a most violent agitation against Jesus : it was wrought on the Sabbath day !

Certain Jews saw the man who had been healed passing along the streets carrying his bed, an admiring crowd making him more conspicuous, and they cried out to him : " It is the Sabbath day ; it is not lawful for thee to carry thy bed." They were less concerned at a stupendous miracle than at a poor man carrying his bed to his humble home on the Sabbath. He, very naturally, took refuge from their attack under the authority of the Wonder-worker. " He that made me whole said to me : Take up thy bed and walk." And who was He ? The man did not know His name ; meantime Jesus had gone aside and was lost in the crowd. But Jesus took care to meet him after awhile in the Temple, and said to him : " Behold thou art made whole ; sin no more, lest some worse thing happen to thee." This indicates that the man's illness had been caused by his vices ; Jesus read his conscience, and made His work of mercy complete by this admonition.

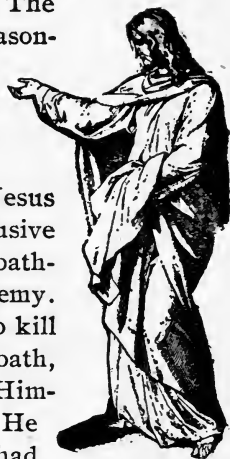
Upon which the healed man published abroad that it was Jesus of Nazareth who had cured him. From

this moment a bitter contest began; the Sabbath-breaker is known, He must be brought to task, ay, He ought to be slain.

On His part, He did not shrink, but turned their accusation to good account, showing His authority by proving His union with the Father. "My Father worketh hitherto, and I work." He teaches that work is never wrong in itself, for on every day God's omnipotence is inconceivably active in ruling and re-creating the universe. Absolute cessation from work for a single instant would mean final destruction. Who will proclaim a Sabbath to the Almighty Father in preserving men's lives? Who will hinder the Son from healing a lame man on the Sabbath? The Father and the Son work thus in unison. The reasoning of Jesus was bold, and its meaning, when well considered, was nothing less than a claim to be one God with the Father. "My Father worketh hitherto, and I work."

The Jews saw plainly enough that when Jesus named God as His Father in so strict and exclusive a sense He claimed divinity. The crime of Sabbath-breaking was swallowed up in that of blasphemy. "Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said that God was His Father, making Himself equal to God." Jesus was unmoved, nay, He was glad of the vast crowd which by this time had been drawn around Him, probably in some spacious court of the Temple. He began a great discourse, divided into eight different parts, each one lifting his hearers' minds high into the contemplation of His union with His Father.

1st. *His oneness with the Father in the divine activity*: "Amen, amen, I say unto you, the Son can-

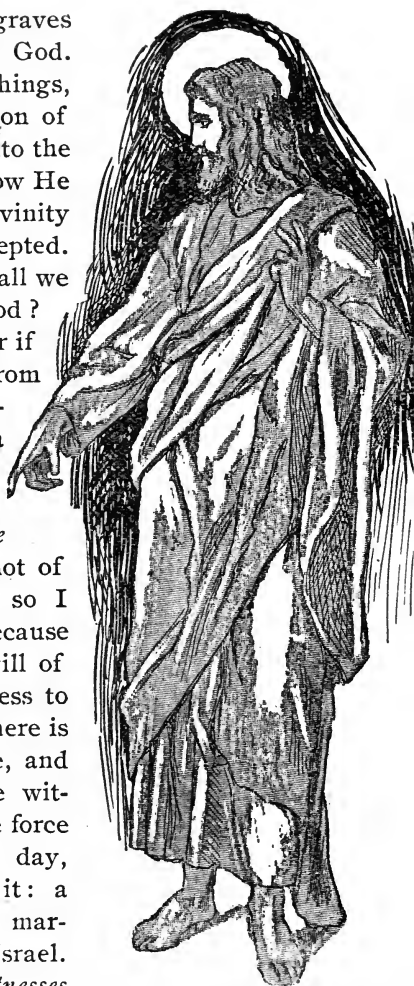


"Take up thy bed
and walk."

not do anything of Himself, but what He seeth the Father doing, or what things soever He doth, these the Son also doth in like manner. For the Father loveth the Son and showeth Him all things which Himself doth, and greater works than these will He show Him, that you may wonder." It is "in like manner" as God the Father that the uncreated will of Jesus flows into His humanity and actuates and guides His created will. This goes far beyond the cure of the withered limbs of a paralytic; it will be extended to, 2d. *The sovereign authority over life and death*: "For as the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will." This life-giving and life-taking power of the Father and the Son, Jesus goes on to show, is a divine attribute associated with the exercise of supreme dominion in the judgment of men's moral conduct.

Jesus therefore claims an honor from men equal to that paid to His Father; for, 3d. *The authority of Father and Son as judges of men is identical*: "For neither does the Father judge any man, but hath given all judgments to the Son, that all men may honor the Son as they honor the Father. He who honoreth not the Son, honoreth not the Father who sent Him. Amen, amen, I say unto you, that he who heareth My word, and believeth Him that sent Me, hath life everlasting and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself. And He hath given Him power to do judgment, because He is the Son of Man. Wonder not at this, for the hour

cometh when all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment." And now He passes to evidence of this claim of divinity to be true, and why it should be accepted. He is man, that is certain; how shall we be equally certain that He is God? Not by His mere human word. For if He acted as man simply, separate from God, He would be powerless in action and unworthy of credence as a teacher. Therefore He says he never so acts or teaches. Thus, 4th, *His teaching is true because He teaches in obedience to God*: "I cannot of Myself do anything. As I hear, so I judge, and My judgment is just, because I seek not My own will, but the will of Him who sent Me. If I bear witness to Myself My witness is not true. There is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true." What is the force of that witness? It is as plain as day, and as close as God could make it: a great messenger of God, a man of marvellous power, accepted by all Israel. Therefore, 5th, *John the Baptist witnesses for the truthfulness of Jesus and for His Messias-ship*: "There is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true. You sent to



"The hour cometh when all that are in the graves shall hear the voice of the Son of God."

John and he gave testimony of the truth. But I receive not testimony from man; but I say these things that you may be saved. He was a burning and a shining light, and you were willing for a time to rejoice in his light." If Jesus be an impostor, John the Baptist was a cheat or a visionary. But He has a yet more direct guarantee of His office of Messiah and of the truth of all His claims, including that of being the only Begotten Son of God—a guarantee superior to the testimony of John. It is the amazing power of miracles. Nicodemus the Pharisee had placed this proof in its right aspect when He said, 6th, that *no man could do the works which Jesus did unless God were with him*: "But I have a greater testimony than that of John, for the works which the Father hath given Me to perfect, the works themselves which I do, give testimony of Me, that the Father hath sent Me. And the Father Himself who hath sent Me, hath given testimony of Me." The instinctive answer of the sceptical mind to this would be the demand actually to see God and hear His voice in confirmation of the claim of Jesus. But this was a frantic absurdity, especially for a Hebrew who had the revealed word of God ever at hand. Now, 7th, *The divinity of Jesus was plainly foretold in the Scriptures*: "Neither have you heard His voice at any time nor seen His shape. And you have not His word abiding in you, for whom He hath sent, Him you believe not. Search the Scriptures, for you think in them to have life everlasting, and the same are they that give testimony of Me." The Hebrew prophets had uttered God's voice and these men had stopped their ears. The reason they do not receive Jesus is not want of reasonable and overwhelming evidence of His divine mission and even His divine

nature. For, 8th, *the Jews reject Jesus because they do not love God*. If He had ministered to their pride and ambition, they would gladly have followed Him. And so He ends His case against them : “ And you will not come to Me that you may have life. I receive not glory from men, but I know you, that you have not the love of God in you. I am come in the name of My Father, and you receive Me not; if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another, and the glory which is from God alone you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe Me also, for he wrote of Me. But if you do not believe his writings, how shall you believe My words? ”

The Saviour's concluding words are very noteworthy. He is not the enemy of His people; He will not consent to be their accuser. It is not the Messiah, but Moses, their ancient leader, intercessor, law-giver, who will become their judge. They are indeed zealous supporters of Moses, but only in outward forms, for Jesus, whom they accuse as a blasphemer, Moses foretold as their Messiah, and revered as the Saviour of the world and the Lord and Master of mankind.

In this majestic discourse Jesus claims to possess the incommunicable attributes of the Deity: unity of action, reciprocity of power; dominion over life and death; the supreme judgship of the human race. And He proves His claim by reference to John the Baptist, to the Hebrew Scriptures, and by a gift of miracles so constant and so amazing as to guarantee God's approval. All this He taught upon occasion of a dispute over Sabbath-breaking.

CHAPTER XXVI.

PLUCKING THE EARS OF WHEAT ON THE SABBATH.—
HEALING THE MAN WITH THE WITHERED HAND.
—CONSPIRACY BETWEEN THE PHARISEES AND
HERODIANS.

*Matt. xii. 1-13; Mark ii. 23-28, and iii. 1-5;
Luke vi. 1-10.*



AFTER the festival days Jesus left Jerusalem and journeyed with His disciples towards Galilee. He travelled slowly, tarrying along the way for several days preaching the Kingdom of God to the country people. On the first Sabbath-day the caravan encamped near some fields of wheat. Meantime the Pharisees had sent their detectives to watch and to annoy the Master, and St. Luke tells us what then happened.

“And it came to pass on the second first Sabbath, that as He went through the corn-fields, His disciples being hungry, began to go forward, and to pluck the ears of corn, rubbing them in their hands.” This became an occasion for a brief but very clear explanation of the difference between the ritual observance of a spiritual man and that of a formalist. The religious martinet is mainly concerned with the outward form, the true disciple with the spiritual meaning.

The sharp zeal of the Pharisees objected to the plucking of the ears of corn: “Why do you that which is not lawful on the Sabbath-days?” And others went to Jesus and complained: “Behold Thy disciples do that which is not lawful to do on the Sabbath-days.” But the alleged illegality was not fixed

by Moses but by the Jewish rabbis, who made hard additions to a law already too hard to observe. Jesus answered in popular style by citing examples: "Have you not read so much as this, what David did when himself was hungry, and they that were with him: how he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests?" This was an instance of dispensation on account of necessity, to which all such laws as that of the Sabbath must yield as to superior authority. But Jesus adds an example of a higher kind, the needs of religious service itself. Those who ministered with Him were on an equal footing with those who served in the Temple; nay, the preaching of His Gospel was even above the worship of the Temple. "Or have ye not read in the law, that on the Sabbath-days the priests in the Temple break the Sabbath, and are without blame? But I tell you that there is here a greater than the Temple." Higher still He leads them; He tells them of the supreme law of charity, violated by them in judging these hungry men for taking a few mouthfuls of wheat: "And if you knew what this meaneth, *I will have mercy, and not sacrifice*, you would never have condemned the innocent." The whole teaching is summarized in two axioms: "And He said to them, the Sabbath was made for man, and not man for the Sabbath. The Son of Man is Lord also of the Sabbath."

There was now open war between Jesus and the Pharisees. His every occasion of teaching was theirs for fault-finding; nay, for accusation of the most deadly crimes, such as heresy and blasphemy. Even



"Why do you that which is not lawful on the Sabbath-days?"

His miracles, dictated by His loving kindness, were pretexts for their poisonous malice. The following incident of the healing of the man with the withered hand is in point. The Apocryphal Gospel of the Nazarenes says that the man came and said: "I am a poor mason, earning my living by the labor of my hands: O Jesus, I pray Thee to cure me, that I may be saved from the shame of begging my bread."

Now, this was in the synagogue at Capharnaum, on the Sabbath, perhaps the one after the Master's arrival there, and in the sight of a multitude of people. Would Jesus dare to do on the Sabbath a deed of charity that He could just as well postpone to the next day? Would He openly condemn the Pharisees' interpretation of the Sabbath rest? They watched Him with eager eyes. Jesus determined to give an object-lesson of the true Hebrew practice: "And it came to pass on another Sabbath that He entered into the synagogue and taught. And there was a man whose right hand was withered. And the Scribes and Pharisees watched if He would heal on the Sabbath, that they might find an accusation against Him. But He knew their thoughts and said to the man with the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then said Jesus to them: I ask you if it be lawful on the Sabbath-days to do good or to do evil, to save life or to destroy? But they held their peace." The prerogative of saving was His, for He was sent to save. Jesus argued further: "What man shall there be among you, that hath one sheep, and if the same fall into a pit on the Sabbath-day, will he not take hold on it and lift it up? How much better is a man than a sheep! Therefore it is lawful to do a good deed on the Sabbath-day." The very soul

of Jesus was stirred within Him at their fanatical orthodoxy. "And looking round about on them with anger, being grieved for the blindness of their hearts, He saith to the man: Stretch forth thy hand. And he stretched it forth, and his hand was restored to him." If a shepherd would save his sheep on the Sabbath, Jesus would save a friend, a brother, though on account of it the Pharisees should thirst for His blood.

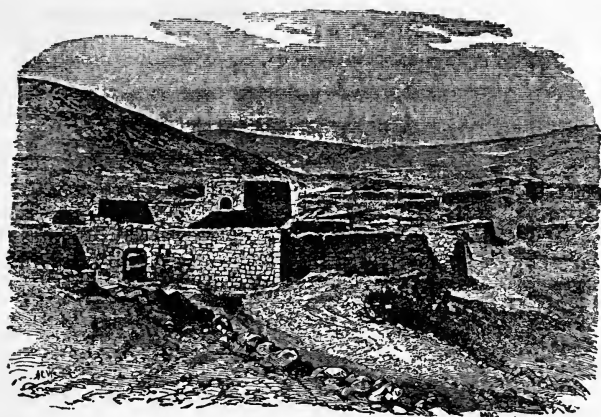
The Pharisees now began to take counsel for His death. They even went for counsel to the Herodians, the emissaries and spies of the licentious tyrant who had but recently imprisoned John the Baptist. It is a sad example of how the hypocritical external observance of law may form alliance with shameless vice against true virtue. "And the Pharisees were filled with madness, and they talked one with another, what they might do to Jesus, and going out immediately, made a consultation with the Herodians against Him, how they might destroy Him. But Jesus knowing it, retired from thence with His disciples to the sea; and many followed Him, and He healed them all. And He charged them that they should not make Him known. And a great multitude followed Him from Galilee and from Jerusalem and Idumea, and from beyond the Jordan; and they about Tyre and Sidon, a great multitude, hearing the things which He did, came to Him. And He spoke to His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him. For He healed many, so that they pressed upon Him for to touch Him, as many as had evils. And the unclean spirits, when they saw Him, fell down before Him, and they cried, say-



"And He saith to the man: Stretch forth thy hand."

ing, Thou art the Son of God. And He strictly charged them that they should not make Him known. That it might be fulfilled which was spoken by Isaias the Prophet, saying: *Behold, My servant whom I have chosen, My beloved in whom My Soul hath been well pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish, till He send forth judgment unto victory. And in His Name the Gentiles shall hope.*"

Jesus therefore deemed it prudent to give up Capernaum as His ordinary domicile, and for a period He sailed with His disciples from place to place along the lake shore, preaching and healing as before, but endeavoring to suppress the fame of His miracles. Soon, however, He found that a yet further retreat was necessary for His purpose. He landed with His Apostles on the west shore and went back into the country towards Naim.



RUINS OF THE CITY OF NAIM.

CHAPTER XXVII.

THE GREAT MIRACLE OF NAIM.

Luke vii. 11-18.

NAIM was a little city the better part of a day's journey from the lake shore. It was beautifully placed (it is now but a miserable cluster of huts) on the north-west slope of Little Hermon, and was once a town of some note. In visiting the very ancient cemetery near by, the lessons of death are mingled with the joyful thought that the old enemy met more than his match one pleasant evening of the long ago at the adjacent city gate.

As Jesus journeyed with the large following which was now His usual company, He passed the cave of the witch of Endor, and looked westward over the plain of Esdrelon, in former days empurpled with the blood of many great battles. Perhaps He conversed of the heroes of old and of how they all

finally were conquered by death, an enemy who was now to be overthrown. As He approached the city's gate His soul was moved by the plaintive sound of the Hebrew death chant. Soon they saw the funeral approaching. First came the men, their heads and faces partly covered with their mantles, their feet bare, their garments rent, moving slowly and in silence, followed by the corpse. There lay the dead man swathed in cerecloths upon an open

THE WIDOW'S SON.

And it came to pass afterwards, that he went into a certain city that is called Naim, and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all and they glorified God, saying: A great prophet is risen up among us, and God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the country round about. And John's disciples told him of all these things.

bier, his white face turned vacantly to the sky. The women came next, singing with many tears a mournful chant accompanied by the sweet notes of the flutes. In this case there was no false show of sympathy, for the dead man "was the only son of his mother, and she was a widow, and a great multitude of the city was with her." What happened is told thus by St. Luke: "Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. And they that carried it stood still.

And He said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And He gave him to his mother."

Jesus commanded Death, and that pitiless tyrant instantly obeyed—the corpse heard and spoke and was alive. Jesus took him by the hand and led him to the astounded mother; he began to speak—perhaps to repeat the words of Jesus: "Mother, weep not." What a deep impression must have been made upon all the people present! He who is Master of

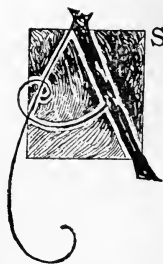


"And He gave him to his mother."

death is man's easy conqueror. "They glorified God, saying: A great Prophet is risen up among us, and God hath visited His people." In truth, this awful miracle, which surpassed in publicity and in other favorable circumstances that of the raising to life of the daughter of Jairus, was soon talked about everywhere. The disciples of John hurried away to his prison with the marvellous tidings.

CHAPTER XXVIII.

THE MESSENGERS OF ST. JOHN THE BAPTIST.

Matt. xi. 2-19; Luke vii. 18-35.

AS the Baptist heard these wonders his soul triumphed with Jesus over death and over the demons. But he never dreamed of Jesus being his deliverer from prison; his unselfish nature was absorbed in the one thought of God's will, God's glory, all centred in the Messias. He longed to hear of His supremacy among the people, at the Temple, before the Romans—His full religious supremacy. But John's disciples, who had already quarrelled with those of Jesus, must have made some complaints to him, imparted to him their doubts, questioned the entire fulfilment of the prophecies in the Carpenter of Nazareth. Hence the Precursor sent from his prison a message which he hoped would hasten Jesus in His onward march, and elicit from Him a more solemn proclamation of His Messias-ship than any yet given. The message was sent with another purpose, that of allaying the doubts of John's adherents, as being calculated, by voicing their difficulties, to secure an explicit affirmation, made direct to them, of Jesus' Messias-ship. "He called to him two of his disciples and sent them to Jesus, saying: Art thou He that art to come or look we for another?" John, exercising his office of pointing out the Lamb of God, does Him this last service before his own martyrdom shall close his lips—a witness faithful unto death.

Our Saviour did not change His plan at this solicitation, and yet He received the strange embassy with loving courtesy. Deeds, miracles, heavenly power,

heavenly love for the poor, must ever outrank mere words, no matter how plain, in authenticating His mission; herein He teaches us a lesson of practical religion: "Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached." This answer was of more worth to the orthodox Jews who came from John than at first sight we might suppose, for they were children of the prophets. Now, Isaias (xxxv. 5) had marked the Messias' opening of blind eyes and deaf ears, giving speech to the dumb and healing the halt and lame, evangelizing the poor, as signs of His divine mission; Ezechiel (xxxvi. and xxxvii.) foretold the raising of the dead to life. But Jesus gave a final word of warning to His Precursor's followers: "Blessed is he whosoever shall not be scandalized in Me."

He waited till they had departed, lest His words of praise for John should seem like personal flattery, and then He gave to His immense auditory what was in reality the funeral oration upon John, whose end the Saviour knew was near at hand—the end of a mighty saint, worthy, if any one could be so, to be preached over by the Son of God. St. Luke doubtless gives us but a brief summary of this striking eulogy of John the Baptist—the saintliest of all hermits, of all ascetics and contemplatives, of all who keep baptismal innocence or who achieve its recovery by penance, model of missionaries to sinful Christians, of fearless reprovers of crime

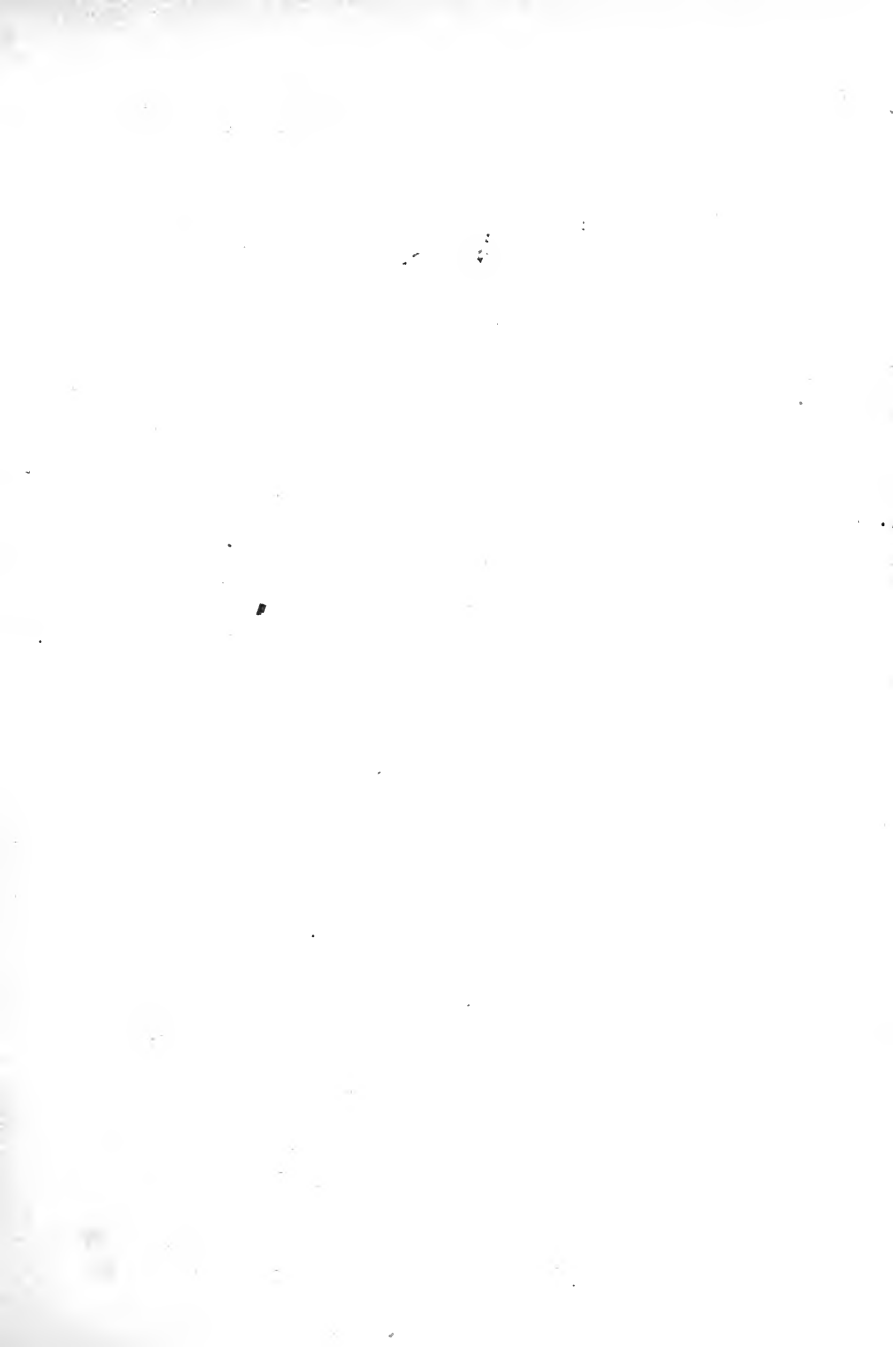
"GO AND RELATE WHAT YOU HAVE HEARD
AND SEEN."

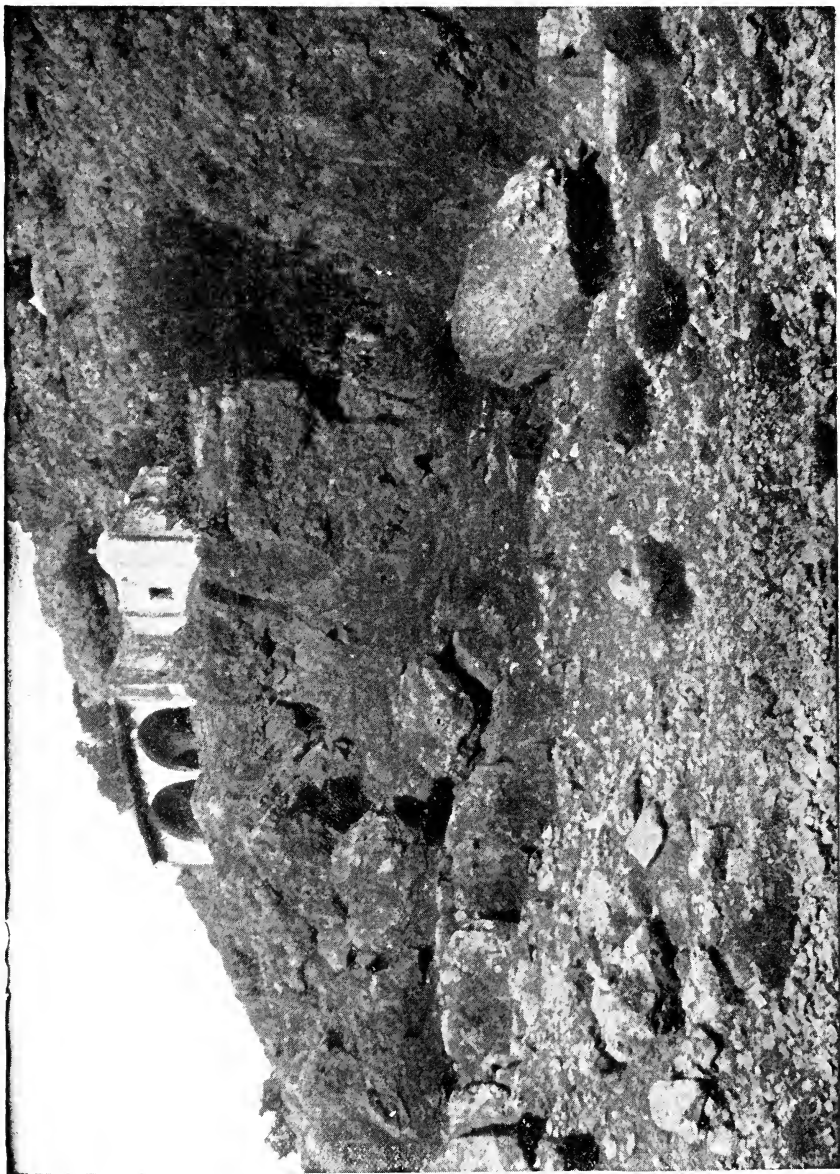
Now, when John had heard in prison the works of Christ [he] called to him two of his disciples and sent them to Jesus, saying: Art thou he that art to come, or look we for another? And when the men were come unto him they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come, or look we for another? (And in that same hour he cured many of their diseases, and hurts, and evil spirits, and to many that were blind he gave sight.) And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached, and blessed is he whosoever shall not be scandalized in me.

in high places, martyrs, humble lovers of Jesus the Lamb of God: "What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are in costly apparel, and live delicately, are in the houses of kings. But what went you out to see? A prophet? Yea, I say to you, and more than a prophet; this is he of whom it is written, Behold I send My angel before Thy face, who shall prepare Thy way before Thee."

He was the greatest natural man that was ever born of woman, the last and the greatest of the heroic race of Israel. "For I say to you, amongst those that are born of women, there is not a greater prophet than John the Baptist." And yet the old order, even as typified in John, yields to the new, the child of the promise to the child of the fulfilment: "But he that is the lesser in the Kingdom of God, is greater than he." Greater, that is to say, in dignity, but certainly not in personal virtue. As Moses led the children of Israel to the Land of Promise without entering it, so John leads the people to the perfection of their destiny in Christ and His Church, points it out, gazes fondly upon it, and remains in the desert to close by a glorious death the long era of God's ancient dispensation.

And yet, having given John such high praise, our Saviour was not done with him. He would still insist that the ideal Jew was John and John's type of old, the Prophet Elias; this was the stuff to make the best Christians of—the true Israelite was of a manly, a daring, a warlike race, as well as one gifted with the fixed gaze of the Semitic contemplative. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent





THE SITE OF HEROD'S CASTLE.

bear it away. For all the prophets and the Law prophesied until John. And if you will receive it, he is Elias that is to come." Then He marked His emphasis: "He that hath ears to hear, let him hear."

Meantime many Jewish leaders had rejected John, and Jesus reminded His hearers of this. Not courage but rashness, not frankness but intrigue, not humility but haughtiness were their characteristics and the qualities they sought in others. They had set themselves apart from God's Kingdom, and the result was that publicans and simple country people and rough fishermen were given their vacant places; and this began with John's baptizing in the Jordan: "And all the people hearing, and the publicans, justified God, being baptized with John's baptism. But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him." If John was too austere for them, Jesus was too lax: the critical spirit is content with nothing but the office of criticism. "And the Lord said, Whereunto, then, shall I liken the men of this generation? and to what are they like? They are like to children sitting in the market-place, and speaking one to another and saying: We have piped to you, and you have not danced; we have mourned, and you have not wept. For John the Baptist came, neither eating bread nor drinking wine, and you say: He hath a devil. The Son of Man is come eating and drinking, and you say: Behold a man that is a glutton and wine-drinker, a friend of publicans and sinners." Pride is by turns a scoffing free-liver and a fanatical ascetic—anything so as to maintain its place of censor. Wrong-hearted men would be both self-indulgent and gloomy in their religion, because they are proud; proud men cannot be happy even

when yielding to sensuality, for their best pleasure is in making other men miserable. But our Saviour ended thus: "Wisdom is justified by all her children." Penance is consistent with joy—nay, it alone gives true joy, for it generates peace of conscience and loving confidence in God. Joy is the dominant

note of all godlike conduct whether jubilant or penitential, for God is love and joy. If a man is able easily to weep and to laugh by turns he has learned true life.

THE WOMAN THAT WAS A SINNER.

And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind at his feet, she began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors; the one owed five hundred pence and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house: thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss, but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she with ointment hath anointed my feet. Wherefore I say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe; go in peace.

CHAPTER XXIX.

THE MAGDALEN AT THE BANQUET.

Luke vii. 36-50.

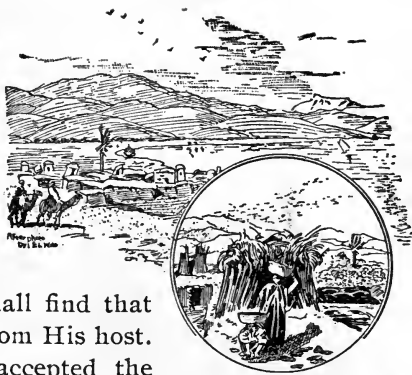
The great assemblage had broken up and the people had scattered to their homes. All but our Saviour's immediate disciples must return to daily labor and household duties, His lessons resting only upon the surface of some minds and sinking deep into others, all thinking and talking of Him and of His miracles and His doctrine. The Master was led by His followers to the hospitality of a prominent Pharisee named Simon, whose house was in the town of Magdala, upon whose site on the lake shore the pilgrim of our day finds the little Arab village El-Megdel, its humble cottages taking the place of the old-time luxurious dwellings, whose very ruins are al-

most totally obliterated. The town was a place of evil repute, containing many bad women and worse men. Those of its inhabitants who were not given to vice were either careless of its scandal or fanatical in their opposition to it.

But why did Simon the Pharisee invite Jesus to dine with him? Not from love, it would seem; for we shall find that the Master received scant courtesy from His host. Jesus had His own purposes, and accepted the invitation. Leaving His sandals, according to usage, at the door, He noticed as He entered that He was not offered the water and towel to wash His feet, customary in that sub-tropical country; nor was He given the usual kiss of welcome, nor the perfumed oil for His hair and beard. What happened afterwards is narrated by St. Luke with such vividness as to be almost spoiled by comment.

Let us admit that the poor Pharisee might well be indignant at seeing a harlot making her way through the curious crowd which hung about the doors and windows, entering, in spite of his servants, into his dining-hall, and then going up to the couch on which Jesus half reclined, according to custom, beside the Pharisee himself. What would shock *us* more than such boldness? But let us ask what were Mary's feelings? The poor Magdalen blushed purple and then was pale with nervous excitement. She wept; and Jesus, who hated shameless lust as no one else ever could, was moved to tender pity by her grief and her tears.

He had known her before; He had converted her and cast seven devils out of her (Luke vii. 2).



MAGDALA.



This had happened at one of His visits to this part of the lake shore ; perhaps she had halted her splendid chariot on the edge of one of His assemblages and caught some words of burning reproach, gone sorrowfully away, repented, returned and confessed, and now sought Him as her Master, and would begin her following of Him by public penance. She was of a respectable, doubtless a wealthy family, for we shall find her again at Bethany, a sister to Martha and Lazarus, our Saviour's faithful friends. The scene of her career as an evil woman was, as her name imports, at this town of Magdala, far away from her home, to which, we surmise, she did not return till after our Saviour had interceded for her with her brother and sister.



" Her career as an evil woman was at this town of Magdala."

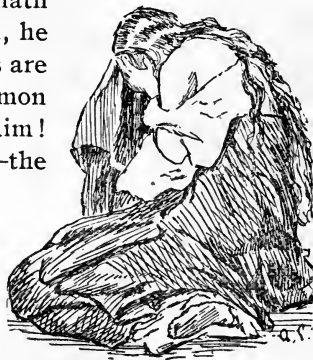
Her wayward heart had been transformed. Her eyes, whose flashing beauty had been a snare to herself and others, now served her to weep penitential tears upon the feet of Jesus, her beautiful tresses humbly to wipe them, and her lips, made clean by many earnest words of true contrition, privileged to kiss those feet whose unwearied zeal pursues lost souls through the briers and rocks of every human misery. What our Saviour valued most in Mary's case was the love in her

heart, whose depths were stirred with gratitude, deep and true in proportion to her former degradation.

The public penances inflicted by the Church for open vice which characterized the heroic age of Christianity had their beginning in Simon's dining-hall

that day, as Mary the public harlot, lately released by the word or look or thought of Jesus from seven devils of uncleanness, sought her pardon in this open way, as she had with open scandal sinned against her Maker and her fellow-creatures.

But after Jesus had set Simon right, He administered a rebuke to him, a bitter one surely, for it compared him unfavorably with this converted harlot. It is not seldom that a reformed Christian sets an example which puts an innocent Christian to the blush. Poor Mary had not spoken; so much did mingled grief and joy monopolize her heart that her tongue could find no words. But she was eloquent, none the less, by her affectionate humility. "And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hair hath wiped them. Thou gavest Me no kiss, but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but she with ointment hath anointed My feet. Wherefore I say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee." How happy a lot for Simon if such words could have been said to him! But this was a gloomy outlook for Jesus—the state of mind revealed by Simon's objections. What could a Redeemer hope for when the best and most influential of the people were shocked at His love of sinners, and grumbled at the forgiveness of sins? "And they that sat at meat with Him began to say within themselves:



"Many sins are forgiven her."



"Thy faith hath made thee safe."

Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe. Go in peace."

But if faith had saved her, love enchained her. Go away she would not. She becomes a close friend and follower of Jesus. The converted prostitute is one of the high personages in the history of Christ's mission, a chosen witness of His death and resurrection.

CHAPTER XXX.

AT NAZARETH AGAIN.

Matt. xiii. 54-58 ; Mark vi. 1-6 ; Luke vii. 11-17.

WHATEVER mystery hides the rejection of our Saviour by the people of Nazareth, His love for them is in the open day. He returned—probably at this time—to His early home, that His suspicious and jealous fellow-townsmen might

be allowed to atone for their previous rejection of Him, and might offer some of their better spirits as members of His apostolate. Many disciples went with Him to Nazareth, and as He appeared in the synagogue at the Sabbath meeting, their enthusiasm and the news of His wonderful works gained Him at least a respectable reception. The halo of miracles encircled His brow, “and many were in admiration at His doctrine.” Yes; but it was not the admiration of docile spirits, but of vain men puzzled by a mystery and resenting its difficulty: “How came this Man by all these things?” The curiosity of a humble soul is the seed of faith; but the people of Nazareth had judicial curiosity. They would seek truth as its masters and not as its servants. Among themselves they talked over the family of Jesus, as if each humble name of mother, father, cousins (called by Jewish custom brothers and sisters) was

IS NOT THIS THE CARPENTER ?

And going out from thence, he went into his own country, and his disciples followed him. And when the Sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this which is given to him, and such miracles as are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also his sisters here with us? And they were scandalized in regard of him. And Jesus said to them: A prophet is not without honor save in his own country, and in his own house, and among his own kindred. And he could not do many miracles there, only that he cured a few that were sick, laying his hands upon them, and he wondered because of their unbelief. And he went through the villages, cities, and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity.

an injury to the great Prophet's mission: "Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also his sisters here with us?" They were men who would rather see wisdom and virtue discredited by the lowly social state of its teacher, than witness that social state elevated by even a divine exponent. Part of the teaching of Jesus was that wisdom came more by gift of God than by human study, and if they must choose between believing that or holding Him an impostor, they preferred the latter alternative.

The Evangelist says that Jesus "wondered at their unbelief." He repeated the reproach of His former visit: "A prophet is not without honor save in his own country, and in his own house, and among his own kindred." He went away, having been hindered in working miracles by the lack of faith, only a few that were sick having been cured by His "laying His hands upon them." Soon this heavy air of selfishness was changed for the congenial atmosphere of the towns and villages of the adjacent country, which gave Him hearty welcome. He taught "in their synagogues, preaching the Gospel of the Kingdom, and healing every disease and every infirmity."

CHAPTER XXXI.

EVANGELIZING GALILEE.—THE DEVOUT WOMEN WHO
MINISTERED TO JESUS.

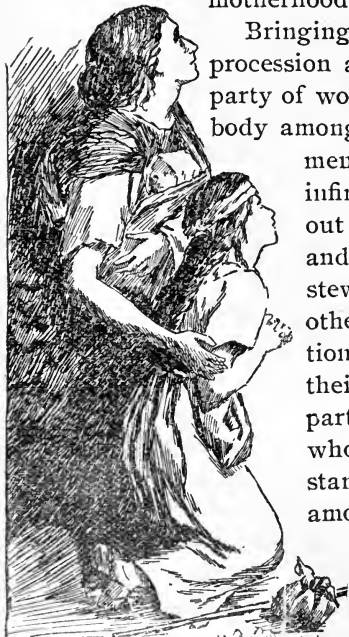
Luke viii. 2, 3.

JESUS had now both organized His Church and set it a pattern of how to teach. He thereupon "travelled through the cities and towns, preaching and evangelizing the Kingdom of God." The whole country of Galilee and parts of the adjacent provinces saw Him and heard His doctrine, sometimes in their synagogues, oftener in the open air in pleasant country places. We know little of the details of this journeying, or of the meetings and miracles which marked it. It was like the march of the sun from morning to evening across the hemisphere distributing warmth and light, or rather, like the sailing of a fleet of richly laden vessels, trading from port to port; Jesus everywhere left His blessed promise of eternal life, His treasure of how to know truth and practise virtue, and He carried away the only payment He ever exacted, the loving profession of faith: "This is indeed the Son of God!" To be acknowledged and loved as the Messiah by the people, to be hailed as a deliverer by repentant sinners, to be sincerely thanked by the sick and miserable whom He helped, and meantime to introduce His Apostles as the continuators of His mission,—these were His only purposes. The Twelve were ever with Him. His most intimate teaching was for them, and by it they were won to closer and closer ties of affection. Sometimes He sent some of them in advance to prepare for His coming, both for the answering of questions and for the housing and comfort of the whole

apostolate. He was seldom unaccompanied by a great throng of men and women. The people of one town would follow Him nearly or quite to the gates of another, singing the solemn music of the Hebrew Psalms, or pausing to listen to a discourse or witness a miracle.

The Evangelists tell us that a band of women had joined our Saviour's Apostolate and accompanied Him in all His journeys. No wonder that they did so. He was woman's emancipator. It is Jesus who has made the wife the equal of the husband, it is He who has given the daughter liberty to consecrate herself to charity and religion. He it was who elevated motherhood to a divine dignity in Mary of Nazareth.

Bringing up the rear of His picturesque Oriental procession and riding on mules would be seen this party of women, who had become a sort of organized body among the Master's following: "Certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna, the wife of Chusa, Herod's steward, and Susanna." But there were others who had taken up the double vocation of serving Jesus and His Apostles in their domestic life and forming the woman's part of the apostleship: "And many others who ministered unto Him of their substance." Was Mary the mother of Jesus among them? Without doubt; for we have St. Luke's account of her asking to see Him during one of His discourses, being accompanied at the time by the family of her kinswoman, Mary Cleophas. If she is not named among the



"Certain women who had been healed of infirmities."

women who usually accompanied our Saviour, this is because her presence was taken for granted. She must have been these women's very queen. They must have sought her out by instinct as the noblest of their sex, and have honored her according to her station. As the three Synoptics do not make any more detailed mention of her in this connection, we are left to conjecture as to how closely she followed our Lord. Perhaps this omission was by an understanding between Mary and these Evangelists. But neither the high office of Mary as Mother of Jesus, nor the certainty of her close relationship to some of the women named, will allow us to suppose that she remained alone at home. Can we fancy the Master leaving His mother at Nazareth, now become a most uncongenial abode for her? Could He gather about Him a band of ministering women and not place His mother at their head?



JOANNA, THE WIFE OF
CHUSA.

Those who are named include Salome, the mother of James and John, and Mary Cleophas, either Mary's sister or sister-in-law. This assemblage made part of the Messiah's community of "many women," the original of the communities of sisters and of nuns which have been the pride of the Christian Church from that day to this. Without the aid of women little good has ever been done for God or man, and in Christ's Church women's work and women's prayer have been an organic part of the divine plan of salvation. Its life is a corporate one, public, fully supported by the Church's authority, and honored by God with an unbroken succession of saints. Not less useful for God's Church, not less saintly, has been the vast multitude of women whose cloister has been the holy shrine of the Christian family. As wives and mothers,

or as virgins living in the midst of the world, Catholic women are the mainstay of religion. By their generosity to works of charity, by their unswerving loyalty, by their patient instruction of youth, by their pious endurance of the gross vices of their husbands, fathers, and brothers, or their fervent emulation of the virtues of the men, the female sex has shown its gratitude for the dignity bestowed upon it by Christ as well as its worthiness of His favors, and has developed a wonderful capacity for varied and resourceful religious activity. In our Saviour's life women stand forth in heroic prominence. As He and His Apostles had a common purse and lived upon the charity of the people, so were they greatly helped by the presence and zeal of this association of women.



MARY CLEOPHAS.

CHAPTER XXXII.

THE SENDING FORTH OF THE TWELVE APOSTLES.—
THE APOSTOLIC VIRTUES.

*Matt. iv. 23, and ix. 36-38, and xi. 1; Mark vi. 7-13;
Luke viii. 1, and ix. 1-6.*

How ardently our Saviour must have longed to be everywhere and to give a share of His teaching to everybody! "And seeing the multitudes He had compassion on them, because they were distressed and lying like sheep that have no shepherd. Then He saith to His disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Prayer for vocations to the Apostolic ministry is here inculcated.

Jesus would make His followers competent harvesters both by breathing His own spirit into them and by giving them the lessons of personal experience. This latter method of forming them He was now the more anxious to begin because He was soon to leave Galilee and its favorably disposed people for the harder field of Judea. Hence "He sent them, two and two, to preach the Kingdom of God and to cure the sick." He also gave them power over unclean spirits. But He forbade them to go to the Gentiles or the Samaritans—they were not yet fitted to contend with the

THE APOSTOLIC CHARTER.

And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of infirmities. And he sent them, two and two, to preach the Kingdom of God, and to cure the sick. These twelve Jesus sent, commanding them, saying: Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely have you received, freely give. And he commanded them that they should take nothing for the journey, but a staff only. Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor bread, nor two coats, nor shoes, but to be shod with sandals, nor a staff, for the workman is worthy of his hire. And into whatsoever town you shall enter, inquire who in it is worthy; and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

difficulties of the heathen or semi-heathen. "But," said He, "go rather to the lost sheep of the house of Israel." This indicates that for the present they were to confine their teaching to those moral precepts so conspicuous in the Sermon on the Mount, repentance for sin and the love of God and one's neighbor; they were to avoid what would arouse the Pharisees; but yet announcing the formation of the new brotherhood, God's Kingdom, His Church. "And going, preach, saying, The Kingdom of Heaven is at hand." Then He adds the stupendous words: "Heal the sick, raise the dead, cleanse the lepers, cast out devils." His closing words are the rule of poverty for all Christian missionaries: "Freely [that is to say, without price] have you received, freely give."

Upon this point He enlarges, outlining the Gospel way of behaving when one stands forth as the proxy of Jesus Christ. The first virtue of the apostolic man is *Apostolic Poverty*: "And He commanded them that

they should take nothing for the journey, but a staff only. Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor bread, nor two coats, nor shoes." And later on, in a repetition of this same charge He even takes away their staff. Never was a sterner purpose more emphatically, almost fiercely, insisted on than this of Jesus to have His disciples a body of men entirely detached from even the ordinary comforts of life. It is the Gospel rule of voluntary poverty.

This implies His rule of *Apostolic Celibacy*. There is no mention of



"And He sent them, two and two."

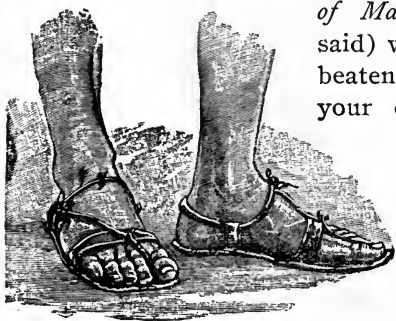
home, or of care of wife or child. Indeed nowhere in the entire Gospel history, from the preaching of John on the Jordan till that of Paul in Rome, is the family life of union with wife and children named in connection with the Apostles, save the cure of Peter's mother-in-law. How could a man take nothing for his journey, nor possess gold and silver, nor provide bread or clothing, and support his wife and children? As to Peter's wife, she is nowhere mentioned first or last. Could she be living and not be named among the women who followed and ministered to the Lord? It is altogether probable that she was dead when Peter was called; also that the other Apostles were and continued to be all unmarried men. Thus began, as one form of detachment from the ordinary joys of human existence, the institution known as the Celibacy of the Clergy—an Apostolic institution which has been ever since the usual rule in the Christian ministry. Fulfilling such requirements of their Master, Christian missionaries are sure of winning men's hearts, for nothing but the foulest hate can resist teachers whose lives are as self-denying as their doctrine is elevating.

Another Apostolic virtue inculcated here is that of *Peacefulness*. Our Lord gave a new meaning to the Oriental salutation, Peace be to this house! when pronounced by the Ambassadors of the Prince of Peace. But this peacefulness was too often met by the sword: "I came not to send peace but the sword." The Peace of Christ provokes the sword of Christ's adversary. The Glad Tidings have always acted on a community like some powerful acid which detects and separates substances in solution—the preaching of the Gospel reveals the poison in men's souls, it divides the evil-minded from the good, it elicits, it

provokes persecution. Our Saviour forbids retaliation, even resistance. Yet "whosoever shall not receive you nor hear your words, going forth out of that house or city, shake off even the dust from your feet, for a testimony against them. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment than for that city." To take the truth of Christ or leave it, as one may choose, is not allowed. Jesus is sensitive as to what kind of reception His messengers receive. "He that receiveth you," He says a little further on, "receiveth Me, and he that receiveth Me receiveth Him that sent Me." Nor does He hesitate to claim a kindly welcome for the lowliest representatives of truth and virtue: "He that receiveth a prophet in the name of a prophet, hath the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man." These words are as so many keys to the safety-vaults of the devout rich, as they are a promise of a share in the Apostolic heritage for all who help to spread the knowledge and love of Jesus Christ. Together with the Peacefulness of the Apostles' message, Jesus inculcates the *Spirit*

of Martyrdom: I arm you (as if He had said) with the olive branch, and it will be beaten out of your hands by the sword of your enemies. Jesus foretells that the re-

compense of peace shall be arraignment of the Apostles and their successors before Jewish councils and pagan judges, expulsion from the synagogues and the family circle—love repaid by hate, by torture, by death. He comforts them by remind-



SHOD WITH SANDALS.

THE APOSTOLIC HERITAGE.

ing them of His example. Shall they repine at being called disturbers of the peace when they have heard their Master called Beelzebub?

Confidence in God is to be, therefore, another distinguishing trait of the Apostles. Let them fear neither man nor devil, neither Pharisee nor heathen, but boldly and openly attack falsehood and vice, and enforce the claims of divine truth, giving to the whole world the teaching He gave them in His many quiet hours of communion with them: What if they do kill you? your souls they cannot hurt. Your Father in Heaven, who lovingly cares for the little birds which sing His praises in the trees and hedges, will He not safeguard your eternal welfare, you who proclaim His Glad Tidings of salvation to the whole world?

Conscious Union with the Spirit of Christ is another Apostolic characteristic. "Every one that shall confess Me before men, I will also confess him before My Father who is in Heaven." What an inspiration to Apostolic courage—that as the Apostle proclaims Christ to men, Christ proclaims the Apostle to the Heavenly Father! The Master and the disciple thus act together. "I live, now not I, but Christ liveth in me."

THE APOSTOLIC HERITAGE.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men, for they will deliver you up in councils, and they will scourge you in their synagogues; and you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how or what to speak, for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for My Name's sake, but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel till the Son of Man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not. For nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark, speak ye in the light, and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul, but rather fear him that can destroy both body and soul into hell. Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore; better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in Heaven. But he that shall deny me before men, I will also deny him before my Father who is in Heaven. Do not think that I came to send peace upon earth. I came not to send peace but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross and followeth me, is not worthy of me. He that findeth his life shall lose it, and he that shall lose his life for me, shall find it.

This, then, is the Apostolic Heritage. It is all summarized in Zeal for Souls, the first and last motive of the Apostle's life. In his case every other virtue is subsidiary to this thirst for souls, this torment of spirit to aid Christ the Redeemer in seeking and saving sinners. Detachment from worldly goods and from the privileges and the joys of the married state, entire self-immolation, peacefulness and patience under injuries, the spirit of martyrdom, absolute confidence in Divine Providence, intimate union with Christ's Spirit in the inner life—all are inspired by love of souls, and in turn intensify the Apostolic thirst to labor and to suffer for men's salvation. This love of souls is the love of Christ. The Apostle, as he loves Christ, loves the souls of men—more than race or country, father or mother or wife or child. Zeal for souls is pre-eminently the Apostolic virtue. We shall find our Saviour at a later day returning to this subject on occasion of sending forth the seventy-two disciples, and inculcating in much the same terms the very same Apostolic traits of character here depicted with such glowing fervor. After His address to them, Jesus, we may not doubt, opened wide His arms and pressed His well-loved Apostles one by one to His bosom, and so sent them forth. As they set out two and two together on this first Apostolic invasion of the realms of darkness, Jesus turned to the multitude, and pointing after them with tender affection, exclaimed: "Whosoever shall give but a cup of cold water to one of these My little ones because he is My disciple, I say to you that he shall not go without his reward."

Their success was immediate, both as teachers and as wonder-workers: "And going forth they preached that men should do penance, and they cast out many

devils, and anointed with oil many that were sick, and healed them." * Meantime, and while they were thus scattered through the country places, Jesus continued His own preaching in the towns and cities.

"And it came to pass when Jesus had made an end of commanding His twelve disciples, He passed from thence to teach and preach in their cities."

This preaching of the Apostles was to be only experimental, a part of their training for the work to be done after the complete organization of the Church by the coming of the Holy Ghost. But it had its good effects. And when a few years afterwards these same men, wholly perfected and transfigured, shall again appear and preach the Kingdom of God, their present mission will have prepared the way. Meantime our Saviour soon draws them back to His company, for with them and their training is He most particularly concerned.

* This ceremony was doubtless a foreshadowing of that consoling Sacrament of the New Law, Extreme Unction. St. James (v. 14) gives in detail the form and substance of it as afterwards instituted by Christ: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him."

CHAPTER XXXIII.

THE OPPOSITION OF THE PHARISEES.—THE BLIND AND DUMB DEVIL.—CHRIST AND BEELZEBUB.—
 “BLESSED IS THE WOMB THAT BORE THEE.”—
 THE MOTHER OF JESUS AND HIS BRETHREN.

*Matt. xii. 22-50 ; Mark iii. 22-35 ; Luke xi. 17-36,
 and viii. 19-21.*

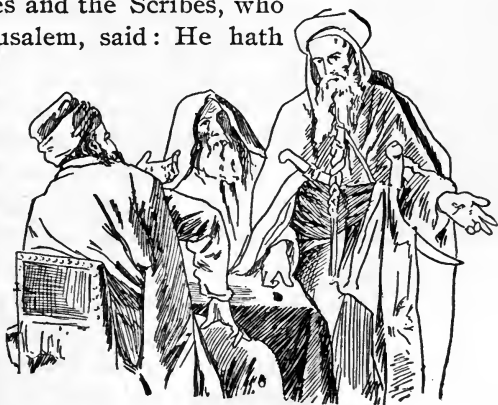


MANY of the Pharisees had long known that Jesus of Nazareth was winning the people to a spirit opposed to their own, and this was shown conclusively by the Sermon on the Mount and the public pardon of Mary Magdalen. The leading class in Israel, the Pharisees and Scribes, were longing for the national independence of their own race, and Jesus was bent

on saving all mankind from sin and hell. They were, furthermore, fanatically addicted to outward religious observances—this had grown to be the supreme purpose of the Mosaic law with them ; Jesus incessantly inculcated the interior virtues, and preached the supremacy of God's mercy. He knew that Israel had run its course as a secular power, and that He was sent to use its best spirits for a new, a high, a supernatural career, compared with which the glories of David and Solomon were but faint suggestions of the divine favor to man. But it is plain that the racial traits of the Jews, their love of pure Hebrew blood and aversion for the foreigner, though well calculated to carry down safely the promises of God

and to make sure of the prophetic identity of the Saviour, were hard to adjust to the international character of the Christian religion. When the Gospel of Christ, therefore, was developed so fully as to show its incompatibility with the racial ambitions of the Pharisees, these agitators, these fierce conspirators, set to work to destroy the Carpenter's Son. And from now on to the end this purpose gives a dark hour to every day in the life of our Saviour. They belittle His power, they malign His motives, they accuse Him of blasphemy, of disloyalty, of heresy. Unscrupulous and blood-thirsty, they are beforehand with Him in His journeys, sowing calumnies against Him. They seek to embroil Him with popular prejudices, to implicate Him in rebellion against the Roman usurper.

This accounts for their accusation of diabolism, when on arriving at Capharnaum Jesus exorcised a man possessed of a blind and dumb devil so that the man spoke and saw. What enraged the Pharisees was the cry of the people: "Is not this the Son of David? But the Pharisees and the Scribes, who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils He casteth out devils." Jesus turned their dreadful accusation to His own account, a custom of His to which we are indebted for some of His best instructions. He called the people together, and, securing silence, said: "How can Satan cast out Satan? And if a kingdom be divided



"Sowing calumnies against Him."

against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end." A little good sense, calmly spoken, which has passed into a universal maxim. But Jesus drove it home for His supernatural mission. He referred to the exorcisms of the Jewish rabbis: "And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I by the Spirit of God cast out devils, then is the Kingdom of God come upon you."

What follows is a note of triumph over the demon. Jesus has entered into this poor world as into Satan's very den, has stricken him a mortal blow, and broken the fetters from his victims' limbs: "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils." "How can any one enter the house of the strong and rifle his goods, unless he first bind the strong? and then he will rifle his house." And upon this He turns to His friendly hearers and boldly urges an open display of their belief in Him; all or nothing is the divine demand: "He that is not with Me is against Me, and he that gathereth not with Me scattereth." And then to the group of His enemies who had blasphemed the Spirit of God in attributing to the demon the cure of the man possessed: "Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak

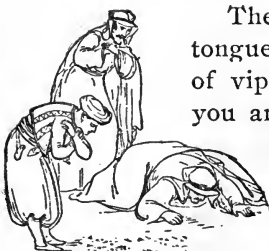
against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. Because they said, He hath an unclean spirit. Either make the tree good and its fruit good, or make the tree evil and its fruit evil. For by the fruit the tree is known."

This is one of those reverent tributes which Jesus pays to the Divine Spirit, only paralleled by His loving and obedient homage to His Father. The Father and the Son and the Spirit are everywhere in the Gospel, working and speaking by the organ of the Son made Man. Nothing is clearer than the fatherhood of the Deity, the divine sonship of Jesus, the overruling presence of the Holy Ghost, each distinct from the others, and all three one in essence, in being, in deity. The crime of rejecting the Son, hateful though it be, is outranked by that of rejecting the Spirit that is in the Son, blinding one's self wilfully to the good actually before one's eyes, first opposing a messenger of God and finally opposing everything he does, no matter how good. It is to pass from befouling the king's standard to personally insulting the king himself.*



OUTWARD RELIGIOUS OBSERVANCES.

* St. Augustine calls attention to the glimpse of future states of pardon and punishment given by our Saviour in the words just quoted. For, says the saint in substance, how can there be pardon in the next life, except in Purgatory? Jesus here assumes in His hearers the belief in a middle state of souls, those who are yet making amends ere they can be called to heaven—a belief then as now universal among the Jews.



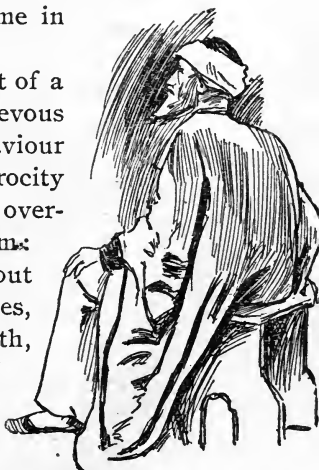
FORM OF ASKING FAVORS.

Then follows a terrible arraignment of the evil tongues and hearts of Jesus' enemies: "O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things." And He then affirms the responsibility of ordinary mortals for even trifling sins of speech: what shall be the torment of those who revel in blasphemy and calumny? "But I say unto you, that every idle word that men shall speak, they shall render an account for in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Let us apply this terrible test to ourselves. It was the Pharisees' hard words from their hard hearts, their pitiless pursuit of violators of minute laws, and their habit of sitting in judgment on others that caused our gentle Saviour to single them out for condemnation—and the same faults will, perhaps, bring upon us the same fate. Even the idle words of a bitter soul spread misery around, not only among enemies but even among friends.

"Master," said some one, "we would have a sign from Thee"—meaning a sign in the heavens. It was a challenge to Him to emulate Samuel, who had made the thunder roll; or Elias, who had called down fire from heaven; or Josue, who had caused the sun to stand still. But Jesus would not reward wilful incredulity with preternatural arguments. He would cleave the heavens and ascend into them at the end of His sojourn on earth. But before opening the gates of the skies at His Ascension, He will first conquer death, the fell prince of the tomb. He

accordingly answered: "An evil and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." And He reproached them with the example of the Ninevites: "For as Jonas was a sign to the Ninevites, so shall the Son of Man be also to this generation. The men of Nineve shall rise in judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas, and behold a greater than Jonas here. The Queen of the South shall rise in judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here." The heavenly Father had made Jesus the light of the world: "No man lighteth a candle and putteth it in a hidden place nor under a bushel, but upon a candlestick, that they that come in may see the light."

Wilful blindness to the light on the part of a Jew, a servant of God, was a more grievous offence than that of the heathen. Our Saviour shows this by a picture of the added ferocity of the demon again assaulting and again overcoming one who had previously expelled him: "And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out. And coming he findeth it empty, swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and



"We would have a sign from Thee."

dwell there, and the last state of that man is worse than the first. So shall it be also to this wicked generation."

A woman in the crowd, eagerly listening to this powerful eloquence, was rapt into a sort of ecstatic envy of her who was privileged to be the Mother of Jesus, and she cried out: "Blessed is the womb that bore Thee, and the breasts that gave Thee suck." Jesus answered: "Yea rather, blessed are they that hear the word of God and keep it." The stream of His zeal was at the moment running strong for interior union with God and bore along with it His answer. Mary the Mother of Jesus was first saluted by the angel as full of grace, and on that account the Holy Ghost chose her to be Mother of the Messias. Not the womb nor the breasts nor the royal blood, but the sanctity of soul in that greatest among women entitled her to be called blessed. And every soul must hearken to God and obey and love Him; otherwise whatever blessed office it may have will rest upon it as jewels upon a corpse. It was because Mary had first conceived the Son of God in her soul that she was chosen to conceive Him in her womb.

Returning to the mystery of evil in the Pharisees Jesus thus explained it: "If thine eye be single thy whole body shall be lightsome. But if thine eye be evil thy body shall be in darkness." The eye of the soul is the intention. What did these men mean by their hostility to Jesus? They meant ambition. Lust of power was their passion. Their soul's eye was bloodshot with the violence of their impulse to rule. Hence hate, lying, treachery, and they ended with deicide; all the while they assumed the air of devotees to the faith of Israel. "Take heed therefore that the light which is in thee be not darkness,

If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee."

Meantime, "As He was yet speaking to the multitudes, behold His Mother and His brethren stood without seeking to speak to Him"—to call Him, perhaps, to His forgotten nourishment, or to keep some appointment. We have already seen that Mary must have been in the company of her Son since He began His public life. Her household would include her nieces and nephews, numbered among the disciples of Jesus and named His brothers and sisters by Jewish custom. This public occasion was chosen by Him to show the universality of His kinship, being no less affectionate by the grace of God than by the closest natural ties: "Who is My mother, and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My mother and My brethren. For whosoever shall do the will of My Father that is in heaven, he is My brother and sister and mother."

Compare this with the words addressed by Jesus from the Cross to Mary and John, and you have the whole mind of Jesus on the relation we bear to His blood relations, and especially to Mary. The divine sonship is ours by union with Christ, and this comes through the motherhood of Mary; again, His brotherhood with us is brought about by the same instrumentality. It is one of the curiosities of religious error that these words



WASHING BEFORE MEAT.

of Jesus, which really elevate us to a family union with Himself and His mother, should have been perverted to mean His publicly belittling His beloved mother to the place of an ordinary parent. If faith be "the root and foundation of all righteousness," then is Mary the choicest fruit of faith, for she freely believed God's messenger with a simpler trust and concerning a far higher mystery than did Abraham, the father of all the faithful. If love be the fulness of all righteousness, then is Mary superior to all her fellow-mortals, for her love is that of the most perfect mother for a Divine Son.



"Behold My brethren."

CHAPTER XXXIV.

TEACHING BY PARABLES.—THE SOWER.—THE CANDLE.
—THE MUSTARD-SEED.—THE LEAVEN.—THE
COCKLE.—THE HIDDEN TREASURE.—THE PEARL
OF GREAT PRICE.—THE NET.—NEW THINGS AND
OLD.

*Matt. xiii. 1-53; Mark iv. 1-34; Luke viii. 4, 18, and
xiii. 18-21.*

JESUS made an end of reproaching His enemies and of disclosing their evil motives. He rested for a time with His disciples and then journeyed along the lake shore. The peaceful country-side, the clear waters, the beautiful sky, shed peace like a gentle dew upon the hearts of all.

As the Master resumed His regular teaching, He developed a style of instruction peculiarly His own; and it is that of all teachers who faithfully pattern on Him: He taught in parables. His discourses were pictures of men and things named for His doctrines, as in a theatre the players are named for the characters they personate. The imagination is the picture-book of the soul, the theatre of the intelligence, the account-book of the conscience. Hence the sermons of Jesus are pictured truth and virtue. Not all the poets of the world have gained so high a power over men's imagination as Jesus Christ. The poetry of the Old Testament, easily best in all literature of the ancients, is surpassed in simple grandeur by the Good Samaritan and the Prodigal Son. It is in the poetry of songs and legends that the world learns the best human wisdom, and in the parables of Christ the truest religion.

Furthermore, the parables of Jesus set men discussing, for they were often a sort of riddles, to be solved only after some guessing; and this deepened the lesson. Our Saviour's immediate disciples, however, had not so great a need of the parables, for to them were given His constant care, His incessant teaching; it was theirs "to *know* the mystery of the Kingdom of God; but to others in parables." Jesus draws His figures from every familiar scene and object—fishermen and farmers at work, money-lenders and their debtors, kings and their armies, the birds in the air and the grass in the fields, the trees in the orchard, the vineyard and its keeper and laborers, the busy housewife making bread, the lucky treasure-finder. His purpose in all this He summed up in answer to one of their questions: "And His disciples came and said to Him: Why speakest Thou to them in parables? Who answered and said to them: Because to you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For he that hath, to him shall be given, and he shall abound; but he that hath not, from him shall be taken away that also which he hath. Therefore, do I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Isaias is fulfilled in them, who saith: *By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted and I should heal them.* But blessed are your eyes because they see, and your ears because they hear. For Amen I

say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them."

THE PARABLE OF THE SOWER.

The crowd surged about Him so thickly that He again chose a boat for His pulpit, one belonging, doubtless, to His Apostles, which may have followed His movements along the shore.

To the Apostles Jesus gave a special explanation of this parable in sentences of wonderful force. What can exceed in power His statement (given afterwards in explaining the parable of the wheat and the cockle) of the universality of His religion: "Now the sower is the Son of Man, and the field is the world." He also explains the hardness of heart, trampled like the wayside path by every worldly desire, hardly conscious of hearing the truth, soon to lose it altogether by the unclean birds, the evil spirits. The flippant worldling, superficial, giddy, receives the word with joy, as he does the latest fashion of dress or amusement—only to cast it away for some newer sensation. The man who is absorbed in gain, or in ambition—"he heareth the word, and the care of this world and the de-

"HEAR THE PARABLE OF THE SOWER."

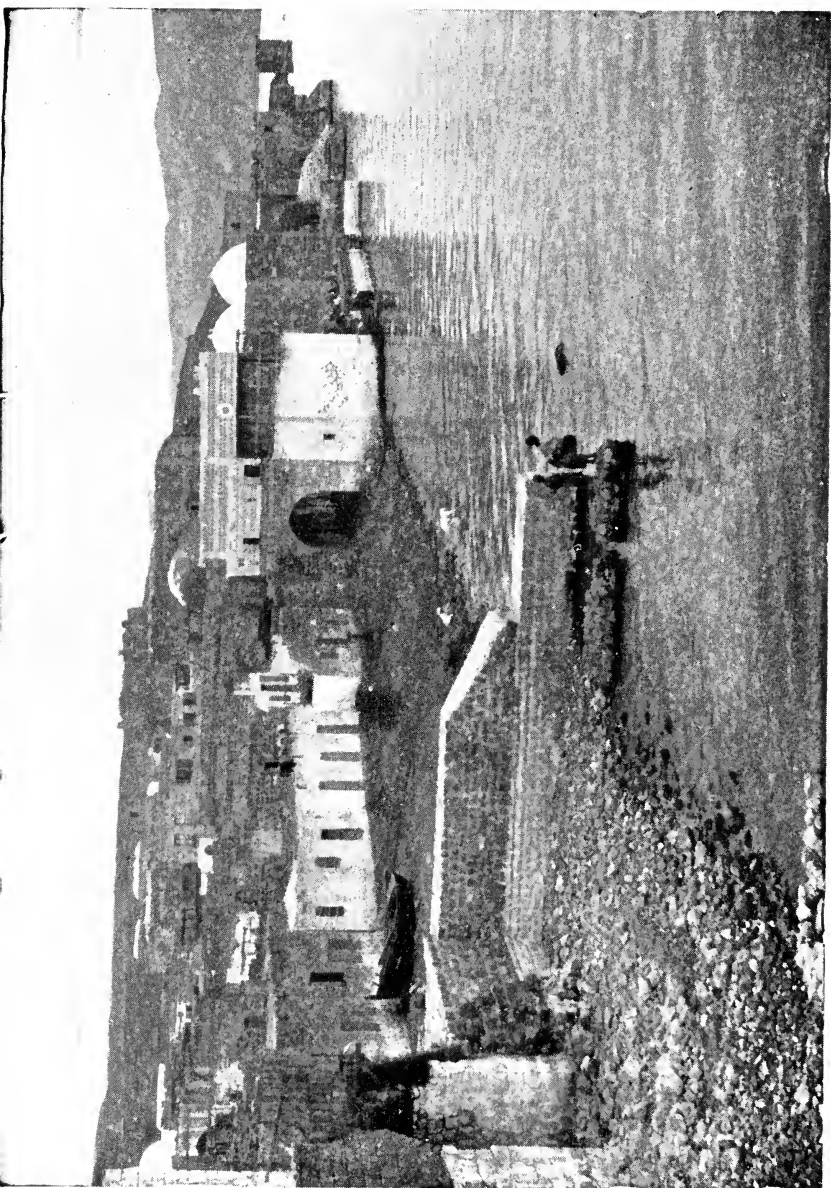
And again he began to teach by the sea-side, and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea; and all the multitude was upon the land by the sea-side. And he taught them many things in parables, and said unto them in his doctrine: Hear ye! Behold, the sower went out to sow, and whilst he soweth, some fell by the wayside, and the birds of the air came and ate it up. And other some fell among stony ground, where it had not much earth, and it shot up immediately, because it had no depth of earth. And when the sun was risen it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And some fell upon good ground, and brought forth fruit that grew up and increased and yielded, one thirty, another sixty, and another a hundred. And he said: He that hath ears to hear, let him hear. And he saith to them: Are you ignorant of this parable? and how shall you know all parables? Hear you therefore the parable of the sower. When any one heareth the word of the Kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart; this is he that receiveth the seed by the wayside. And he that receiveth the seed on stony ground, this is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time, and when there ariseth tribulation and persecution because of the word, he is presently scandalized. And he that receiveth the seed among thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, and the lusts after other things, [these] choke up the word, and he becometh fruitless. But he that receiveth the seed upon good ground, this is he that heareth the word, and understandeth, and beareth fruit, and yieldeth, the one a hundred-fold, another sixty, and another thirty.



THE SOWER.

ceitfulness of riches choke up the word and he becometh fruitless." But the good ground, yielding manifold fruits of virtue and of joy, is the heart that hears the truth, reasons it out and understands it, and quickly puts its precepts into practice. The man of good will and of good sense is the rich field of God's harvest. If men try to run over such a one with their worldly maxims, he stands his ground and guards his fences. If the evil one would suggest doubts, he falls back on holy faith and is loyal to his teacher; if the foul humors of the flesh would smother the good seed with weeds and thorns of sensual vice and greed of money, he puts his heel upon his animal nature and gives his better self fair play.

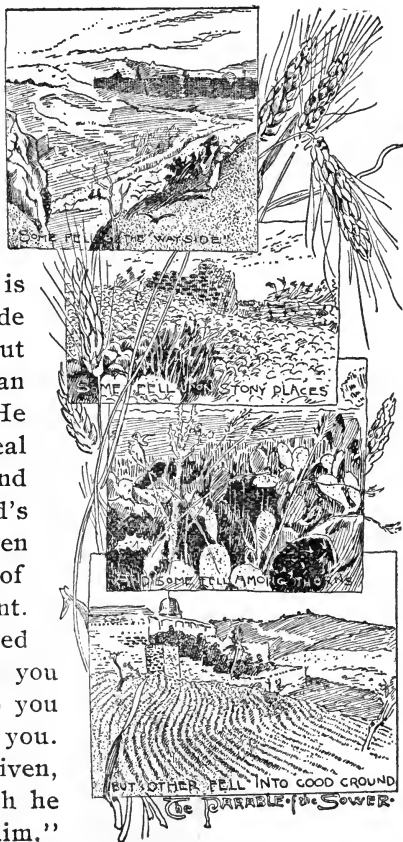
Meantime our Saviour says a word of comfort for those who are anxious about their co-operation with God's grace: God does His work in our hearts silently. He is not only the sower, He is the fertility of the soil, and the warmth of the sunshine, and the moisture of the gentle rain. For us to be able to will and to do, is all His gift. Patience is to be our virtue, as well as sound reason and obedience. We need not go out and strive to measure the daily growth of the grain; we cannot see the root, nor its mysterious union with the soil—that is to say, we cannot know how these good thoughts grow into firm roots of virtuous conduct. God cares for that; let us give Him our hearts, and we may then securely labor to help Him. "So is the Kingdom of God as if a man," said Jesus, "should cast seed into the earth, and should sleep and rise, night and day; and the seed should spring and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the



THE WATER FRONT AT TIBERIAS ON THE SEA OF GALILEE.

blade, then the ear, afterwards the full grain in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Experience proves that no man works so quickly for God and so efficaciously as one whose main endeavor is to suppress self-will. And if some will make this doctrine an excuse for spiritual sloth, it none the less remains true; it is at once the wheels and the brake of the chariot of the true Christian. Ending this parable of the Sower and the Seed, the Lord admonished His Apostles to spread the light which beamed from these bright lessons.

"And He said to them: Doth a candle come in to be put under a bushel or under a bed? and not to be set on a candlestick? For there is nothing hid which shall not be made manifest, neither was it made secret, but that it may come abroad. If any man hath ears to hear, let him hear." He enforced this urgent appeal to their zeal by reminding them that all truth and virtue is common property in God's family; it is bestowed only to be given forth again; and this is a condition of its further possession by every recipient. "And He said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given, and he that hath not, that also which he thinketh he hath, shall be taken from him."



THE GRAIN OF MUSTARD-SEED.

The action of God's truth upon the public life of humanity, the influence of the Church over nations, her gradual growth into the dominating institution of the world, the contrast between her feeble beginnings and her final universal triumph—all this Jesus teaches in the prophetic parable of the mustard-seed.

IT BECOMETH A TREE.

The Kingdom of Heaven is like to a grain of mustard-seed which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air come and dwell in the shadow and under the branches thereof.

The maiden of Nazareth bore in her arms a little Infant whose shoulders grew into the prop of the whole world. A group of humble fishermen scattered themselves over the proud empire of Rome and mastered it completely. Apply the lesson to

personal conduct: a little word spoken lightly in conversation by a Catholic friend sinks into a bigoted soul, and in a few years it has grown up into the **true** religion of Christ.

THE LEAVEN.

In another place our Saviour warns His disciples to "beware of the leaven of the Pharisees," meaning their false doctrine. But if evil breeds evil, so does good breed good. If a good man is placed with non-Christians by the will of God—that is to say, by his state of life—by the inspirations of holy zeal, by providential circumstances of family, fellow-citizenship, social intercourse, or business connection, he becomes a powerful centre for good. He is to his surroundings what the Church is to the world. All this is taught by our Lord's parable: "The Kingdom of Heaven is like to leaven which a woman took and hid in three measures of meal until the whole was leavened." How surely were those words meant for us, and for these days of error and vice; we Catholics

are the leaven of the great modern world. Our non-Catholic people, having many natural virtues, are like good flour, making sweet and wholesome bread if only leavened with the true religion.

THE COCKLE AND THE WHEAT.

An interesting phase of the mystery of evil is the presence of the bad among the good in the Kingdom of Christ on earth. If the good Catholic be good leaven to the non-Catholic, a bad Catholic is poison to his non-Catholic neighbors. He associates the name of Catholic with drunkenness and with debauchery, the sacraments and the Holy Sacrifice with blaspheming and adultery, the true faith with bribery and political corruption. For a while he can play the hypocrite and is a wolf in sheep's clothing. But he is often detected, and then he clothes the Bride of the Lamb in his wolf's skin. What shall be done with him? Expel him from the Church? Brand him as a spiritual outlaw? Do that, and his innocent family suffers more than he does, his private vice becomes matter for scandalous public discussion, and perhaps he is thrown into despair. Our Saviour's way is the best. Admonitions and reproofs have their uses and may frequently be applied with good results, but when all this is done the scandal must yet be borne and the remedy left to God. May we not merge our indignation against scandalous sinners into terror at God's final judgment upon them? God can afford to wait—cannot we do so? But Jesus knew how sorely good souls

WAIT TILL THE HARVEST.

The Kingdom of Heaven is like to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn.

are tried by the filthy sinners with whom they must live, and therefore He expounded this parable more fully in private to His disciples, painting therein one of His vivid pictures of the end of the world. "Then having sent away the multitudes, He came into the house, and His disciples came to Him, saying: Expound to us the parable of the cockle in the field. Who made answer and said to them: He that soweth the good seed is the Son of Man, and the field is the world; and the good seed are the children of the kingdom, and the cockle are the children of the wicked one; and the enemy that sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. Even as cockle, therefore, is gathered up and burnt with fire, so shall it be at the end of the world. The Son of Man shall send His angels, and they shall gather out of His kingdom, all scandals, and them that work iniquity, and shall cast them into the furnace of fire; and there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear."

THE HIDDEN TREASURE.

The learned are not agreed on the relative order of these parables, but we know that their purpose was to enforce the great principles of the Sermon on the Mount. One of these is absolute surrender to God, full acknowledgment and entire acceptance of the supremacy of God in all things. Jesus illustrates this: "The Kingdom of Heaven is like unto a treasure hidden in a field, which a man having found, hid it, and for joy thereof, goeth and selleth all that he hath and buyeth that field." True conversion to God is the joy of sudden riches—one hardly dares tell of

it lest it should prove a dream, so strange is the feeling of unlooked-for bliss. Then is the moment of heroic vocations, leaving all that was to gain all that is, selling this world and buying the next. Blessed be the book of the Gospels that teaches this science of political economy, and the books of the saints that expound it; blessed the professor in the university, the priest in the pulpit, the true friend among the laity, the Christian journalist, the devout parent; blessed are all who know and can teach this deep secret of sound money, these heavenly laws of trade which rule in the barter of passing pleasure for eternal joy.

THE PEARL OF GREAT PRICE.

Not content with one parable on this topic, the Master enforces His doctrine of heavenly finance by a second one: "Again, the Kingdom of Heaven is like to a merchant seeking good pearls; who when he had found one pearl of great price, went his way and sold all that he had and bought it." If a man has intellect, learning, genius, station, health, riches, according to Jesus Christ he has what will set him up in business, for here is his means of a bold venture. Let him, however, understand that he is dealing with God and bargaining for eternal joy: no huckstering here. All for all is the maxim

THE PARABLE OF THE NET.

That God neither disdains to wait for sinners, nor, on the other hand, will allow them a final impunity, Jesus shows us in His parable of the net. Patiently, yes painfully, does Holy Church draw her net through the sea



SEEKING GOODLY PEARLS.

of humanity, and though guarding it as best she may, she cannot help enclosing every kind of souls, even the unworthy who deceitfully enter in. So back and forth through the world goes the net of Jesus Christ, woven of the sacraments, the dogmatic teaching, the holy brotherhood of the Church, and only when drawn upon the shores of eternity shall the good and bad be separated; but the separation shall then be irrevocable.

ALL KINDS OF FISHES.

Again, the Kingdom of Heaven is like a net cast into the sea, and gathering together of all kinds of fishes, which when it was filled they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world.

When He had finished these parables, Jesus with loving familiarity addressed His audience: "Have ye understood all these things? They say to Him, Yea. He said unto them, Therefore every scribe instructed in the Kingdom of Heaven, is like a man that is a householder, who bringeth forth out of his treasure new things and old." One test of a Christian teacher's power is in revealing the ever-blooming freshness of His doctrine, which means the disclosing of some new beauty and new usefulness in the ancient doctrine, some adjustment to a new order of politics, or of social conditions, or of mental activity.

New things and old is our Saviour's way, not old things and new. As God incessantly makes new the earth and the earthly life of man, so He ever newly develops His spiritual life. New dwellings are always being built on the old streets of the City of God. God changes men in their generations that He may display the inexhaustible resources of His Church. Adherence to forms and methods of religious influence which have succeeded in a bygone social state is often unwise, all the more so because its exponents are tempted to insist upon these worn-out clothes of

religion as the very substance of the true faith. It is not a new religion that men want; but a new clothing of the only true religion, ever ancient and ever new. On the other hand, the innovator in doctrine or the minimizer of the fulness of truth, the censor of simple-minded orthodoxy, the teacher who would win an audience at the expense of some immemorial belief or practice of the people of God—who is tempted to win men at any expense—such a one has lost his touch with Jesus Christ. The over-conservative teacher confuses the clothes of religion with its life, and the over-opportune teacher sacrifices its life to present availability. The true way is that of our Saviour: the wise teacher, says He, “bringeth forth out of his treasure new things and old.”

In all this series of parables the Evangelists show us how the Master taught the people, and what is His school of rhetoric for Christian teachers for all time. “All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them. That it might be fulfilled which was spoken by the Prophet, saying: *I will open My mouth in parables; I will utter things hidden from the foundation of the world.* But apart, He explained all things to His disciples. And it came to pass when Jesus had finished these parables He passed from thence.”

CHAPTER XXXV.

THE STILLING OF THE TEMPEST.—THE LEGION OF DEVILS AND THE HERD OF SWINE.

Matt. viii. 18-34, and ix. 1; Mark iv. 35-41, and v. 1-21; Luke viii. 22-40.



GADLY did the Lord rest from His busy hours of preaching and disputing. He entered one of the disciples' boats and was wafted gently over the waters of the lake, the western sky all golden with the setting sun. As the shades deepened and the stars began to glitter in the sky, the fatigue of the long and eventful day, the evening breeze and the cadence of the oars won Him into a deep and refreshing sleep. His disciples lovingly watched His slumbers, His head resting, perhaps, on one of their rough coats folded to make Him a pillow. The rippling of the waves and the murmured conversation of these well-loved children were the last sounds He heard: they were doubtless talking of His power and of His love, and of their happy privilege to be His disciples.

But after a time the sky to the east and north became overcast and an ominous stillness fell; then a few puffs of wind came from the highlands towards Libanus and Hermon, the messengers of the advancing storm. Lake Genesareth, especially the upper part of it, is subject to sudden storms, and the disciples, whose avocation taught them to know the weather, were soon aware of their danger. Down swept the fierce gale, forcing them out of their course, lifting the waves high into the air, and threatening their destruction; and still the Master slept on. But when the waves dashed into the little vessel and

threatened to sink it, they "awake Him and say to Him: Doth it not concern Thee that we perish?" Jesus arose without any sign of disturbance, and looking calmly into the storm, "rebuked the wind, and said, Peace, be still! And the wind ceased and there was made a great calm." He tamed the wild elements as men of a peculiar gift can tame a wild horse, by a look, a motion of the hand. But Jesus did not fail to notice that His followers had given way to something like distrust.

This pained Him; and so He said to them, "Why are you fearful? Have you not faith yet?" In like danger, Cæsar's proud trust in his destiny had dictated the famous admonition to his boatman, "Fear not, thou bearest Cæsar and his fortunes;"—fortunes afterwards all wrecked in one stormy moment in the Roman capitol, with their ignoble fruits of tyranny, bloodshed, and slavery. The barque of Peter yet bears Christ and His fortunes in safety, and will do so till the shores of eternity are reached. Storms assail it, storms of dark vices, heathen persecutions, barbarous invasions, kingly oppression, wild popular outbreaks overwhelm the bark of Peter and threaten the Church's destruction, casting timid souls into despair, for Jesus seems asleep. But those whose faith is true never despair; they never cease to pray to Him with loving trustfulness. God arises in His might and the storm is stilled. Furthermore, the relig-

"PEACE, BE STILL!"

And Jesus seeing great multitudes about him, when evening was come, gave orders to pass over the water. . . . And sending away the multitude, they take him, even as he was, in the ship, and there were other ships with him. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. And he was in the hinder part of the ship sleeping upon a pillow, and they awake him and say to him: Master, doth it not concern thee that we perish? And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was made a great calm. And he said to them: Why are you fearful? Have you not faith yet? And they feared exceedingly, and they said one to another: Who is this (thinkest thou), that both wind and sea obey him?



"And the waves beat into the ship."

ious atmosphere is purified by the convulsion of the elements. Dreadful calamities are turned into real favors. Deep-rooted abuses are torn out and destroyed, and the peace of Heaven reigns amid a people chastened and renovated in spirit.

Jesus and His disciples landed at Gergesa, a point

"MY NAME IS LEGION."

And they came over the strait of the sea into the country of the Gerasenes, which is over against Galilee. And as he went out of the ship, immediately there met him out of the monuments a man [St. Matthew says *two men*] with an unclean spirit, who had his dwelling in the tombs, and he wore no clothes, and no man now could bind him not even with chains. For having been bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored him. And crying out with a loud voice he said: What have I to do with thee, Jesus, the Son of the Most High God? I adjure thee by God, that thou torment me not. For he said unto him: Go out of the man, thou unclean spirit. And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. And he besought him much, that he would not drive him away out of the country. And there was there near the mountain a great herd of swine, feeding. And the spirits besought him, saying: If thou cast us out hence, send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And he said to them: Go. And the unclean spirits going out, entered into the swine, and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

of land jutting into the sea on the eastern shore of the lake. The ruins of a town and of some ancient monuments are yet to be seen there, and also the steep bluff made famous by the miracle of the herd of swine. As the land was reached a pitiable sight met the eye—a naked man wandering about, afflicted with the worst form of diabolical possession; "no man could bind him, not even with chains." He was howling miserably, and cutting himself with stones. His usual abode was among some tombs in the caves by the water-side. What caused the poor wretch to run from afar off and throw himself at Jesus' feet? The demoniac may have retained, or perhaps been specially granted, a momentary use of personal will, a glimmer of hope. As he fell prostrate at His feet, Jesus commanded: "Go out of the man, thou unclean spirit."

But the evil power within him forced him to cry out with a loud voice: "What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God that Thou torment me not." The demon felt in presence of his Master, but did he

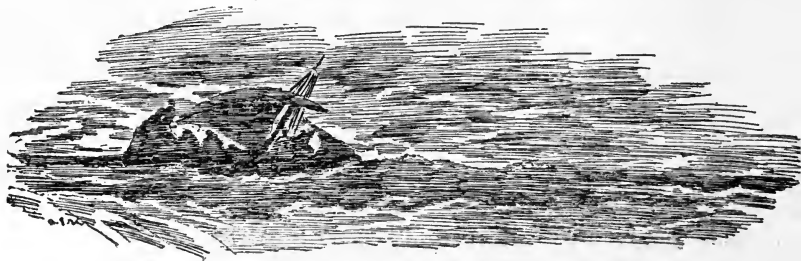
know Him precisely as God? It is not probable. Hence the policy of the evil one to tarry and to procrastinate. That the disciples might learn a lesson, Jesus asked the demon: "What is thy name? And he saith to Him: My name is Legion, for we are many." Hoping to bring upon the Master the hatred of the people, the spirits besought Him, if He cast them out, to send them into a herd of swine, feeding near by. And Jesus gave the devils their wish. He would draw good out of evil—expel the demon from his victim and punish the Jews who owned the swine and ate their flesh against the law of Moses. He would also give to Satan the shame of the company of those brutes whose disgusting foulness makes them the symbol of unbridled appetite among men. In an instant the two thousand swine were struck with uncontrollable panic, rushed in a frantic mass up the mountain, as suddenly wheeled about and with roars of pain rushed down again, and the whole herd "with great violence were carried headlong into the sea" and were drowned. It is an emblem of the career of the sensualist, the victim of his own wild passions, hateful in animal deformity and finally driven to despair and death.

The swineherds running across the fields carried the news of their terrible loss to the adjacent town and country, and thus our Saviour's name and power were given publicity. "And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done. And they came to Jesus, and found the man out of whom the devils were departed sitting at His feet, clothed and in his right mind; and they were afraid. And they that had seen it, told them in what manner he had been dealt with who had the devil, how he had been healed from the legion, and concerning the swine."



But the people were semi-pagan. "And they began to pray Him that He would depart from their coasts." The Saviour's miracle was not lost upon them, but it was too costly a lesson to be learned upon a sudden. They were amazed to see the demoniac clothed no less in decent garments than in fully restored sanity, calm, grateful, and anxious to follow and serve the Master. But of Jesus they were in great fear, and humbly begged Him to leave them—a feeble and futile testimony to His greatness. When, however, the restored man asked leave to follow Jesus, the Master decided that he had better remain as a witness and a teacher: "Go into thy house, to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him, and all men wondered." He remained a living proof of the Messiah and a living voice; for Jesus was minded to return again to the Gerasenes and deepen the lesson of this flitting appearance upon their coast; His grateful beneficiary was meantime His ardent advocate.

All this time a vast number of people were awaiting our Saviour's return to the other side of the lake: "And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto Him, for they were all waiting for Him."



CHAPTER XXXVI.

THE IMPRISONMENT OF JOHN THE BAPTIST.—HIS
MARTYRDOM.*Matt. xiv. 1-13; Mark vi. 14-29, and i. 14;**Luke ix. 7-9.*

WE have seen that the ambitious leaders of the Jews had at first hoped much from John the Baptist, but were soon disappointed in him, for he was no tool for intriguing politicians. And after he had proclaimed the Nazarene Carpenter as the Messiah they gave him up—they suspected his orthodoxy. From suspicion to hatred the step is a short one, and an occasion soon offered which showed they had taken it.

Herod Antipas, Tetrarch of Perea and Galilee, had married a daughter of Aretas, king of Arabia; but after a time he put her away and took Herodias, his brother Philip's wife. The scandal was enormous. The whole people were shocked, Aretas declared war, and John the Baptist, who usually preached beyond the Jordan and therefore in Herod's dominions, boldly entered the palace of the incestuous ruler and amid his unclean revelries thundered forth: "It is not lawful for thee to take thy brother's wife." St. Mark tells us what had happened after this: "Herod himself had sent and apprehended John and bound him in prison [in the fortress

"GIVE ME THE HEAD OF JOHN THE BAPTIST."

Now Herodias laid snares for him and was desirous to put him to death, and could not; for Herod feared John, knowing him to be a just and holy man; and kept him, and when he heard him, did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in and had danced, and pleased Herod and them that were at table with him, the king said to the damsel: Ask of me what thou wilt and I will give it thee. And he swore to her: Whatsoever thou shalt ask, I will give thee, though it be the half of my kingdom. Who when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist. And when she was come in immediately in haste to the king, she asked saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her. But sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in prison and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing came and took his body and laid it in a tomb.

of Macherus], for the sake of Herodias, the wife of Philip his brother, because he had married her."

But it was the guilty woman who was most enraged and who had brought about John's arrest. The saint of the desert had suddenly thrust himself between her and the fruits of her lust and her ambition; she set to work to have him murdered. She caused exaggerated reports of the general indignation at their incest and at John's imprisonment to be brought to Herod, pretending to fear a popular uprising. It is possible that some at least of the Pharisees aided her in this, for if they had been willing to harbor the Baptist in Judea, he could have escaped the tyrant, who had no jurisdiction east of the Jordan. This is further evident from our Saviour's retreat from Jerusalem into Galilee, as we have seen, upon learning of

John's imprisonment, for this supposes His knowledge of Herod's partisans being powerful enough even in Jerusalem to do Him serious injury.

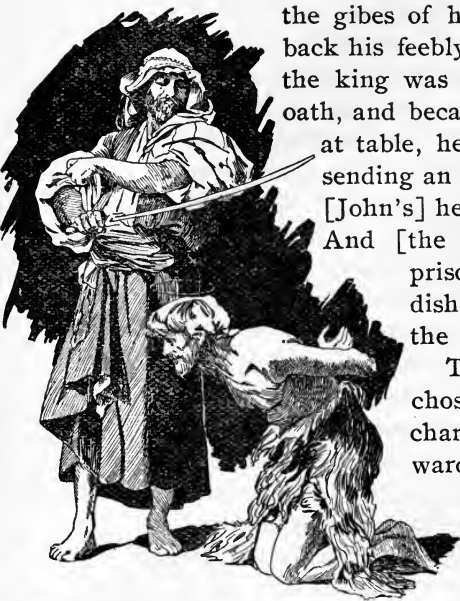
But if Herodias thirsted for John's blood, her accomplice did not. Low as he had fallen, he yet admired the fearless preacher of penance, and loved to hear that glorious voice, even though he trembled at its sound. And he feared to go to extremes against the people's favorite, at least immediately. A leader of the people is always dreaded no less than hated by tyrants, for in times of public commotion the most stable throne has been overturned by the appeal of a popular orator. Therefore it was not with the intention of murdering John, but to keep him away from the multitude, that Herod seized him and shut him up in prison. His disciples were allowed access to him,



"The daughter of Herodias came in and danced."

Herod heard him willingly, at least on matters of ordinary religious interest, even sometimes advised with him as a sort of counsellor. "Knowing him to be a just and holy man; and kept him, and when he heard him did many things; and he heard him willingly." In all this there was a faint shadow of hope for the repentance of the sensualist. Unfortunately a wicked woman was between John and the tyrant. She had seduced the one and she hated the other. She made a murderer of the one and a martyr of the other. She waited impatiently for the moment when the overpowering sensuality of Herod could be played against his reverence for the prophet: "And when a convenient day was come, Herod made a supper for his birthday. And when the daughter of the same Herodias had come and had danced, and pleased Herod, the king swore to her, Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom."

Like mother like daughter. What a spectacle! The foul tyrant, gorged with wine, aflame with lust; the companion of his guilt, equally sensual but for the moment dominated by hatred of the man of God who had reproved her paramour for his criminal love of her; the giddy girl, with her licentious dance adding fire to the lust of the man who had done so deadly a crime against her own father, and affording the coveted opportunity for her mother's thirst for the Baptist's blood. Quickly the two women withdrew and conferred together. The younger hastened back and said to the king, "I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad": that is to say, drunkenly sad, cowardly sad, adulterously sad, not penitently sad. Superstitious fidelity to a bad oath, human respect for



"The executioner beheaded him in prison."

the gibes of his convivial companions, struck back his feebly rising sense of shame. "And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her. But sending an executioner he commanded that [John's] head should be brought in a dish. And [the executioner] beheaded him in prison and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother."

The words of St. Ambrose are chosen by Holy Church to fitly characterize this crime: "The reward of the dancer is the death of the Prophet. And finally (what even savages are accustomed to abhor) amid feasting and drinking the command is given to carry out the cruel compact—

from feast to prison and back again from prison to feast moves this manifold crime. Who would not have thought as he saw the messenger hurrying from the king's banquet to John's prison that it was to set him free?—a boon asked by a favorite young girl out of pity for the Prophet, and gladly granted by the king to honor his birthday. But oh what cruelty was mingled with their joys! What voluptuous pleasures were associated with the martyr's pains! . . . Cast thine eyes, O cruel king, upon this sight, worthy dish to set before thy unclean appetite. Reach out thy hand—let no savage joy be lacking—and dabble thy fingers in this sacred blood. And as the meat and drink upon thy table has not sated thy hunger and thirst, drink this blood yet flowing warm from the head thy

lust has just severed from the body. Look into those eyes whose glassy stare even in death reproves thy incest, and which slowly close upon thee rather from horror of thy vice than from the weight of death. Those lips whose golden words of warning thou didst not heed are silent, but they will yet torment thy memory."

While all this was happening Jesus was preaching in Galilee. The dreadful tidings reached Him just as the Apostles returned from their preaching in the country places—"the Apostles coming together unto Jesus related all things that they had done and taught." The disciples of John, having managed to get possession of the body "and laid it in a tomb," came and told Jesus—their awful news breaking in on the happy reunion of the Master and His Apostles. Furthermore, it was learned that Herod was thinking of seizing Jesus. This was but natural. John and Jesus were servant and master, and the remorse of Herod for the murder of the one would alternate with his alarm about the purposes of the other: his crime was always being repeated by a ghost-play in his troubled conscience, troubled and superstitious also. "At that time Herod the Tetrarch heard the name of Jesus (for His name was made manifest), and he said: John the Baptist is risen again from the dead, and therefore mighty works show forth themselves in him. And others said: It is Elias. But others said: It is a prophet, as one of the prophets. Which Herod hearing said: John I have beheaded, but who is this of whom I hear such things? And he sought to see Him."



TOMB OF JOHN THE
BAPTIST.

CHAPTER XXXVII.

JESUS MULTIPLIES THE LOAVES AND FISHES.—HE
WALKS UPON THE WATER.

*Matt. xiv. 13-36; Mark vi. 30-56; Luke ix. 10-17;
John vi. 1-21.*

THE death of John was a great shock to the sensitive nature of our Saviour. His soul craved a brief time of solitude and prayer, of mourning for his beloved Precursor. "Which when Jesus had heard He retired from thence by a boat, into a desert place apart." He said to His disciples: "Come into a desert place and rest a little." It was impossible to avoid the throng where they were: "For there were many coming and going, and they had not so much as time to eat. And going up into a ship Jesus went over the Sea of Galilee, which is that of Tiberias."

The Apostles, also, would enjoy a season of rest. They had labored hard as missionaries, they were anxious to speak fully with Jesus about their experience, and they too mourned John very bitterly. Many if not all of them had been baptized by him, and had been promoted from his discipleship to that of Jesus. "And taking them, He went aside into a desert place apart, which belonged to Bethsaida." This is a little solitude just east of where the Jordan enters the lake, a point formed by the river, the lake, and a range of rocky hills which joins them together. The soil was barren and uncultivated, covered with a growth of wild grasses. Hither the Master directed His disciples to sail their boat.

But privacy was no longer an easy luxury for Jesus. "A great multitude followed Him, because they saw the miracles which He did on them that

were diseased." In spite of every precaution, the people "saw them going away," says St. Mark, "and many knew [the point they were heading for], and they ran flocking thither on foot from all the cities, and were there before them." It would seem that He had delayed the passage across the lake, and had obtained some rest in the boat; otherwise the crowd could hardly have had time to make the circuit of the northern shore and be beforehand with Him. "Jesus therefore went up into a mountain, and there He sat with His disciples." Many pilgrims journeying towards Jerusalem for the Passover had joined the multitude ordinarily waiting upon our Saviour, for "the Pasch, the festival day of the Jews, was at hand."

But Jesus did not stay long resting; He loved the people too well for that. No landscape of ravishing beauty ever charmed the soul of an artist, no group of loving wife and little ones ever enraptured a father's heart, no review of vast armies ever dilated a conqueror's soul, as the sight of many men and women inflamed the soul of Jesus Christ. He knew, indeed, that the motives of the multitude were not the highest. They wanted miracles, they sought a political Messiah and an earthly kingdom; they were goaded on by the horrid murder of the Baptist. But He loved them well in spite of their faults. "He received them and spoke to them of the Kingdom of God, and healed them that had need of healing." He explained His true office—He was a king to preach and to heal. The time passed quickly away till late in the afternoon.

Our Saviour was mindful of the bodily needs of His auditors, and He contemplated a double joy for them: a great miracle for their souls and a full meal

for their bodies. But He would try the faith of His Apostles first. "When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered: Two hundred pennyworth of bread is not

THE MIRACLE OF THE LOAVES AND FISHES.

And he saith to them: How many loaves have you? go and see. And when they knew, one of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes, but what are these among so many? He said to them: Bring them hither to me. And he commanded them that they should make them all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, looking up to heaven he blessed and broke the loaves, and gave to his disciples to set before them; and the two fishes he divided among them all. And they all did eat and were filled. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves and of the fishes, which remained over and above to them that had eaten. And the number of them that did eat was five thousand men, besides women and children.

sufficient for them, that every one may take a little." Thus the matter rested for some time, until "when the day was now far spent, His disciples came to Him, saying: This is a desert place, and the hour is now past; send them away, that going into the next villages and towns they may buy themselves bread. And He answering, said to them: They have no need to go; give you them to eat. And they said to Him: Let us go and buy bread for two hundred pence, and we will give them to eat." The disciples seemed to think all this a pleasantry on our Saviour's part, and it was in that spirit that they ironically asked: "Let us go and

buy bread for two hundred pence and we will give them to eat." They doubtless named the total sum in their little treasury. "And Jesus saith to them, How many loaves have you? go and see. And when they knew [how few there were], one of His disciples, Andrew, the brother of Simon Peter, saith to Him, 'There is a boy here that hath five barley loaves and two fishes.'" Does this answer show an anticipation on Andrew's part of the coming miracle?

He continued: "But what are these among so many? He said to them: Bring them hither to me."

The reader knows that the stupendous miracle about to be performed tallied with the time when "the Passover, the festival-day of the Jews, was near at hand." The coincidence was notable to the mind of Jesus, for after His miracle He was going to proclaim for the first time the religious banquet which was in the New Law to take the place of the Paschal Lamb in the Old, and He made this feast a solemn religious occasion. "He commanded them that they should make them all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties." It was the marshalling of His hosts as if for battle. But little did those ardently patriotic Israelites appreciate that the only military array proper to the new kingdom would be the ordering of fifties and hundreds and thousands and millions of peaceful souls about the banquet-table of the Prince of Peace.

Jesus then worked His miracle. In His soul's laboratory was stored the spell which by slow processes turns earth and air and water into human food: He now doubles its power upon itself and concentrates its work of seasons into the space of a few words of heavenly blessing: "And when He had taken the five loaves and the two fishes, looking up to Heaven He blessed and broke the loaves, and gave to His disciples to set before them; and the two fishes He divided among them all. And they all did eat and were filled." The remains of such a feast were relics, and were fit tokens to teach the lesson of humble Christian thrift: the worth of the gifts of God is not in themselves but in the loving kindness of the Giver. "And immediately He obliged His disciples



"He blessed and broke the loaves"

to go up into the ship that they might go before Him over the water to Bethsaida, whilst He dismissed the people. Now those men, when they had seen what a miracle Jesus had done, said : This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone." He dismissed the people. But they were too deeply preoccupied with racial aspirations to be cheated so easily of their design to place Him at the head of a national uprising, even though He strove to elude them by sending His Apostles away in their boat without Him, hidden by the gathering darkness. Their leaders counselled together, they determined "to take Him by force and to make Him king." They would march in triumph to Jerusalem, raising the whole country by the way. He avoided them. When they sought Him He was gone—He had "fled again into the mountain Himself alone." They were right in thinking that one who could feed an army by asking a blessing on a basket of bread, could also arm it and lead it to victory. But they made a mistake which has not seldom been imitated by Christians in succeeding ages. For although the power of Christ's kingdom conduces to national liberty and glory, its distinct and peculiar office is not national glory but the saving of men's souls one by one, and always by means the very opposite of warlike ones, namely, peaceful persuasion, patient suffering and love.

It is possible that our Saviour was moved to send away His Apostles lest they should become tainted by the secularism of the multitude. What a temptation!—the thought of being made generals over the cohorts that could instantly have been formed from the five



"And gave to His disciples to set before them."

thousand hardy Galileans. It was nightfall when they went aboard their vessel, and as the wind was contrary, they made what headway they could by rowing, directing their course towards the "land of Genesareth," the western shore just south of Capharnaum. Presently the wind changed and quickly increased to a gale; soon a violent tempest was upon them. Their situation was extremely perilous, for it was impossible to land in safety upon the western shore with the storm beating upon it, and it was equally impossible to keep their little ship away from it. Meantime their Master was either among the hills engaged in prayer, or, as seems possible, had been making His way on foot around the head of the lake. But on the coming of the storm His love for His Apostles drew His thoughts to their tossing bark—and in a moment He was near them. "They saw Jesus walking upon the sea and drawing nigh to the ship, and they were afraid." His dim outline floated before them like a phantom above the raging waters, every flash of lightning revealing Him far or near, seeming to beckon them onward: "They all saw Him and were troubled." Jesus had passed from the solid earth and was walking like God "upon the waves of the sea" (Job ix. 8). Presently His voice, cleaving the roar of the wind and the dashing of the water, came weirdly upon them: "Have a good heart; it is I, fear ye not." "Lord," shouted Peter, "if it be Thou, bid me come to Thee upon the waters. And Jesus said: Come. And Peter going down out of the boat walked upon the water to come to Jesus." But alas! Peter's trustfulness was not perfect; there was a mixture of bravado in his motives—a fault that shall yet cause him a deadlier shipwreck than what now



"O thou of little faith."

befell him. "But seeing the wind strong he was afraid, and when he began to sink he cried out, saying: Lord, save me! And immediately Jesus stretching forth His hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt?" When faith wavers miracles cease. When all is lost Jesus is not lost. When faith or hope or love has been wanting, our own weakness should at least teach us the lesson of the strength of Jesus' arm. When the Master reached the boat with Peter, and when the storm suddenly ceased,

they all fell down and adored Him, "saying, Indeed Thou art the Son of God. And presently they were at the land to which they were going. And when they had passed over, they came into the land of Genesareth and set to the shore." They reached land in the early hours of the morning. What followed is thus narrated by St. Mark: "And when they were gone out of the ship, immediately they [that is, the people of the neighborhood] knew Him. And running through that whole country they began to carry about in beds those that were sick where they heard Jesus was. And whithersoever He entered, into towns or into villages or cities, they laid the sick in the streets and besought Him that they might touch but the hem of His garment, and as many as touched Him were made whole."

JESUS WALKING UPON THE SEA.

And when evening was come his disciples went down to the sea. And when they had gone up into a ship, they went over the sea to Capharnaum, and it was now dark, and Jesus was not come unto them. And the sea rose by reason of a great wind that blew. When they had rowed therefore about five-and-twenty or thirty furlongs, they saw Jesus walking upon the sea and drawing nigh to the ship, and they were afraid; and he would have passed by them. But they seeing him walking upon the sea, thought it was an apparition, and they cried out; for they all saw him, and were troubled. And immediately he spoke with them and said to them: Have a good heart: it is I, fear ye not. And Peter making answersaid: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter, going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid, and when he began to sink he cried out, saying: Lord, save me. And immediately Jesus, stretching forth his hand, took hold of him and said to him: O thou of little faith, why didst thou doubt? And when they were come up into the boat the wind ceased; and they were far more astonished within themselves. For they understood not concerning the loaves, for their heart was blinded. And they that were in the boat came and adored him, saying: Indeed thou art the Son of God. And presently the ship was at the land to which they were going.

CHAPTER XXXVIII.

THE BREAD OF LIFE.

John vi. 22-60.

"THE next day the multitude, that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with His disciples, but that His disciples were gone away alone; but other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there nor His disciples, they took shipping and came to Capharnaum seeking for Jesus." Whether by boats from across the lake, or by messengers or travellers along the shore, the half-political and half-religious assemblage left by Jesus at the north-east corner of the lake soon learned that He was at or near Capharnaum. They heard of His preaching in that neighborhood and of many miracles of healing. Determined from various motives to see Him again, and annoyed at His avoiding them, they—at least the leaders—came over to Him in boats. "They said to Him, Rabbi, when camest Thou hither? Jesus answered them and said, Amen, Amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat that perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God the Father sealed." They had mistaken Jesus and His mission. They thought Him a wonder-worker who would feed His followers for purposes of worldly ambition, while He was only a teacher who wished to instruct them

in the way of eternal happiness. The horrible business of going to war and slaying men in order to found a political empire was not the mission of Jesus; He had been sent to establish a brotherhood as peaceful as it was glorious, and which was to be the spiritual city of the children of God.

Their perplexity broke out in questions, which were all good opportunities for His teaching: "What shall we do that we may work the works of God? Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He hath sent.'" Not warlike ardor, but zealous love of truth was God's will with men; not that men should conquer each other, but that they should quickly believe in God's messenger. Faith is the demand of God—faith in His Son, the most necessary of all virtues, the highest act of enlightened reason. It was this intelligent but humble submission to truth and its divine exponent that God wanted from the Jews—nor has He ever asked anything else from any one as the root and foundation of all virtue and wisdom. But they were continually looking to miracles, especially as a means of re-establishing the supremacy of Israel.

It is little wonder that they misunderstood Him. They were ever thinking of and talking about Israel's kingdom as a living thing in God's designs, to be planned about and fought for: Jesus knew it to be dead. The exchange of words which followed shows that they surmised that Jesus, *if He only would*, could renew the daily wonders of the exodus from Egypt, and lead them in triumphant wars against the idolatrous Gentiles. "They said therefore to Him, What sign therefore doest Thou? that we may see and may believe Thee: what dost thou work? Our fathers did eat manna in the desert, as it is written, He gave

them bread from Heaven to eat." Upon which our Saviour immediately entered upon one of the most momentous discourses of His life. In it He teaches, *first*, that He is the bread of the soul, the food of the human mind, the fulness of a great divine doctrine: and thus is God and man made one in spirit. He goes on to teach, *secondly*, that He is the bread of both soul and body; that He is the food of the entire man; that, by some mysterious process, now plainly outlined, He will make His spiritual union a bodily one as well, uniting us not merely by our convictions and affections to His soul and divinity, but also making each of us one body with His body, filling our bodies with His flesh, and our veins with His blood, in order that He may the better fill our minds with His thoughts and with His love:—in a word, THE EUCHARIST.

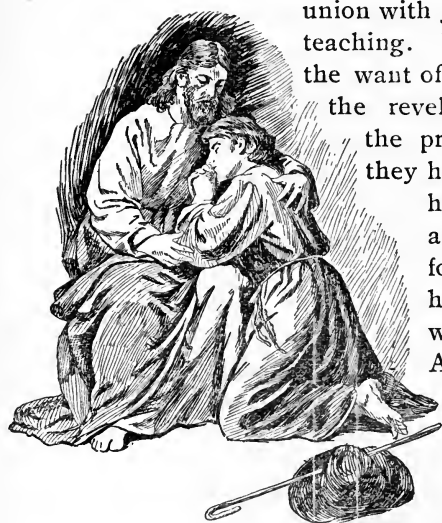
And first He is the bread of faith: Amen, Amen, I say to you, Moses gave you not bread from Heaven, but My Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven and giveth life to the world. They said therefore unto Him: Lord give us always this bread. And Jesus said to them: I am the bread of life, he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst." Who but God Himself could say, *I am the bread of life?* But besides this, Jesus is the spokesman of God, and yet has not been hearkened to: "But I said unto you, that you also have seen Me and you believe not. All that the Father giveth to Me shall come to Me, and him that cometh to Me I will not cast out. Because I came down from Heaven not to do My own will, but the will of Him that sent Me." Upon which our Saviour passes into the Doctrine of

Life, life's principle, life's restoration, life related to death : and herein He teaches that His doctrine gives the soul a supernatural life so abundant as to overflow upon and restore even the dying body : " Now this is the will of the Father who sent Me, that of all He hath given Me I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day."

Let any one deny, if he can, that Jesus has brought a new spiritual life among men. For nineteen centuries the inspiration of humanity in its literature, its art, its social conditions, especially in its morality and its religion, has been Jesus Christ. What is best and most beautiful in this world comes from

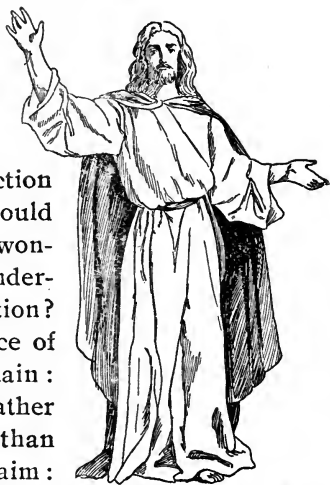
union with Jesus Christ by entire belief in His teaching. But many of the Jews did not feel the want of a life of faith ; they thought that the revelation of God through Moses and the prophets was enough. Therefore, they had no use for Jesus as a teacher, however much they desired Him as a national leader : " The Jews therefore murmured at Him because He had said, I am the living bread, which came down from Heaven. And they said : Is not this Jesus,

the Son of Joseph, whose father and mother we know ? How then saith He, I am come down from Heaven ?" Upon which our Saviour reiterates the statement of His



" And him that cometh to Me I will not cast out." relation to His Father : " Murmur

not among yourselves. No man can come to Me, except the Father who hath sent Me, draw him, and I will raise him up at the last day. It is written in the prophets: *And they shall all be taught of God.*" He does not advert to their objection about His human parentage, for if they could not understand the authority of God in a wonder-working teacher, how could they understand the deep mystery of the Incarnation? Let them but be faithful to the inner voice of reason and of faith and the result is certain: "Every one that hath heard of the Father and hath learned cometh to Me." More than this invisible drawing no man dare claim: "Not that any man hath seen the Father, *"I am the living bread."* but he who is of God, he hath seen the Father. Amen, Amen," finally exclaims the Master with decisive authority, "I say unto you he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert and are dead. This is the bread that cometh down from Heaven, that if any man eat of it he may not die."



And now follows the amazing doctrine of the Eucharist. It is the communication to us of the actual body and blood of Christ, and with it the fruits of His atonement for our sins. The life of faith by belief in Jesus Christ as God's spokesman, His Word, is one with the life of sanctification through His atonement, His bloody death upon the Cross. Both the truth of God in Christ's teaching and the pardon of God through Christ's suffering are to be ours in entire fulness. Therefore our Saviour, having chosen bread as the figure of the one, chooses bread again as the outward form of the other. His

communication of Himself to us as our Redeemer (as will be seen at the Last Supper) is to be under the form of bread for His body and of wine for His blood. The bread of faith makes us partakers of the mental life of Jesus; the Eucharistic bread makes us partakers of His physical life, given for us in His death on the Cross. Thus the whole Christ, physical as well as spiritual, is communicated to each Christian—namely, as the Word of God in faith, as the Lamb of God in sacrificial food. This is life as it is *in* Christ and as it is imparted *by* Christ. The reader will perceive in the successive sentences of this astonishing discourse that it is a summary of Christ's way of imparting His life to His believers and His lovers.

“I am the living bread which came down from Heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is My flesh for the life of the world.” His hearers were of too gross a nature to understand that the spirit sanctifies the flesh and can and does use it for highest spiritual purposes; and they were too proud to wait patiently for explanations of a mysterious statement: “The Jews therefore strove among themselves, saying: How shall this man give us His flesh to eat?” Our Saviour's purpose of a literal, a flesh and blood union with men now fully appears. For if He had used the word flesh as a mere figure of speech He must have said so, as in similar circumstances He had done before and will do afterwards. But he insists and reinsists upon the literal meaning, always expressly connecting with it the imparting of life: “Then Jesus said to them, Amen, Amen, I say unto you, except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My

flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him."

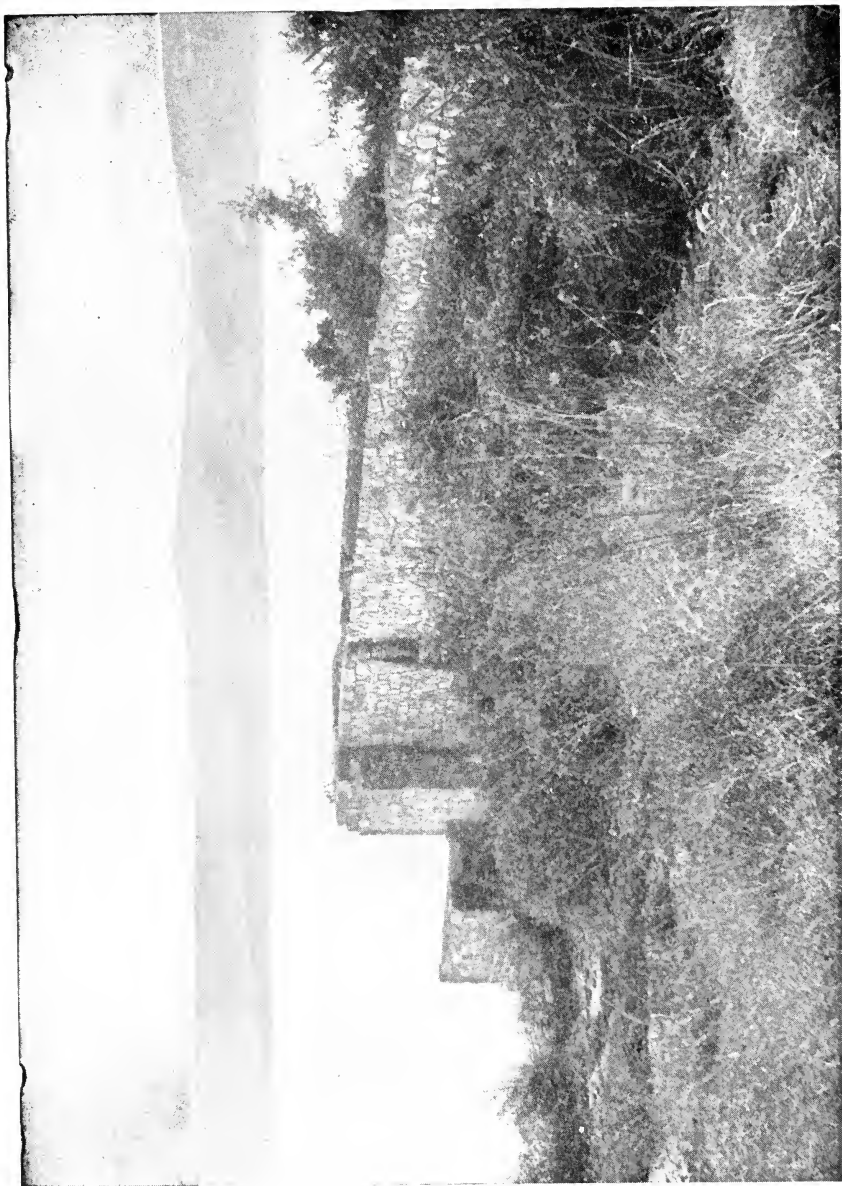
Perhaps the strongest words in all Scripture are those which follow. The introduction of humanity into the Deity by adoption of sonship can only be perfected by the extension to each of us of the human nature of Jesus, which enjoys personal oneness with the divine nature of the Father: "As the living Father hath sent Me, and as I live by the Father, so he that eateth Me, the same also shall live by Me." The divinity came to humanity as a race by a Man-God; it shall take personal possession of each individual by a Man-God. But how? What can be the meaning of eating the Master's flesh and blood—not figuratively but literally? Our Saviour's only answer is a recurrence to what He taught in opening His discourse. He that accepts the Messiah as the bread of faith takes His teaching implicitly, confides absolutely in Him, saying *credo*—mystery or no mystery, I believe! "This is the bread that came down from Heaven," He says. "Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever."

Here, then, is a most singular satisfaction of man's craving for the infinite, the master passion of the race in all ages. Man and God are to be made one by physical union (as food is united to the body) be-

I AM THE LIVING BREAD which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How shall this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you, except you eat the flesh of the Son of Man and drink his blood you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

tween the Christ and His loving disciple. And this corporal union best conveys the spiritual life. The physical life of Christ from the first throb in Mary's womb till His last gasp on Calvary, was the vehicle to us of the life of God. By every look, tone, word, touch, sigh, tear, blood-drop, God's life went forth from our Saviour to His disciples. As one gives first a cup of water from a spring to the hot and dusty wayfarer and then gives the spring itself, so does God, following up the gift of the teaching Christ, give us the fulness of the divine life in the Eucharistic Christ. As one man heals another by infusing his own wholesome blood into his veins, so is the redeeming blood of Christ physically poured upon us and into us by the Eucharist. As by the bodily life and death of Christ, and not by His spiritual influence alone, the life of God is offered to us as a race, so by our own bodily life absorbing Christ's own bodily life is that divine life perfected in us one by one. The end of man is the infinite God; He having come to us in flesh and blood, now by flesh and blood will absorb us and hold us as a living man holds his living blood.





THE APOSTLES WENT OVER THE SEA OF GALILEE.

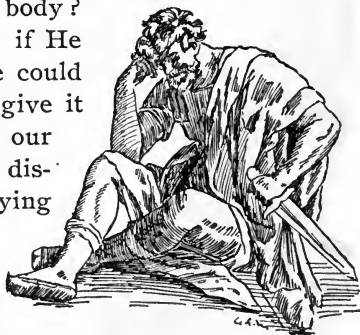
CHAPTER XXXIX.

MANY DISCIPLES GO BACK FROM JESUS ON ACCOUNT
OF THE DOCTRINE OF THE EUCHARIST.

John vi. 61-72.



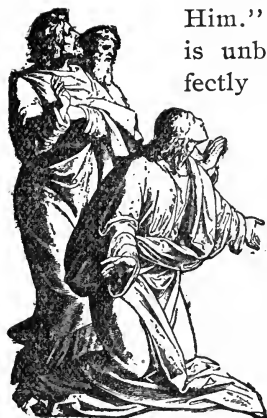
IF they of Capernaum had known how to love God, they might indeed have wondered at the gift of the Real Presence, but it would not have shocked them into disbelief. Love believeth all things. But we are not surprised that the synagogue, in which Jesus held His discourse, became the scene of violent discussion, for this singular doctrine puzzled even the disciples, and some even revolted against it. Yet if they would but take Jesus at His word and wait for explanations and abide all results in simple faith, the mystery would but add another divine wonder to their Master's religion. Had they not known Him render His body invisible, superior to the force of gravity? Had He not but the night before walked in the air and upon the water—His own bodily self? Did not a touch of His very clothes heal diseases? What could He not do with that body, that wonderful body? If He could walk the water with it, if He could raise it and lower it at will, if He could make it visible and invisible, why not give it the form of bread, why not sink it into our bodies? But "many therefore of His disciples hearing it, said: This is a hard saying and who can hear it? But Jesus knowing in Himself that His disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of Man ascend up where



"This is a hard saying."

He was before?" As if to say, My power and My love are masters of My body, and can do with it all that agrees with the original purpose I had in view in taking a body and in becoming man. For God to come down from Heaven and take a human body, for God in His human body to reascend to heaven, for God in His human body to make Himself the very food and drink of His beloved—all this is one—that is, if you will understand that spirit and flesh go together as master and servant: "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life."

Butcher's meat was their idea of the flesh of Jesus, and that was because they were unspiritual men. The religious spirit was different: "But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said, Therefore did I say to you, that no man can come to Me, unless it be given him by My Father. After this many of His disciples went back and walked no more with Him." Just as in high altitudes the rarity of the air is unbearable by those whose heart-action is not perfectly sound, so in the following of Jesus the atmos-



phere was becoming oppressive to weak souls. As the teaching of the Master gradually was developed, earthly views, human motives, reliance on human power, gross appetites, were more and more excluded. The means and instrumentalities by which the love of Jesus should become the bond of union between Him and His followers are all mysterious, a miraculous adjustment of material things to supernatural ones. There is water and the Holy

"Lord, to whom shall we go?" Ghost; there is a human word and divine par-

don ; there is eating and drinking with the ever-living Son of God as the meat and drink of the feast. Elevation of mind, in other words absolute faith, was necessary for the discipleship. This was the Baptist's meaning when he spoke of the Messiah and His fan upon the threshing-floor winnowing out the chaff.

Jesus now applies the test boldly, so that when "many of the disciples went back and walked no more with Him, then Jesus said to the twelve : Will you also go away ? And Simon Peter answered Him : Lord, to whom shall we go ? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." How true an act of faith ! Peter does not say, *We* understand your teaching, *we* have better minds than these others, *we* have had more instruction than these doubters—and *hence* we believe. No. Peter's faith and that of all the true disciples rests upon Jesus Himself, upon His truthfulness, upon His office of Messiah, upon His divinity, not upon their own understanding and their own knowledge.

With this occasion, and its marvellous discourse, which is the prophecy of the Eucharist, the name of Judas the traitor is associated, as it is with the fulfilment of the prophecy at the Last Supper. Was the avarice of the Traitor the cause of his lack of faith, or just the reverse ? We know not. We remember, however, that Jesus "knew who he was that would betray Him." And now again : "Jesus answered them : Have not I chosen you twelve, and one of you is a devil ? Now He meant Judas Iscariot, the son of Simon, for this same was about to betray Him, whereas he was one of the twelve." It was the pity of Jesus that dictated this warning to Judas, that he might either repent and remain a disciple,

or at any rate openly join the enemy. But avarice is a vice generally accompanied by besotted obstinacy.

CHAPTER XL.

EATING WITH UNWASHED HANDS.—INWARD AND OUTWARD DEFILEMENT.

Matt. xv. 1-20; Mark vii. 1-23.

THE Pharisees had established a system of ablutions so minute as to be an intolerable burden. Twenty-six different directions were given for washing the hands in the morning alone, and countless other regulations about cleansing not only the person but everything made use of, all on pretence of avoiding legal uncleanness. This almost incredible network of observances entangled men at every step and was insisted on with rigor, even with fierceness. Naturally it diverted men from the substance of the Mosaic law, and elevated outward conformity above inward principle. One might contract uncleanness twenty times a day, often without being aware of it; and how serious a matter this was is known from the saying of their Rabbis, "He who sits down to table with hands unwashed is as guilty as one who commits adultery."

Jesus emancipated His Apostles from this slavery, this nursing mother of hypocrites; and they openly disregarded these customs, much to the scandal of the Pharisees. These finally took our Saviour to task for it. They were some of those sent down from Jerusalem to spy upon our Saviour. "And there assembled together unto Him the Pharisees and some of the Scribes, coming from Jerusalem. And when they had seen some of His disciples eat bread with



"They found fault."

common, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients, and when they come from the market, unless they be washed, they eat not, and many other things there are that have been delivered to them to observe, the washing of cups, and of pots, and of brazen vessels, and of beds. And the Pharisees and Scribes asked Him: Why do not Thy disciples walk according to the tradition of the ancients? but they eat bread with common [unclean] hands." A hot rebuke was the answer to their complaint, a rebuke which cut to the root of their error, exposing the human and therefore usurped authority of their traditions: "Well did Isaias prophesy of you hypocrites as it is written: *This people honoreth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and precepts of men.* For leaving the commandment of God, you hold the tradition of men, the washing of pots and cups, and many other things you do like to these." External observance has its place, but not at any time as standing alone, nor ever without the authority of God. Valid external religion is like the body, a God-given external help to the soul: but the soul is always the chief thing.

The Pharisees and Scribes unlawfully thrust their system of outward observances into the holiest relations of life. The Master instances: "Well do you make void the commandment of God, that you may keep your own tradition. For Moses said: *Honor thy father and thy mother, and he that shall curse his father or mother, dying let him die.* But you say, if a man shall say to his father or mother, Corban (which is a gift), whatsoever is from me shall profit thee. And further you suffer him not to do anything for

his father or mother, making void the word of God by your own tradition which you have given forth. And many other such like things you do."

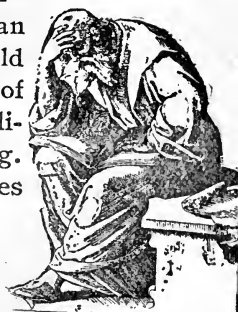
Upon this He turned to the multitude and addressed them on this topic, a practice of His which enraged the Scribes, for it was appealing from their formalism and pettiness to the simple good sense of a religious people: "And having called together the multitude unto Him, He said unto them: Hear ye and understand, not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man." And He laid stress upon it, saying: "If any one have ears to hear, let him hear." Even the holy practice of fasting, valued by the Saviour Himself as of divine institution, depended for its worth on the interior sentiment of repentance.

Jesus would rather a man should eat a full meal and be good natured than utter proud censure of his neighbor on a fasting stomach. And when the disciples told Him of the scandal taken by the Pharisees on account of this teaching, He said: "Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone, they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit." But when He came indoors He gave them a fuller explanation about fasting, reproaching them as being themselves "without knowledge. Understand you not that everything from without, entering into a man, cannot defile him? But it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats. But the things which proceed out of the mouth come forth from the heart, and those defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testi-

monies, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. These are the things which defile a man; but to eat with unwashed hands doth not defile a man."

Real uncleanness is a guilty conscience. The consciousness of wilful disobedience to the known law of God, whether it command fasting or feasting, is the only uncleanness properly so called. Eating and drinking is an indifferent act until it crosses God's will. It may borrow from that will a moral dignity of the highest sort, but it is sinful under any conditions if against that will. It is so with all external practices of religion. They are calculated to deepen interior conviction by outward expression, to increase merit by external constancy, to draw others onward by good example—all conditioned upon the intention, the secret attitude of the soul towards God. Hence in those holy observances called the sacraments, which Christ Himself instituted as outward signs and channels of inward grace, before approaching them the Christian strictly examines his soul's interior condition, aided by the Christian ministry which has them in custody and imparts them.

The real man is both inner and outer, and the perfect agreement of these two orders of life is human conduct brought to perfection. Fanaticism would dispense the soul of man from all external aids of religion; formalism would make the totality of religion a series of external practices. Both are wrong. The religion of Christ is alone right. That unites the inner life of divine grace with the outer life, and thereby produces within our souls the highest results in interior love and faith and trustful confidence, adorned by the most beautiful and edifying expression of the same in outward observance.



"Holding the tradition of the ancients."

CHAPTER XLI.

THE SYRO-PHœNICIAN WOMAN.

Matt. xv. 21-38; Mark vii. 24-37.

AND rising from thence He went into the coasts of Tyre and Sidon." Jesus knew that His enemies in high places were ready to put Him to death; or, more accurately, to assist others to do it. Flight, at least for a time, had become necessary, and He knew that a temporary security could be had by crossing the province of Galilee in a northwesterly direction to the borders of Tyre and Sidon, the neighborhood of the heathen Gentiles. So secret were His designs that when He had passed over the smiling upland country of Galilee, perhaps making the journey by night, and had found the shelter He sought, He tried to keep for awhile in hiding: "And entering into a house, He would that no man should know it; but He could not be hid." Not only did He want seclusion, but He did not wish to evangelize the heathen; in less than two years they would have His Church and His Apostles. For the present every rule of prudence bound Him exclusively to the Israelites, though He had already plainly taught the universality of the Glad Tidings.

But the eager heart of a distressed woman anticipated this introduction of the Gentiles, helped, perhaps, by the suggestions of some of the devout women always in the Master's following; or perhaps she was a Jewish proselyte. At any rate, she knew who He was, and knew it accurately, and was full of faith in Him: "A woman of Chanaan came out of these coasts, and crying out said to Him, Have mercy on me, O Lord, Thou Son of David, my daughter is

grievously troubled by a devil. But He answered her not a word." Too kind to deny her, He was yet unwilling to advertise His coming by a miracle, or to overleap the bounds of His mission. But a mother's heart was her advocate. She ran along after Him beseeching "that He would cast forth the devil out of her daughter." Finally the disciples interfered ;

they were moved, doubtless, by pity for her, but also, perhaps, by fear of her gathering the people by her loud pleading. "Send her away," was their form of asking for the miracle, "for she crieth after us." Then Jesus said these words—very hard words from one so kind, that is, if He intended them for the woman's ears ; in that case He had made up His mind to cure the daughter, but would strengthen the faith of the mother : "I was not sent but to the sheep that are lost of the house of Israel." It may be that He spoke only to His Apostles. "But she came and adored Him saying, Lord help me !" Upon which she was given a blow that would have silenced any ordinary soul, but

was in her case calculated to develop to the uttermost her love of her daughter and her faith in Israel's Messiah : "Suffer first the children to be filled, for it is not good to take the bread from the children and cast it to the dogs." The renowned virtue of faith rings out in this Chanaanitish woman's answer : "Yea, Lord, for the whelps also eat under the table of the crumbs of the children." I am not a child of the household,

"SEND HER AWAY, FOR SHE CRIETH AFTER US."

And behold a woman of Chanaan who came out of those coasts, crying out, said to him : Have mercy on me, O Lord, thou Son of David, my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying : Send her away, for she crieth after us. For the woman was a Gentile, a Syro-Phœnician born. And she besought him that he would cast forth the devil out of her daughter. And he answering, said : I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying : Lord, help me. Who answering said : Suffer first the children to be filled, for it is not good to take the bread from the children, and cast it to the dogs. But she answered and said to him : Yea, Lord, for the whelps also eat under the table, of the crumbs of the children. Then Jesus answering, said to her : O woman, great is thy faith, be it done to thee as thou wilt ; for this saying, go thy way, the devil is gone out of thy daughter. And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out. And her daughter was cured from that hour.

as if to say, but yet I am at least the Master's dog ; I am not worthy of a full meal, yet surely I may be given the leavings of the children—humility, trust,

persistence, courage, fidelity to the demoniac daughter are the great qualities of this woman's prayer. It was a prayer of faith—faith bred amid the idols of wood and stone and the unclean rites of paganism. It was instantly rewarded. "O woman," exclaimed Jesus, "great is thy faith, be it done to thee as thou wilt ; for this saying go thy way, the devil is gone out of thy daughter. And her daughter was cured from that hour." What effect, we may ask, had this showing of Gentile faith on the Apostles? Perhaps it astonished them more than the miracle itself, for miracles had become common occurrences. But some of them must have thought of the great

future of the Glad Tidings among the heathen as foreshadowed by this occurrence.



"I was not sent but to the sheep that are lost of the house of Israel."

CHAPTER XLII.

IN THE DECAPOLIS.—HEALING THE DEAF AND DUMB MAN.—SECOND MIRACLE OF THE LOAVES AND FISHES.

Matt. xv. 29-39 ; Mark vii. 31-37, and viii. 1-10.

WE do not know precisely how long a time Jesus and His disciples remained in the pagan communities along the borders of Tyre and Sidon, nor the exact road He took when He came back east on His way towards the Decapolis. There was a choice of routes. The Decapolis lies east of the Jordan and south of Lake Genesareth. On consulting the map we find that Jesus could have followed the Mediterranean coast roads southward till near Mount Carmel, and then, by the valley of the Kishon and passing through His old home at Nazareth, He could reach the banks of the Jordan amid the cities whose number, ten, gave the Decapolis its name. But this is not the route our Saviour chose, for it would have brought Him again into immediate contact and conflict with His enemies. Therefore "He came by Sidon to the sea of Galilee"; that is to say, going northward from Tyre to Sidon, thence He started straight eastward. This would take Him across the river Leontis and the upper waters of the Jordan, and then along the foot-hills of the Lebanon mountains. Turning southward, and making a detour to the east, to avoid the shores of Genesareth at Bethsaida, He finally reached the Decapolis: such is our conjecture. It was a journey of several days, made doubtless on foot (ex-

EHPHETA !

And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue, and looking up to heaven he groaned and said to him, Ephpheta, which is: Be thou opened. And immediately his ears were opened and the string of his tongue was loosed, and he spoke right.

"I HAVE COMPASSION ON THE MULTITUDE."

And Jesus, in those days again when there was a great multitude, and had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have not what to eat; and if I send them away fasting to their home, they will faint in the way, for some of them came from afar off. And the disciples say unto him: Whence then shall we have so many loaves in the desert as to fill so great a multitude? And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the ground. And taking the loaves and the fishes, and giving thanks, he brake and gave to his disciples, and the disciples gave to the people. And they did all eat and were filled. And they took up seven basketsful of what remained of the fragments. And they that did eat were four thousand men, besides children and women. And having dismissed the multitude he went up into a boat and came into the coasts of Magadan (or) into the parts of Dalmanutha.

cept that we may suppose the women of the company rode on camels or asses), and it lay for the most part through a heathen population. Many opportunities for instruction were improved by our Saviour as the caravan journeyed on, or while the camp was being made for the night. Meantime the honest Israelites in the Saviour's company saw the abominations of idolatry in false worship and foul immorality everywhere about them.

In the Decapolis the mixed population of pagans and Hebrews would help Jesus to remain comparatively unobserved, if such a thing were any longer possible. The Evangelist

St. Mark tells us what happened. Our Saviour used a ceremony for this miracle of curing the deaf mute, as He did for various others. He took the poor creature apart so that all could see and hear what was done; He groaned and looked up to heaven; He anointed his tongue with spittle; He put His fingers in his ears; He solemnly spoke the words of healing to the man's senses as if to living beings—"Be thou opened!" All this is but one instance of the Master's use of outward forms in His religion, and hence a lesson that we also should use them. This particular case is notable because the Christian Church has adopted both the words and actions in her ceremonies of Baptism.

"And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much

the more did they wonder, saying : He hath done all things well, He hath made both the deaf to hear and the dumb to speak." In vain did He command secrecy ; He was published everywhere in the neighborhood, and as He came to the shores of the lake multitudes of the lame and the deaf and the blind were cured, so that the very heathens "glorified the God of Israel." "And when Jesus had passed away from them He came nigh the Sea of Galilee, and going up into a mountain He sat there. And there came to Him great multitudes having with them the dumb, the blind, the lame, the maimed, and many others, and they cast them down at His feet, and He healed them. So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see, and they glorified the God of Israel."

It was under these circumstances that the Master took occasion to repeat His miracle of the multiplication of the loaves and fishes. It served to impress with His authority an assemblage made up to a great extent of pagans, and to reward the fidelity of many faithful men and women who, with their families of children, had followed Him for three days, some of them from a distance. When Jesus said : "I have compassion on the multitude," His disciples knew what to answer—almost the same words they had used unwittingly to stimulate Him to the previous miracle : "Whence shall we have so many loaves?"—they had but seven in their little store of food, and a few small fishes. Four thousand men, not counting women and children, were fed at this generous banquet,



"And looking up to heaven
He groaned."

and seven baskets were filled with what was left over. When all was done He sent the people to their homes, and entering a boat crossed over the lake.

CHAPTER XLIII.

THE PHARISEES AGAIN DEMAND A SIGN IN THE HEAVENS.—“BEWARE OF THE LEAVEN OF THE PHARISEES.”—THE BLIND MAN AT BETHSAIDA.

Matt. xvi. 1-12 ; Mark viii. 11-26.

It is not certain just where Magedan, the point on the lake shore to which Jesus now passed, was situated, but it was very likely a little to the south of Capharnaum. The Master went there to comfort His many faithful followers living in the vicinity. They needed His presence, for the Pharisees were active against His teaching. They had sought the aid of the Herodians, as we have seen, and even took counsel with the Sadducees, their bitter enemies—anything to destroy Jesus. The Pharisees did not hate the Sadducees less, but they hated Jesus more. “And there came to Him Pharisees and Sadducees tempting, and they asked Him to show them a sign from Heaven. And sighing deeply in spirit, He saith: Why doth this generation ask a sign? Amen, I say to you, a sign shall not be given to this generation. When it is evening you say, It will be fine weather, for the sky is red; and in the morning: To-day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky, and can you not know the signs of the times? A wicked and adulterous generation seeketh after a sign, and a sign shall not be given it, but the sign of Jonas the prophet.”

Instantly on His landing they tried Him about the "sign from Heaven," meaning some portent in the sky. Daniel (vii. 13) and Joel (iii. 15) had prophesied some such miracle, and as Jesus had not yet shown it, they fancied that it was the limit of His power. Their whole mind was wrong. They assumed to limit and to judge a Being whose every discourse was full of divine truth, whose every step was marked by prodigies luminous with the light of heaven. No wonder that Jesus sighed deeply at such perverseness. A simple mind could read Him as a farmer or a sailor reads the signs of the weather in the gathering storm-clouds, or as a devout soul perceives God's will in the "signs of the times." Therefore He repeated His former admonition: "A wicked and adulterous generation seeketh after a sign, and a sign shall not be given it, but the sign of Jonas the prophet. And leaving them He went up again into the ship and passed to the other side of the water." But He did not depart, we may be assured, without some further teaching for the comfort of His followers and of His many faithful adherents living in that vicinity.

The Messiah was weary of heart. With all His love, His heavenly doctrine, His miracles, what progress had He made? As He sailed past Capharnaum on His way to Bethsaida, and saw its beautiful streets lined with pleasant homes and cool gardens, He must have felt downcast to think that He was actually avoiding it, sailing around it for fear of His enemies, lest His very Apostles should be contaminated. The alliance of the Pharisees with the Herodians gave the former the backing of the law, the brute force of the state. It was now not only the exponents of Jewish orthodoxy but the



“He led him out of the town.”

“BEWARE OF THE LEAVEN OF THE PHARISEES.”

And leaving them, he went up again into the ship and passed to the other side of the water. And they forgot to take bread, and they had but one loaf with them in the ship. And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and the leaven of Herod. And they reasoned among themselves, saying: Because we have no bread. Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know or understand? have you still your heart blinded? having eyes see you not? and having ears hear you not? neither do you remember? When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They said to him: Twelve. When also the seven loaves among four thousand, how many baskets of fragments took you up? And they said to him: Seven. And he said to them: Why do you not understand, that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said, not only that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

officers of the secular law and the soldiers of the despot that He had to fear. These sad thoughts rose to His lips in a tender admonition to His Apostles: “Take heed and beware of the leaven of the Pharisees, and the leaven of Herod.” Now, at that very moment they discovered that they had forgotten to bring a supply of bread. Poor Apostles! They could do no better in answer to His words than to accuse themselves of this bit of forgetfulness: “Because we have no bread.” This, however, served their Master for pushing home His warning: “Why do you reason, because you have no bread? When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to Him: Twelve. When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to Him: Seven. And he said to them: Why do you not understand that it was not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees?” As a matter of fact none are so stupid as the morally weak, who often relapse after repentance because they eat and drink in the company of former companions in sin, and are thereby again leavened with corruption; hence our Lord’s warning to His disciples.

He was soon out of reach of the Herodians, a term applied to the minions of Herod-Antipas, the murderer of the Baptist. The transit of the lake had brought our Saviour and His party to Bethsaida, a town in the dominions of Herod-Philip, the brother indeed of Antipas, but quite unlike him, being a peaceful prince. Bent upon a special purpose, landing and turning northward, the Master was yet unable to get away from the town without a miracle. Using this occasion, as He had recently used another, to teach the value of emblems and signs in religion, He anointed the eyes of a blind man, to whom He gave sight, with spittle, and touched them with His holy hand: "They brought to Him a blind man, and they besought Him that He would touch him. And taking the blind man by the hand, He led him out of the town, and spitting upon his eyes, laying His hands on him, He asked him if he saw anything. And looking up he said, I see men as it were trees walking. After that again, He laid His hands upon his eyes and he began to see, and was restored so that he saw all things clearly." It is sad to think that the first act of thanksgiving our Saviour was constrained to ask was concealment of the miracle: "Go into thy house, and if thou enter into the town, tell nobody."



"He laid His hands upon his eyes
and he began to see."

CHAPTER XLIV.

"THOU ART PETER."

Matt. xvi. 13-19 ; Mark viii. 27-29 ; Luke ix. 18-20.

A SECLUDED spot was necessary for our Saviour's immediate purpose. This was the establishment of the Apostle Peter's peculiar authority, and that of his successors, in the Christian Church—THE PAPACY.

The holy company ascended the eastern bank of the Jordan, passing the bridge of Jacob and the bitter lake of Merom, until they were among the sources of the sacred river. It was near Cæsarea-Philippi that they encamped, or were harbored by some kindly Jewish country people. Cæsarea was the capital of the tetrarchy of Herod-Philip, a pagan city in which our Hebrew caravan would not have felt itself at home. The surrounding country was partly Hebrew and partly Gentile, so that in this new environment the Master, now far removed from His enemies, could peacefully develop to His disciples so grave a matter as that of the paramount authority in His Church. Of this essential feature of God's spiritual kingdom St. Matthew gives our Saviour's teaching in His own words, only a fragment, perhaps, of an extended discourse, but the entire fulness of its substance. That the Master intended the time and the event to be full of great results is shown by St. Luke's statement that our Saviour "was alone praying" just before those questions and answers which are of such moment in His formative action on His Church.

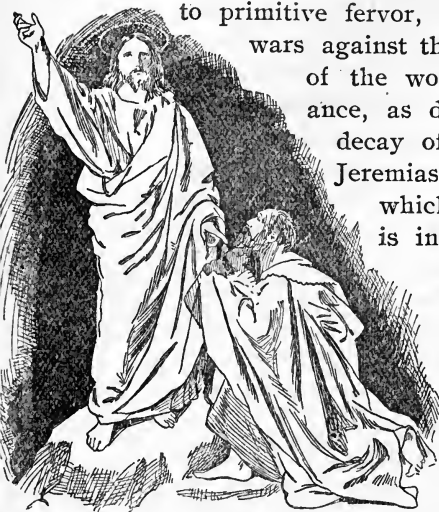
He introduces His doctrine of Peter's supremacy by a demand for the Apostles' profession of faith in His Messiah-ship and in His divinity. They must have

understood it so, when He said: "Who do the people say that the Son of Man is?" It would appear to be an inopportune moment to ask such a question, to subject His immediate followers to such an ordeal, for never had He seemed more merely human than during their recent journeyings—flights from His enemies, as they might better be called. He was even anxious to hide His miraculous power, working not many miracles, and commanding concealment even of those He did work. The faith which under these conditions could cry out with the quick instinct of unfaltering loyalty, "Thou art the Son of God!" was worthy to be the enduring basis of the new religion, root-faith, rock-faith, key-faith; it was to be known as the Petrine faith, in the ages to come. "Who do the people say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets."

"THOU ART PETER."

And Jesus came into the quarters of Casarea Philippi. And it came to pass, as he was alone praying, his disciples also were with him, and he asked them saying: Who do the people say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to Thee, but My Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

This shows a confused faith among the people, or rather an introductory one. As if to say, Here is some mighty teacher sent from God, but we know not just who or what he is. Then Jesus tests His Apostles. Have *they* improved upon this? Is their faith in Him clear? Can they be set above the rest of the Jewish world? "Jesus saith to them, But who do you say that I am?" He must have something different from them. If they are what they should be, He is to them not simply the voice of one in the wilderness calling to penance, as was John; nor the



"Whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."

return of mighty Elias or Jeremias to recall Israel to primitive fervor, to racial independence, to holy wars against the corrupt and idolatrous nations of the world. Jesus called men to penance, as did John; He mourned over the decay of true religious fervor, as did Jeremias; He had the lofty fearlessness which distinguished Elias. But He is infinitely more than any or all of these. He is the Master and Lord of both people and prophets. He is the Messiah. He is prophet of Himself, and He is His own voice. He is the Son of God. Had His Apostles become persuaded of *that*? Did they not only know it, but know it in a way different from the common opinion? Did they feel

the spell of Messianic faith? He will apply the test: "Who do you say,"—how solemnly and yet how tenderly He must have asked!—"Who do *you* say that the Son of Man is?" It was the loving Father appealing from the rumors and opinions of the outside world to His own children for the true estimate of His character. The appeal was not in vain.

The answer came from Peter. Nor was it on account of the ardor of his love, the impulsiveness of his nature, the sincerity of his character that he made his great confession of faith. But it was now an inspiration from on high which caused him to utter the Apostolic faith; the Heavenly Father stirred his heart and opened his lips. His voice rang out in tones clear and frank, thrilling with the consciousness not only of his own sincerity and the loyal ad-

hesion of his fellow-Apostles, but also of a secret revelation from Heaven: "Thou art the Christ, the Son of the living God!"

The response of our Saviour to the Apostolic profession of faith was instant, and it was of supreme importance. It concerned Peter in an exclusive manner; for as God had given that Apostle a particular inspiration of faith, Jesus accordingly bestowed on him a peculiar dignity. "And Jesus answering said to him: Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build My Church and the gates of hell shall not prevail against it." Long before this Christ had set Peter apart from his fellow-disciples by giving him a new name, Simon Peter, Simon the Rock; and now He explains the meaning of that name in reference to His Church. And under what very solemn circumstances: immediately following that Apostle's public profession of the faith of his brethren and himself, a faith inspired by the divine Father, Jesus associates His Church with the faith of Peter as an architect places a building on its foundations.

Peter is the foundation of the Church, a term now used by the Saviour for the first time; Peter is placed in inseparable connection with His Church's indestructibility. Peter and Peter's faith is the foundation of the Church, which shall not be moved by all the powers of darkness because rooted and grounded in divine truth by means of Peter's gift of faith—a special inner illumination of truth, a special guidance in its public expression. Peter and his successors deal directly with God for guidance as teachers of the Church of Christ, and



"Thou art the Christ, the Son of the living God."

with all the world in the extent of their jurisdiction.*

But our Saviour was not content with naming Peter as the Rock among the Apostles. He adds a yet more perfect description of his dignity. He had used the word Church; he now passes to the familiar term of Kingdom of Heaven, and gives Peter its Keys—a word universally accepted as the symbol of dominion. “And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven.”

Later on the Lord will give the power of binding and loosing to all the Apostles, and this is an attribute of the entire Apostolic order, the Catholic episcopate under the presidency of Peter’s successor. But to Peter and his successors is granted the fulness of this power, being here given singly to him and on a separate occasion. This establishes the rule of one Apostolic head over the entire Church; it institutes a living unit of government, positive, active, perpetual, not a passive primacy, much less an honorary distinction.

From this moment onward whenever the Apostles hear Jesus name His Church, they will think of its foundation rock; whenever He speaks of His Kingdom, they will recall that there is one among them who has received the keys of that Kingdom.

* More of this we shall see when we come to Peter’s consecration by the prayer of Christ to confirm his brother Apostles (Luke xxii. 31, 32); and when he is chosen from among the other shepherds of Christ’s flock and appointed the chief shepherd (John xxi. 14–17).

CHAPTER XLV.

JESUS FORETELLS HIS DEATH.

Matt. xvi. 20-28; Mark viii. 30-39; Luke ix. 21-27.



OUR Saviour "commanded His disciples that they should tell no man that He was Jesus the Christ." Therefore He must have had with Him only His especial followers, the Apostles and a small number of disciples; for we could hardly understand His cautioning in such a manner the usual great assemblage which followed Him. Every word now said in His favor hastened His battle with His enemies, and before that happened He desired to teach more truth and work more wonders. Nor would He finish His work anywhere but at the Holy City, and the indiscretion of His Apostles might defeat this purpose by bringing the conspiracy of the Pharisees to a head in the provinces.

And so He turned the loving glances of His followers to the end of His life, a bitter and terrible end, whose shadow never quite lifted from His own spirit. Added to their faith in His divine mission must be the cruel test of fidelity to His death.

With this purpose our Saviour, dropping all figures, told them the naked and horrible truth, no longer veiled under the type of Jonas, or of the destruction of the Temple, or of the brazen serpent, but plain as open words could make it, the triumph of His enemies, and His own ignominy and death. Peter mistook his duty upon hearing this, and would stand up and fight rather than lie down and suffer: "And from that time Jesus began to show to His

disciples that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. And He spoke the word openly. And Peter taking Him began to rebuke Him, saying: Lord, be it far from Thee, this shall not be unto Thee." Love revolted, faith revolted, manhood revolted; but it was human love and faith, it was unregenerate manhood: this was not the sentiment that had been revealed to Peter by the Heavenly Father. What Peter meant was resistance by force of arms; but this would be to thrust the miserable passion of war between Jesus and the race He would redeem. The Apostles, those courageous children of a warlike race, were all of the same mind as Peter. Oh, how hard it has ever been to teach naturally noble characters that the militant virtues of Christ are all intended for self-conquest—not anything left wherewith to conquer or even to resist the onslaughts of human enemies. The rebuke of Jesus to Peter was the bitterest He ever uttered to one of His own, except at the last to Judas; it was administered before them all, for they were all involved in the fault. How deep a pain for Peter to hear himself called by the name of Satan—not that the term exclusively meant the Evil One; but it did mean adversary: Jesus "turning about and seeing His disciples, said to Peter: Go behind Me, Satan, thou art a scandal unto Me, because thou savorest not of the things that are of God, but the things that are of men."

And thereupon Jesus called up the multitude and to the whole assemblage, including His chosen followers, He delivered a discourse on the Cross. In prophetic tones He spoke from His gibbet, as He was destined to do in actual fact just before He died

upon it. The cross is the balance on which our Saviour weighs the various great values of the world, including life itself; and to the following effect: "If any man will come after Me let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake and the Gospel, shall save it. For what doth it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?" Here we have Christ's theory of values. All that man loves in this life must go to purchase what he shall enjoy hereafter. Self-interest, pleasure, human glory are like gold and silver—good to purchase with, but not good to eat or to be clothed with or sheltered under. It is God's will that we shall first receive the good things of this life from His hands, and then prove our love of Him by giving them back to Him, trusting to Him blindly for the good things of the next life. Now, though this doctrine is plain to the true philosopher once he knows what God and man are to each other, it is hateful to the worldling. Our Saviour makes it, therefore, a most essential doctrine in His religion.

The Cross typifies Christ. "With Christ," says St. Paul, "I am nailed to the Cross." And again, "I am not ashamed of the Cross." To be ashamed of poverty and of meekness is to be ashamed of Christ: they are the badges of the love of Christ. Our Saviour goes on: "He that shall be ashamed

THE DOCTRINE OF THE CROSS.

And calling the multitude together with his disciples, he said to them: If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake and the Gospel, shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul? For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels; and then will he render to every man according to his works. Amen I say to you, there are some standing here that shall not taste death till they see the Son of Man coming in his kingdom.

of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He shall come in the glory of His Father with the holy angels; and then He will render to every man according to his works." This reference to the great day of reckoning fixes the law of self-denial as part of the code by which men shall be tried in that awful court, the other part being love of our neighbor. Nor was the world to be without a triumphant spectacle of this supremacy of the Cross, for His resurrection and ascension would display it. Hence He said: "Amen I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

CHAPTER XLVI.

THE TRANSFIGURATION.

Matt. xvii. 1-13; Mark ix. 1-12; Luke ix. 28-36.

THE souls of the Apostles were oppressed by the shadow of the Cross. Yet the dominant note of the teaching of Jesus is not sadness, it is joy—not indeed the giddy laugh and the empty mirth of men thoughtless of eternity, but the joy inseparable from the consciousness of love. Love is the only joy of a reasonable life, and the friendship of Jesus is the perfection of love. The Apostles were but novices in this school of joy, and the prophecy of the Cross hung their souls in mourning. Even after so long journeying and teaching and communing with the Master, His gentle resignation to failure and to death was a bitter temptation to them. Hence our Lord vouchsafed to them His Transfiguration.

The departure from the upper waters of the Jordan

and the passage across that river into Galilee, as well as the time spent on the way to Mount Thabor, a point some miles eastward from Nazareth, are no otherwise chronicled than by the statement of the Evangelists, "that about eight days after these words, Jesus took Peter and James and John, and leadeth them up into a high mountain apart by themselves to pray." This must have been after a long day's travel, for the three Apostles were "heavy with sleep." They prayed awhile, perhaps reciting together the divine poetry of the Psalms, or communing with God in silence—and then they fell asleep. How Jesus prayed meantime, and what happened to Him, is thus told in the sacred narrative: "And whilst He prayed He was transfigured before them; and His face did shine as the sun, and His garments became shining and exceeding white as snow." It was as if the beams of light from above had become servants of His prayer and made the bodily form of Jesus as brilliant as His soul: "And [awakening out of their sleep] they saw His glory, and they beheld two men talking with Him. And they were Moses and Elias appearing in majesty." What was their conversation with Jesus? The same sad topic of the Cross. The brightness of

"HE WAS TRANSFIGURED BEFORE THEM."

And it came to pass about eight days after these words, that he took Peter and James and John, and leadeth them up into a high mountain apart by themselves, to pray. And whilst he prayed he was transfigured before them; and his face did shine as the sun, and his garments became shining and exceeding white as snow, so as no fuller on earth can make white. And behold two men were talking with him. And they were Moses and Elias, appearing in majesty, and they spoke of his decease that he should accomplish in Jerusalem. But Peter, and they that were with him, were heavy with sleep. And waking, they saw his glory, and the two men that stood with him. And it came to pass that, as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said, for they were struck with fear. And as he was yet speaking, behold a bright cloud overshadowed them; and lo! a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them and said to them: Arise and fear not. And they, lifting up their eyes, saw no one but only Jesus. And as they came down from the mountain, he charged them not to tell any man what they had seen till the Son of Man shall be risen again from the dead. And they held their peace, and told no man in those days any of these things which they had seen. And they kept the word to themselves, questioning together what that should mean: When he shall be risen from the dead. And his disciples asked him, saying: Why then do the Scribes say that Elias must come first? But he answering said to them: Elias indeed shall come and restore all things. But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they would. So also the Son of Man shall suffer from them, and be despised. Then the disciples understood that he had spoken to them of John the Baptist.



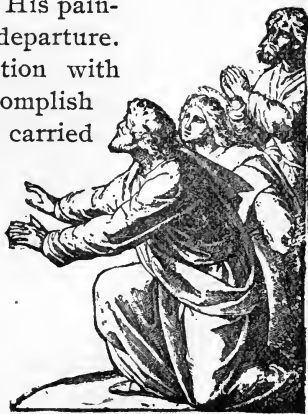
"And his garments became white as snow."

Thabor is one with the awful light of Calvary: "And they spoke of His decease that He should accomplish in Jerusalem." The effect of this great vision on Peter, James, and John was for a time stupefying, and the subsequent impression was the deepest reverence for Jesus. Not only did they see their Master wonderfully dignified by this heavenly favor, but they saw Him joined in familiar company and converse with the greatest personages of the old law. If the testimony of John the Baptist had been a help to Jesus, much rather was this sponsorship of the most venerable leaders of the people of God. But how much did they overhear of the colloquy on the Saviour's death? Enough, we may suppose, to furnish the Gospel narrative with its brief mention of that topic of discourse. Death, indeed—so they must have thought—could have little power over Him whose human nature they now beheld resplendent with the brightness of the Deity which dwelt within it, and responsive to the salutation of the Immortal Father from above.

Peter found his voice at last. As the tones of the two holy Patriarchs ceased and their bright forms began to fade away, Peter longed for some permanent reminder of their visit: his confused and dazzled mind reverted to the tabernacle in the desert and the Ark of the ancient Covenant. Was not this new covenant worthy of like honor? So he called out, but with a timid voice: "Master, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said, for they were struck with fear." Peter would give the Transfiguration an enduring memorial; he would set up a shrine before whose splendor the Temple itself would pale into insignificance. And in truth the

tables of the law were not so precious as the words of loving loyalty uttered here by the two representatives of the law and the prophets, "as they spoke of His decease that He should accomplish in Jerusalem." And the words which God spoke to His people in the wilderness, what were they but a dim prophecy of the divine message now spoken from the luminous cloud which gathered above them: "Behold a bright cloud overshadowed them; and lo! a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye Him." But Peter's prayer was not to be granted, though in his heart and in that of every follower of Christ the joy of the Mount of Transfiguration was to be prophetic of the greater joy of the Mount of Crucifixion.

For the whole purpose of this vision and of this voice from on high was to strengthen the Apostles' faith in the promises of a Master doomed to be crucified. For although Moses, as the Rabbis taught, had died "from the kiss of God," yet he now adored the crucified Jesus as his Master, and he adored His painful death as the holiest and highest form of departure. So, too, Elias discoursed in holy gratulation with Jesus about His "decease that He should accomplish at Jerusalem," though he himself had been carried into the sky in a fiery chariot. The death of Jesus was foreshadowed by a bright cloud and a voice from heaven, and the apparition of the greatest men of old, and the glorious transfiguration of His mortal body, though it was the death of the Cross, painful to the last degree, disgraceful, compassed by traitors and apostates and inflicted by murderers and tyrants: it was the happiest and most glorious of deaths



"Master, it is good for us to be here."

because it was a death of love and of atonement for sin.

“And Jesus came and touched them, and said to them: Arise and fear not. And they, lifting up their eyes, saw no one but only Jesus.” This was the end of the vision. As far as its immediate effects went, it was intended exclusively for these Apostles. Therefore as their spirits grew calmer with His gentle presence, Jesus, discoursing about His future resurrection from death and His permanent transfiguration into His spiritualized body, cautioned them not to tell of this vision till His resurrection had made the whole world the repository of His secret; though we can hardly believe that He meant that their fellow-Apostles should not know it. But they were dazed and puzzled, and although they “kept the word to themselves” they questioned together what that should mean. “When He shall be risen from the dead?” They asked Him also about the belief in the coming of Elias before His own full triumph; but He recalled His former teaching, that Elias had already come in the person of John the Baptist; and as God’s enemies had treated the Baptist so would they treat the Messias. And it was thus that they passed the night together upon the mountain.



“They were struck with fear.”

CHAPTER XLVII.

THE LUNATIC BOY.

*Matt. xvii. 14-20 ; Mark ix. 13-28 ;**Luke ix. 37-44.*

THE following day, as Jesus came down with Peter, James, and John to join the rest of the disciples, He found them surrounded by a great multitude of people, and a hot dispute going on between them and certain Scribes. Whether it was impatience at His long absence during the transfiguration, or that His disciples had been threatening the people with His anger, we know not; we merely know "that all the people seeing Jesus were astonished and struck with fear, and running they saluted Him, and He asked them: What do you question among you?" The trouble was the failure of the disciples to deliver a boy from the power of the devil who had crazed him, and the consequent scoffs and jeers of the Scribes. "And behold a man among the crowd, falling down on his knees before Him, cried out saying: Master, I beseech Thee look upon my son, for he is my only one. Lord have pity upon my son, for he is a lunatic." The unhappy father then told his sad story: "For he falleth often into the fire, and often into the water, and lo! a dumb spirit seizeth him, and teareth him. And I desired Thy disciples to cast him out, and they could not."

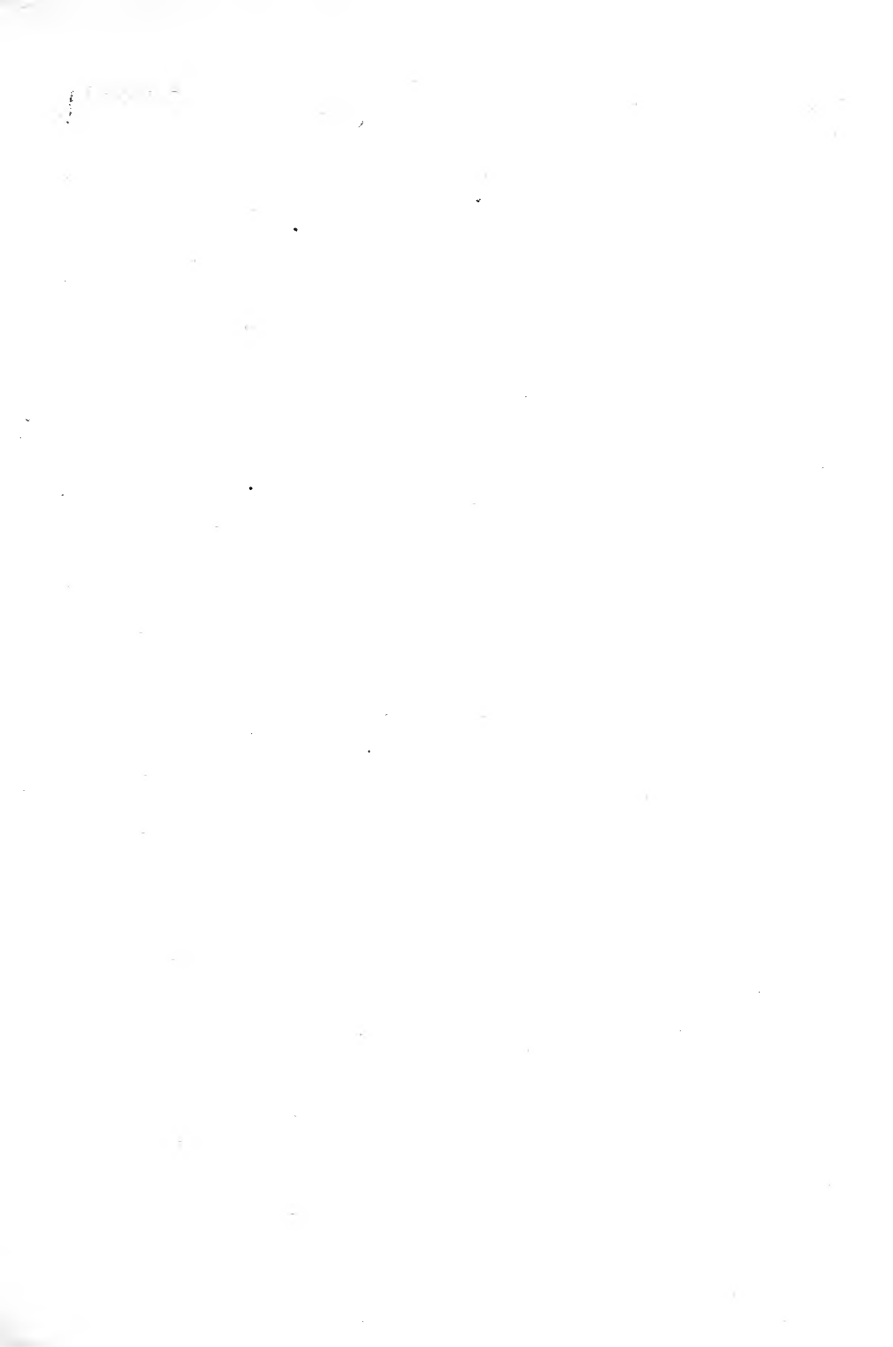
Here, then, was the difficulty; the Apostles of Jesus were not equal, as yet, to their vocation, nor were the people ready to place faith in them: hence the victory of the Scribes, their mocking laughter, their scorn and disdain. "Then Jesus answered and said: O unbe-

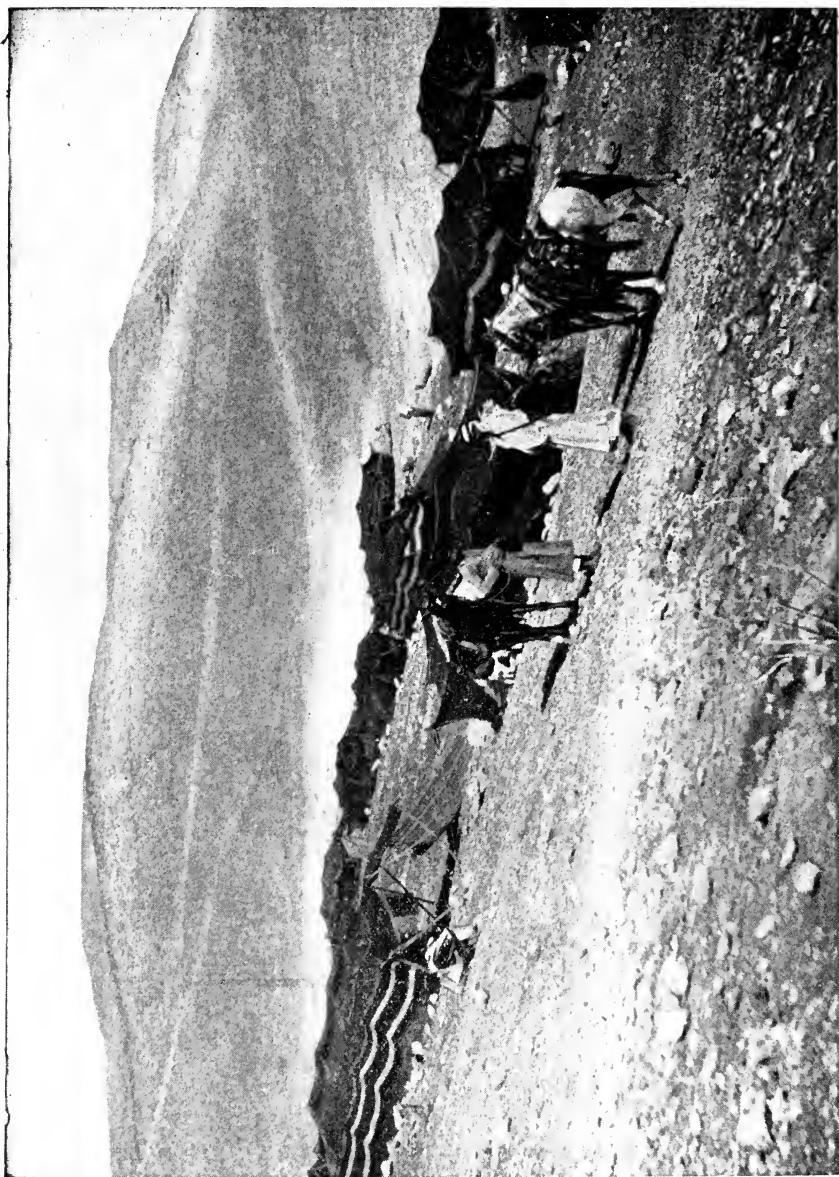
"I DO BELIEVE, LORD, HELP MY UNBELIEF."

And behold a man among the crowd, falling down on his knees before him, cried out, saying: Master, I beseech thee look upon my son, because he is my only one; Lord, have pity upon my son, for he is a lunatic, and suffereth much; for he falleth often into the fire, and often into the water, and lo! a dumb spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him, so that he foameth; and bruising him, he hardly departeth from him. And I desired thy disciples to cast him out, and they could not. Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him. And as he was coming to him, and when he had seen him, immediately the spirit troubled him, and being thrown down upon the ground, he rolled about foaming. And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy. And oftentimes hath he cast him into the fire and into waters to destroy him; but if thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy, crying out with tears, said: I do believe, Lord, help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him and enter not any more into him. And crying out and greatly tearing him, he went out of him, and he became as dead, so that many said, He is dead. But Jesus taking him by the hand lifted him up, and restored him to his father; and the child was cured from that hour. And when he was come into the house, then came the disciples to Jesus secretly and said: Why could not we cast him out? Jesus said to them: Because of your unbelief. For amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove, and nothing shall be impossible to you. And he said to them: This kind can go out by nothing but by prayer and fasting. And all were astonished at the mighty power of God.

lieving and perverse generation, how long shall I be with you? How long shall I suffer you?" One of the hardest trials of our Saviour was the company of His dull followers—must it not have been now a yet greater pain than usual, since He was fresh from the company of Moses and Elias? "And Jesus asked his father, How long a time is it since this hath happened him? But he said: From his infancy. But if Thou canst do anything, help us, having compassion on us." There was an accent of doubt in this answer making discord in the mind of our Saviour: "*If Thou canst do anything.*" But the lack of faith here was palliated by the failure of the disciples in the case and by the scoffs of the Scribes. The question and answer following are noble examples of kindly treatment of a perplexed soul on the one hand, and of honest doubt on the other. Our Saviour took up the doubting word: "*If Thou canst,*" and gave it back with double force: "And Jesus saith to them: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy, crying out with tears, said: I do believe, Lord, help my unbelief." Many a worthy soul can make no other act of

faith. It is not perfect, but it is enough to begin with.





A BEDOUIN ENCAMPMENT NEAR JERUSALEM

Meantime the crowd was breathless with expectancy, and crowded and crushed towards the Master as He stood near the weeping father, who was endeavoring to hold down his maniac child. Jesus waited till the multitude could fairly see and hear what He would do. Then His voice, imperious and threatening, was heard: "Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him. And crying out and greatly tearing him, he went out of him, and he became as dead, so that many said, He is dead. But Jesus taking him by the hand lifted him up, and restored him to his father, and the child was cured from that hour."

And now Jesus, having overcome both the demon and the Scribes, had to reckon with His own disciples. Their failure was made the more notorious by His easy success. The disciples said to Jesus secretly: "Why could not we cast him out? Jesus said to them: Because of your unbelief. For Amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove, and nothing shall be impossible to you." The lesson is simple. Faith and power are in Christ's Kingdom. But how obtain this faith and power? Is it by merely putting additional pressure upon one's reasonable adherence to God and His teaching? The answer of Jesus to this implied question (perhaps it was even spoken among the disciples) shows the practical side of faith, even miraculous faith: "And He said to them, this kind [of demon] can go out by nothing but by prayer and fasting." Let a man with but a little grain of faith unite himself with God in prayer, and conquer his bodily appetites by fasting, and he can then conquer devils and remove mountains.

CHAPTER XLVIII.

THE PASSION AGAIN FORETOLD.—JESUS AND THE
PAYMENT OF THE TAX.—THE DISPUTE ABOUT
PRECEDENCE.

*Matt. xvii. 21-26, and xviii. 1-5; Mark ix. 29-40;
Luke ix. 44-50.*

“AND departing from thence they passed through Galilee and He would not that any man should know it: for He would not walk in Judea because the Jews sought to kill Him.” They were tarrying, it would seem, apart from the common route, withdrawn from general contact with the people, when Jesus repeated to the Apostles His prediction of His death and resurrection. “And when they abode together in Galilee, Jesus said to them: The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again. But they understood not this word, and it was hid from them, so that they perceived it not.” St. Matthew adds that “they were troubled exceedingly concerning this word”; and yet they were afraid to ask for further explanation. They wished to take it figuratively, while it was plain fact and was meant to be taken as such. We shall see that even to the very end they hoped, nay they believed, that it was impossible that this all-powerful wonder-worker would allow Himself to be put to death.

“And when they were come to Capharnaum, they that received the didrachmas came to Peter and said to him: Doth not your Master pay the didrachma? He said: Yes.” This was either the tax of the Tetrarch, Herod-Antipas, or, more probably, the annual contribution fixed by the law of Moses for the

support of the Temple. Peter entered the house to get the money (about thirty cents of our standard), but was anticipated by the Master: "And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon; the kings of the earth, of whom do they receive tribute or custom? of their own children or of strangers? And he said: Of strangers.

Jesus said to him: Then the children are free." There was no power on earth which could exact tribute from Jesus, or which was not bound to pay Him tribute. He was greater than the Temple, He was Lord of the Herods and the Cæsars. But Jesus did not come on earth to stand upon such rights as these, but to save men's souls. Meantime He had trouble enough on His hands without adding a dispute with tax-gatherers. And, finally, to pay

tribute by working a miracle was to gather tribute instead of paying it. Hence He not only avoided giving scandal to weak souls, but edified them by teaching His beautiful union with men as members of the church and of the state in the payment of their share for the public support. Jesus said to Peter: "But that we may not scandalize them, go to the sea and cast in a hook, and that fish which shall first come up, take, and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for Me and for thee." We may notice here one of the many cases in which the Saviour distinguished Peter from his brother Apostles.

It shows the tender solicitude of our Saviour, that He was constantly reading the thoughts of his Apostles.

"GIVE IT TO THEM FOR ME AND FOR THEE."

And when they were come to Capharnaum, they that received the didrachmas came to Peter and said to him: Doth not your Master pay the didrachma? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook, and that fish which shall first come up, take, and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for me and for thee.

tles, in their faces, or in their very silence. After the incident of the didrachma tax He perceived that something was the matter. He suspected that they had been disputing hotly. He said: "What did you treat of in the way? But they held their peace, for in the way they had disputed among themselves which of them should be greater." Restiveness under His constant preference for Peter may have caused this dispute. It therefore became necessary to show that this dignity was official and concerned authority. He would plainly indicate that in bestowing office He need not always follow the perfection of personal virtue. And as a matter of fact, Peter, though the highest in the Apostolic order, was not the "disciple

"WHO IS GREATER IN THE KINGDOM OF HEAVEN."

And when they were in the house, he asked them: What did you treat of in the way? But they held their peace, for in the way they had disputed among themselves which of them should be greater. But Jesus, seeing the thoughts of their hearts, sitting down, he called the twelve, and said to them: If any man desire to be first, he shall be the last of all and the minister of all. And Jesus, calling unto him a little child, set him in the midst of them; whom when he had embraced, he saith to them: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the Kingdom of Heaven.

whom Jesus loved" by preference. Meantime personal humility was to be cultivated by all, whether in authority or in subjection to authority. The bearer of office should be personally as humble as he is officially exalted, otherwise he is as personally unworthy as he is officially favored. But let us admire the kindly method our Saviour took to illustrate this. "And calling unto Him a little child, He set him in the midst of them, whom when He had embraced, He saith to them: Amen

I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven." As if to say, Why dispute about who shall be first in the kingdom before you have found out how to enter it? A life as blameless as this innocent child's is the key. Simplicity, frankness, love, trustfulness, content—these childlike virtues are the

great qualities for citizenship in My Kingdom. Added to these qualities are those that make men leaders, such as wisdom and prudence and fortitude. But it is childlike confidence in God, and a child's trustful love of parents and brothers and sisters and friends and companions: it is this type of character that is the Christian one, whether for subject or for ruler in the kingdom. The Kingdom of Heaven is not a barrack of soldiers but a household of loving parents and children.

So Jesus taught. As to authority itself, it has its representatives in the Kingdom of God whose prerogatives are divine. Jesus had said to His Apostles on a previous occasion that whosoever received them received Him. That was a right attached to their office, and it armed them with a penalty wherewith to punish disobedience. He now—and in words very similar—enforces that other right which empowers them to stand for God, and not them only but all others, even the simple and the lowly and the ignorant, all whose personal virtue makes them teachers by the strong right of good example, true counsel or zealous reproof: "And he that shall receive one such little child in My name, receiveth Me. And whosoever shall receive Me, receiveth not Me, but Him that sent Me."

Our Saviour's comparison of official dignity with personal virtue, even that of childlike innocence and simplicity, bears with it a useful lesson, especially to such as would make official power the absorbent of all other power in religion. The ideal condition is that in which authority is vested in persons distinguished by private virtue; these bring to bear in the loving exercise of their office the compulsion of personal holiness. We know that even in dealing with sinners



"Unless you become as little children, you shall not enter the Kingdom of Heaven."

authority should call them to repentance rather by the free motives of love than by the threats of punishment, reserving the pressure of the law for the more obstinate, for whom alone it is intended and is necessary. And how can love be made compulsory except by one who loves and is beloved? It is the will of Christ, says St. Francis de Sales, that we should love obedience more than we fear disobedience.

Since the only unitive virtue is love, therefore the original, the perpetual, the all powerful, the exclusive means of bringing men into friendship with God and keeping them there must be love: how then can one who does not love hope to save souls? If we yield a place to fear, it must be an introductory one, the minor orders of that divine priesthood and hierarchy of persuasion and conversion and perseverance which is conferred upon sanctified souls. The official hierarchy of the Church's ministry was founded by

Christ to arm this unofficial hierarchy of personal virtue with a divine authority in the external order. By sacraments and dogmas, indeed, the Church is constituted; but sacraments and dogmas generate prayer and patience and zeal and every other form of holy love, which in turn reacts upon them and makes them more fruitful. Happy is the family, and the parish, and the religious community, and the diocese in which

this rule of Christ prevails, and obedience and love are so blended as to be indistinguishably one.

Jesus enforced a similar principle on occasion of a complaint made by St. John. When our Saviour had said, "He that receiveth Me receiveth Him that sent Me," John answered Him saying, "Master, we saw one casting out devils in Thy name, who followeth not with us, and we forbade him. But Jesus said: Do not forbid him. For there is no man that doth a miracle in My name and can soon speak ill of Me." The man who was casting out devils was probably doing so by the regular Rabbinical exorcism, adding, however, the invocation of the name of Jesus, in whose power he believed; he was evidently a friend of Jesus, for God worked miracles by Him. John's complaint was therefore founded on rash judgment, and voiced rather the jealousy of an official than the charity and zeal of an Apostle. Jesus would say, Let good men do good; if they are not plainly in rebellion against My authority they are to be presumed as subject to it; "For," He added, "he that is not against you is for you." This, of course, applies only in favor of the liberty of action of men of good will, for on another occasion, and referring to evil-minded men, our Saviour says the very contrary.



CHAPTER XLIX.

THE SIN OF SCANDAL.—THE GUARDIAN ANGELS.—
THE GOOD SHEPHERD AND THE LOST SHEEP.

Matt. xviii. 6-14; Mark ix. 41-49; Luke xvii. 1, 2.



SCANDAL can one sin totally alone and wholly without hurt to his neighbor. The most hidden sin is at least sure to dry up some fountain of goodness that once flowed from the sinner's heart upon his kindred or other associates. The sinner may begin in secret, but in time he will become a cause of scandal. He is a parent and infects his children by bad example; he is a master and forces vice upon his servants; he is a ruler and corrupts a whole nation; he is a journalist and destroys his tens of thousands; he is, alas! a fallen priest and "preaches his sin like Sodom."

Against the sin of scandal, the supreme guilt of causing sin by example, command, suggestion, ridicule, false kindness, false severity, giving the means of sin, or selling them—against all forms of scandal Jesus Christ thunders forth His anathema. Especially does He arraign those who cause children and youth to sin, among whom wicked fathers and mothers are the worst; they are indeed the worst sinners in the world.

About all who give scandal Jesus says that the sea is not too deep to drown them, nor a mill-stone too heavy to sink them to the bottom and keep them there for ever. Hell is deeper than the sea and a lost soul is a heavier weight around the sinner's neck than a mill-stone. The brief but terrible discourse of Jesus upon scandal, or sin causing sin, begins with the slaughter

of the innocents by wicked or careless parents and others placed in a position to injure children: "And He said to His disciples: It is impossible that scandals should not come, but woe to them by whom they come. He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck and that he should be drowned in the depth of the sea."

Just as you make sure of drowning a venomous cur by hanging a weight to him, so does a man make sure of his own eternal loss by causing sin in others. And yet how univer-

sally do sinners help each other to sin! Our Saviour laments this: "Woe to the world because of scandals. For it must needs be that scandals come, nevertheless woe to that man by whom scandal cometh."

It is as if every sin were a moral leprosy so contagious as to make heroic treatment the only mercy possible. Jesus had already in the Sermon on the Mount, and in nearly the same words, treated of this painful subject: "If thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire, where their worm dieth not and their fire is not extinguished." Better, that is, to lose one's hands here, than to carry them to hell as an everlasting reproach for the sins they were made to commit—or one's tongue or heart or eyes. Many a filthy whisper or provoking insult is hissed again in hell, many a jovial invitation to the social glass is mourn-

"THEIR WORM DIETH NOT."

He that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck and that he should be drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come, nevertheless woe to that man by whom scandal cometh. If thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire, where their worm dieth not, and their fire is not extinguished. And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than having two feet to be cast into the hell of unquenchable fire; where their worm dieth not, and their fire is not extinguished. And if thy eye scandalize thee, pluck it out; it is better for thee with one eye to enter into the Kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished.

fully repeated in hell, many a footstep on the way to a foul assignation echoes afterwards in hell: "And if thy foot scandalize thee, cut it off. And if thy eye scandalize thee, pluck it out; it is better for thee with one eye to enter into the Kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished." These are among the most terrible words ever spoken, and they are spoken by the gentlest heart that ever throbbed with love. Yet this severity is not excessive. All who have tried saving souls from hell know that sin has the power of gluing its votaries together, and whatever one is dragged from the mass of evil companionship, he can be saved only by a painful wrench from that which has grown to be as precious to his lower nature as a hand or a foot to the human frame.

Our Saviour then changes, it would seem, from the subject of bad example to that of good example, and from the fire of hell to the salt of peaceful and beneficent love: "For every one shall be salted with fire, and every victim shall be salted with salt. Salt is good; but if the salt become unsavory" (that is, if bad example takes the place of good example) "where-with will you season it? Have salt in you, and have peace among you."

Before finally leaving the subject of scandal, Jesus discoursed upon the relation of the angels to men as their attorneys in His Father's court. Even the pagans had some knowledge of them. Among the fragments of revealed religion which survived the general wreck in the Gentile world, was the blessed truth that men are guarded by celestial spirits. To the Jewish people these heavenly beings were well known, for God had always used His angels as mes-

sengers to His people and appointed them as their protectors. Jesus, as His disciples well knew, was often in angelic company. It was therefore natural that while speaking of the sin of scandal He should take the Guardian Angels into account, whom He describes as pleading before God the cause of children injured by bad example: "See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of My Father who is in heaven." This is plain teaching. Carried out in the training of children, it gives men from the earliest period of life a sense of dignity, a sense of self-value, and a sweet consciousness of pure companionship, all elements of very great worth in the formation of the Christian character.

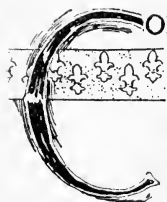
Upon which Jesus, as He continues, places Himself at the head of these shepherds of the gentle flock of God. He is our chief Angel Guardian. And He repeats—nor is it for the last time—the consoling doctrine that His main purpose is not to retain possession of those who are already saved, but to save those who are lost. "For the Son of Man is come to save that which was lost. What think you? If a man have a hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen, I say to you he rejoiceth more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father who is in Heaven that one of these little ones should perish." How suggestive of love is this beautiful picture of the whole flock left to care for itself that one single sheep may not perish. But suppose a case in which it is the ninety-nine who are lost and only one is safe at home? Let us ask what is the will of Jesus

Christ in our own day, when in these northern nations there are many communities in which not one in five hundred is in the true fold. Study this teaching of our Good Shepherd and you will appreciate the missionary vocation of the Church at the present time.

CHAPTER I.

FRATERNAL CORRECTION.—“IF HE WILL NOT HEAR THE CHURCH.”—THE WICKED SERVANT.

Matt. xviii. 15-35; Luke xvii. 3, 4.

ORRECTION among brethren is always an affectionate admonition as a first resort, and that privately; then comes the aid of others, men who are good, peaceable, and wise. Finally, and only as a last resort, the infliction of penalties. Love is indeed first and last; but in the end it can use authority and inflict penalties with profit. Our Saviour had suffered from various dissensions among His followers, and He took occasion of His discourse on saving the lost sheep to lay down the rules of brotherly admonition. “But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican.” We shall not mistake our Lord’s words when we say that His meaning is this: having loved our obstinate brother as one of the household, we must love him no less when his disobedience has made him an excommunicate. We know how deeply Jesus loved the poor heathen and

publican; it is to them He compares an incorrigible brother Christian.

The Church is here mentioned by Christ for the second time, and in a way to bestow the highest right of discipline. He draws a plain line between a voluntary authority, that of brother over brother, and the organic right of correction in the whole brotherhood, the Church. He follows this up with a grant of plenary power, the terms being identical with a part of Peter's charter: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven." The Church is the brotherhood of the Sons of God. The first duty and first right of brothers is brotherly love. When this fails there is resort to the authority of God in His Church to restore it. Power, majesty, dignity, unity, every quality that inspires respect and claims obedience is best exercised when associated with the ever-deepening influences of love—loving exhortation, loving exchange of favors, loving patience, loving community of goods spiritual and temporal; and sometimes loving correction—this comes last of all indeed, but is occasionally necessary for the restoration of love: thus we have the summary of our Saviour's grant of heavenly authority to His earthly household.

First, then, the private offer of reconciliation, carefully guarding against publicity, nor waiting for the culprit to take the first step. Then, in case of failure, the kindly aid of others is called in. Last of all the

HOW THOU SHALT GAIN THY BROTHER.

If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth concerning anything, whatsoever they shall ask it shall be done to them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

strong arm of Church law:—but even after that the poor sinner is ever welcome to return, ever solicited to do so. And it is exactly upon this line that Christ's Church has always inflicted her censures. The object is to "gain the brother" even more than to free the brotherhood from his scandal. Jesus adds common prayer, a practice very pleasing to His Father, as an

incentive to brotherly union in the divine household on earth. "Again I say to you, that if two of you shall consent upon earth concerning anything, whatsoever they shall ask it shall be done to them by My Father who is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them."

The reader knows how stern a law of penance for sin was enforced among the early Christians. Every heinous offence had its public penalty, its long, and sometimes years long, punishment, suffered openly among the faithful. This discipline was a vital necessity in those days, when the Church was surrounded by filthy paganism. Yet let us mark this: that the outside world did not then say of the Church, How sternly these Christians enforce discipline; but rather, How these Christians

love one another. Not Church discipline but brotherly love was the characteristic trait of Christianity even in its era of strictest discipline.

Peter would have our Saviour explain more fully

THE KING AND THE WICKED SERVANT.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

the duty of brotherly forgiveness: "Lord, how often shall my brother offend against me, and I forgive him? till seven times?" Now the Jewish casuists had twisted some Scripture texts so as to limit forgiveness to three times; therefore Peter fancied he was extremely generous in extending it to seven. But the Master threw down all limits to brotherly love: "Jesus saith to him, I say not to thee, till seven times, but till seventy times seven times." And upon this He gave them the very instructive parable of the King and his Wicked Servant. The Apostles could easily see the gradation of guilt according to Jesus: if the king punished the common sins of human malice with slavery, he punished unforgiveness of injuries with slavery and torture.

CHAPTER LI.

FAREWELL TO GALILEE.—"WOE TO THEE, COROZAIN!"

Matt. xi. 20-24; Luke x. 13-15; John vii. 1-10.

A CRISIS had been reached in Galilee. The Saviour had battled bravely with His enemies, and He had always conquered. But what He gained by the majesty of His manner, the sweetness of His religious teaching, the irresistible power of His miracles, He to a great extent lost by the intrigues of His enemies. They were expecting, and determined to expect, no other Kingdom of God but the restoration of the temporal independence of their race. Race pride is a stubborn foe, and in this case it was allied to the pride of self-righteousness. Though the Galileans as a body were true to Him, most of the leaders of the people were not. They were set with fanatical frenzy upon their outward observances—a

"WOE TO THEE, COROZAIN!"

Woe to thee, Bethsaida! for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment than for you. And thou, Capharnaum, which art exalted unto heaven; shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee.

gross exaggeration of the law of Moses. Jesus came among the people and swept away everything these leaders loved. His kingdom meant the extinction of the Jewish national aspirations, meant a new law entirely superseding the Temple and the whole law of Moses. He added new rules of conduct so gentle as to dampen the warlike ardor of every Jewish soul that believed in Him.

With regard to outward observances,

He had plainly foretold Baptism and the Eucharist, and implied some others which He would finally institute, but these were only outward signs communicating an inward presence, a presence so spiritual as to wholly confuse and offend a class of men sodden with externalism.

The time was hot for an outbreak against Him in Capharnaum or its neighborhood. Even some of the cousins of Jesus (called His brothers) doubted of Him, or at least of His prudence. And so He determined to go up to Jerusalem about the feast of Tabernacles, and there and in that neighborhood to make ready for His end. This too was in accordance

with the advice of these near relatives: "Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him: Pass from hence, and go into Judea, that Thy disciples also may see



ANCIENT DESERT LIFE OF THE CHILDREN OF ISRAEL.

Thy works which Thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him." "My time is not yet come," replied our Saviour, and He urged them to greater firmness and energy :



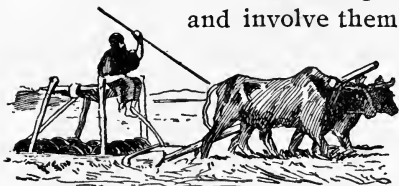
"It was held towards the end of our month of September."

"But your time is always ready." He declined, however, to go to Jerusalem in their company, concealing from them the exact day of His departure. "Go you up to this festival-day; but I go not up to this festival-day, because My time is not accomplished. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret."

The feast of Tabernacles was a beautiful memorial of the ancient desert life of the children of Israel. It was held towards the end of our month of September, all the harvest work being over and the people at rest. It lasted a week, during which the Jewish families left their houses and dwelt in tents or in booths made of green branches, devoutly praying and singing joyful hymns and psalms. Of course its most splendid celebration was in the holy city, whither great numbers of the country people flocked to participate in the solemnities.

We have seen that our Saviour would not allow the eagerness of His relatives to forestall His purposes

and thus precipitate an open conflict. The Galileans, if He went openly to Jerusalem, might give Him a triumph and provoke His death. The Pharisees and Herodians might embroil His followers in a tumult and involve them in a general massacre by the Roman



A PRIMITIVE PLOUGH.

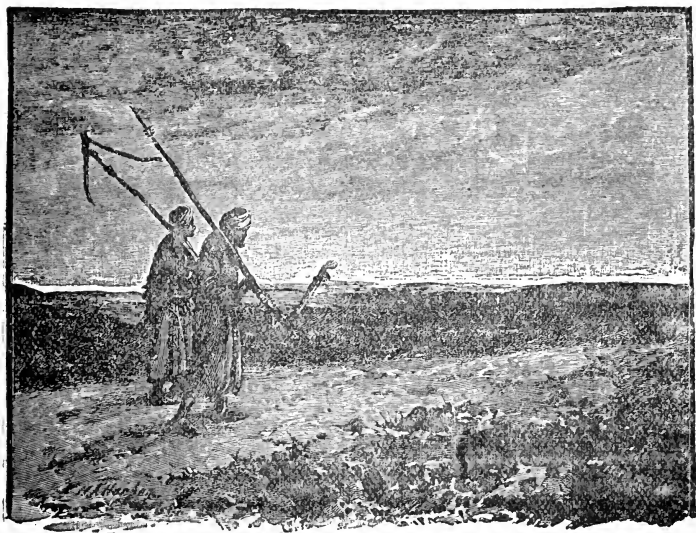
soldiers:—the jealousy of Rome might be aroused. “My time is not yet come,” insisted the Master. It was not lack of courage but fulness of wisdom that guided Him. The

same quality would allow the disciples to labor for Him, to spread the glad tidings, to exercise their miraculous gifts. “The world cannot hate you,” He said, “but Me it hateth, because I give testimony of it, that the works thereof are evil.” After His relatives had gone, Jesus, retaining His Apostles with Him, spent a few days quietly bidding farewell to Galilee, the country of His childhood and hidden life and the scene of His chief activity since His public life began.

Farewell now to the blue waters and the bright sky of Genesareth. Many happy hours of such plaintive happiness as our Man of Sorrows could enjoy had He spent about its shores, wafted over its waves, and in the adjacent towns, villages, and country places. Farewell to it all, and to that upright people the Galileans, not always apt to understand Him, but ever willing to do so, ever frank and brave. Galilee is hereafter the most renowned of earth’s dwelling-places, for He who wakes the soul of man from death to life shall be called the Galilean; and those mightiest conquerors of the human mind, the Apostles of Christ, shall be known as the Galileans. How tenderly must not Jesus have waved His farewell and spoken His last adieu, doubtless with tearful eyes, as He mingled, He

and His few companions, with the stream of the later pilgrims going to the Holy City for the feast of Tabernacles!

But not alone in gentle leave-taking was the spirit of Jesus absorbed. Justice has its rights, and our Saviour was compelled to satisfy justice in denouncing the communities which had rejected Him, that Jewish Messias whom the very heathen would one day receive with loving welcome: "Then began He to upbraid the cities wherein were done the most of His miracles, for that they had not done penance." It was their love of vice—lust and drunkenness and pride and sloth—that had blinded them. They were impenitent sinners and *hence* they rejected Him.



THE HARVESTERS' RETURN.

CHAPTER LII.

THE JOURNEY FROM GALILEE TO JERUSALEM.—
 “FIRE FROM HEAVEN.”—“THE SON OF MAN
 HATH NOT WHERE TO LAY HIS HEAD.”—“LET
 THE DEAD BURY THEIR DEAD.”—“LOOKING
 BACK.”

Matt. viii. 19-22 ; Luke ix. 51-62.

THE longest but safest road from Galilee to Jerusalem, as we have seen, was that through the Perea, east of the Jordan. But that fact made it also the most crowded. Our Saviour, whose purpose was secrecy and swiftness, because starting late He yet desired to reach Jerusalem before the end of the solemnities, chose to take the unsafe but shorter route

JESUS AS NOVICE-MASTER.

And he sent messengers before his face ; and going, they entered into a city of the Samaritans to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this they said : Lord, wilt thou that we command fire to come down from heaven and consume them ? And turning he rebuked them, saying : You know not of what spirit you are. The Son of Man came not to destroy souls but to save. And they went unto another town. And it came to pass as they walked in the way that a certain man said to him : I will follow thee whithersoever thou goest. Jesus said to him : The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head. But he said to another : Follow me. And he said : Lord, suffer me first to go and to bury my father. And Jesus said to him : Let the dead bury their dead, but go thou and preach the Kingdom of God. And another said : I will follow thee, Lord, but let me first take leave of them that are at my house. Jesus said to him : No man putting his hand to the plough and looking back is fit for the Kingdom of God.

through hostile Samaria. As might be expected, His little party met with difficulties. But He hurried on, having “steadfastly set His face to go to Jerusalem.” It was because “the days of His assumption [or of His death, and ascension into heaven] were accomplished,” or were drawing near.

It happened one day that the disciples who went in advance, James and John, the Sons of Thunder, having entered a certain Samaritan city to prepare lodging and food for the Saviour, were expelled by the towns-people because they were Jews and were going to Jerusalem. “Lord,” said they as they came back, “wilt Thou that we command

fire to come down from heaven and consume them ? ”

thus recalling the terrible act of Elias in thus punishing God's enemies. "And He, turning, rebuked them,

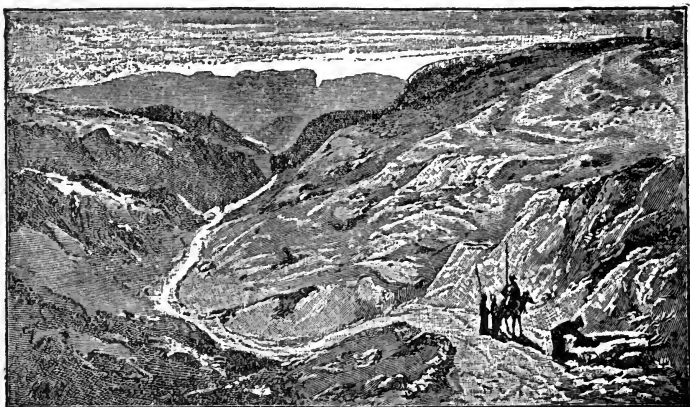
saying, You know not of what spirit you are. The Son of Man came not to destroy souls but to save."

The Apostles thought that to overcome sin the best weapon was fire; Jesus preferred

love. It was much out of place to resort to the methods of Elias in the presence of the Lamb of God. Rarely would He have us use the awful penalties of divine wrath, though, as in after times in the case of Ananias and Sapphira, they were sometimes to be invoked by His disciples.

As they journeyed on, "A certain man said to Him: I will follow Thee whithersoever Thou goest." A brave heart no doubt, and worthy of being one of our Lord's Poor Men. He gave him no stinted vocation in His answer: "Jesus said to him: The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head." No wonder, then, that in our Saviour's Church the Christian name of the poor man's estate is Holy Poverty.

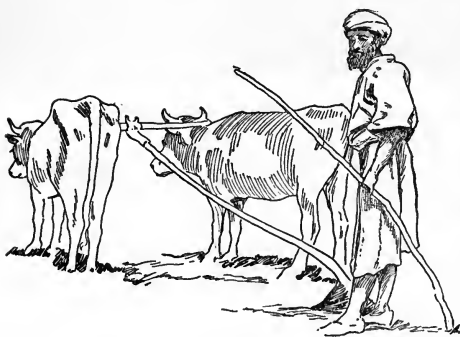
A less willing disciple, and yet one more directly called, was soon met with: "Jesus said to another: Follow Me. And he said: Lord, suffer me first to go



"The unsafe but shorter route through hostile Samaria."

and bury my father. And Jesus said to him : Let the dead bury their dead, but go thou and preach the Kingdom of God." Death shall not outrank life. Even the loving care of a father's corpse may give place to the preaching of that word which raises dead souls to everlasting life. Again, to wash the corpse would have made this young man legally unclean for seven days, and by that time Jesus would have been far away in Jerusalem—or perhaps the neophyte's fervor would be withered up amid the cares and afflictions of his bereaved family. "Follow Me," said Jesus ; "let the dead bury their dead."

Another lesson of the divine novice-master : A third follower, won by the power of Jesus and by His loving kindness, but not yet cut loose from family ties, said : "I will follow Thee, Lord, but let me first take my leave of them that are at my house. Jesus said to him : No man putting his hand to the plough and looking back is fit for the Kingdom of God." Jesus gives all, He strictly exacts all in return. No doubt there is place for puny spirits in the Kingdom



"No man putting his hand to the plough and looking back is fit for the kingdom of God."

of God, but only because they may creep along in the shadow of the heroes who are its characteristic citizens. To hold the plough, as it breaks its way through the rough clods and matted weeds, a man must attend to his work and watch his beasts and lay his course ; he must be vigilant and active, and not waste and worry his soul with other things than ploughing. It is thus must eye and hand and heart and mind be devoted to God's work when once it is entered on.

CHAPTER LIII.

JESUS IN JERUSALEM AT THE FEAST OF TABERNACLES.—HE TEACHES HIS DIVINE MISSION.

John vii. 11-36.



UPON arriving in the city, Jesus immediately began to teach His divine mission. How astonishing it is that what was directly offered in denial of this claim was, first, that nobody knew of His having studied among the doctors of the law; second, that He had healed on the Sabbath day; and third, that He came from Galilee: trifles on one side against a mountain of evidence on another.

The city was filled with pilgrims from every part of Palestine and many from distant lands; its streets were traversed by processions of men bearing their green branches, and every available space was covered with the booths of those who were camping out in commemoration of their ancestors' sojourn in the wilderness. All this gave our Lord a very different auditory from Galilee with its assemblages of simple peasants. But Jesus of Nazareth had been a topic of discussion before His arrival. "The Jews therefore sought Him on the festival-day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him for fear of the Jews. Now about the midst of the feast Jesus went up into the Temple and taught."

When He appeared thus openly his enemies were ready for Him, and at once questioned, not His author-

ity, nor His ability, nor His holiness, nor His miracles, nor the soundness of His doctrine, but, as we would say nowadays, His college diploma: "And the Jews wondered, saying: How doth this man know letters having never learned. Jesus answered them and said: My doctrine is not Mine, but His that sent Me." And then this familiar test is offered by our Saviour—a guileless servant of God will be able to know how to judge the truth when he hears it. "If any man will do the will [of My Father], he shall know of the doctrine, whether it be of God, or whether I speak of Myself." There is a kinship between a true man and a true doctrine, for it answers his heart's longings, it elevates his better nature into control of the lower nature, it looks true and sounds right, it wears well as, in course of time, intelligence and will act upon it. Conscience responds to true rules of morality, and reason adores sound principles. Now, every word that Jesus had taught was a revelation of truth as plain as day; or if involved in mystery, even then a promise of inestimable favor from God. In all this He had steadfastly spoken for His Father. Jesus tells them so, and accuses them of disobedience to the Father by their neglect of the law of Moses: "He that speaketh of himself seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered and said: Thou hast a devil. Who seeketh to kill Thee? Jesus answered and said to them: One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath-day you circumcise a man." This referred to

the miracle wrought on the Sabbath during His previous visit to Jerusalem.

They wished to kill Him for a Sabbath-breaker. He recalled that they performed circumcision on the Sabbath-day if necessary to keep the interval of eight days from birth prescribed by the law. "If a man receive circumcision on the Sabbath-day," reasoned our Saviour, "that the law of Moses may not be broken, are you angry with Me because I have healed the whole man on the Sabbath-day?" He added an appeal to good sense as well as equity: "Judge not according to the appearance but judge just judgment."

These exchanges between the Messiah and His enemies fixed the attention of some groups of men who had heard of Him only by a vague rumor of the purpose to put Him to death. They said: "Is not this He whom they seek to kill? And behold He speaketh openly and they say nothing to Him." From the absence of the leading Pharisees in the previous discussions they said, perhaps ironically, "Have the rulers known for a truth that this is the Christ." And they added their own blinded delusion: "But we know this man whence He is; but when the Christ cometh no man knoweth whence He is."

They had not long to wait for the enemy to take the field openly. While Jesus was answering this difficulty spies and emissaries were about Him. He explained that he was fully known by His well-proved office of a prophet, a teacher, a wonder-worker sent by God; by His relatives and Apostles, and even by the instinctive hatred of His enemies: "Jesus therefore cried out in the Temple, teaching and saying: You both know Me and you know whence I am, and



PRIMITIVE WINE-PRESS.

I am not come of Myself, but He that sent Me is true, whom you know not. I know Him because I am from Him, and He hath sent Me." Just as surely as God has made man to know the truth, so surely does He make it easy for man to recognize a truth-teacher. Jesus was pre-eminently such, and as He continually referred to His Father as the source of His authority, His enemies must do violence to their own instincts as men and as Israelites in order to resist Him. Do violence, indeed; and hence they raged the more against Him: "They sought therefore to apprehend Him, and no man laid hands on Him, because His hour was not yet come."

The mystery of the rejection of Christ's teaching is therefore only the ancient mystery of human pride. But He was not rejected by the whole people, nor by anything but a minority; this included, however, the bulk of the official leaders of the people. And we must know that if the Jewish race by its representatives did reject Him, the entire human race, to which He was sent, has received Him. The leaders of the Jews were appointed by God to stand for all mankind; their most grievous error was the delusion that they were exclusively concerned with their own people. The apostasy of the Jewish priesthood has been repudiated by the nations of the world. And it was repudiated by multitudes of the Hebrew people themselves: "But of the people many believed in Him, and said: When the Christ cometh, shall He do more miracles than these which this Man doth?" In truth the Apostles and disciples of Christ, all Jews, became a new priesthood and a higher one, and formed a new Israel, and carried the Jewish name to an imperial dominion as wide as the universe, and all the more glorious because its monarch, Jesus the Jew,

conquers by love instead of by fear, by peace instead of by war.

That the Gentiles should come into the divine household was never far from the thoughts of the Master's followers. So that when He rebuked and hindered by His mere words and His glance the spies who had been sent to apprehend Him, what He said was readily turned by His hearers that way: "The Pharisees heard the people murmuring these things concerning Him, and the rulers and Pharisees sent ministers to apprehend Him. Jesus therefore said to them: Yet a little while I am with you, and then I go to Him that sent Me. You shall seek Me and shall not find Me, and where I am, thither you cannot come. The Jews therefore said amongst themselves: Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said: You shall seek Me and shall not find Me, and where I am you cannot come?"



"They sought to apprehend him."

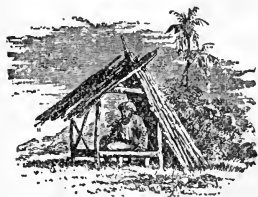
CHAPTER LIV.

JESUS OFFERS THE WATERS OF LIFE.—THE ATTEMPT
TO APPREHEND HIM IN THE TEMPLE.

John vii. 37-53.

THE last day of the Feast of Tabernacles was the most solemn and was called its great day. The Temple was the centre of a countless throng, palpitating with Oriental religious fervor. Jesus took ad-

vantage of this. Making His way to a conspicuous point on the wide stairways, and so commanding a vast multitude, He proclaimed Himself the fountain of all divine truth. Surely none but God could truthfully utter His words, referring as they did to the prophecy of Isaias (lv. 1) : "Ho all ye that thirst, come to the fountains." Jesus "stood and cried, saying : If any thirst, let him come to Me and drink. He that believeth in Me, as the Scripture saith, Out of his belly shall flow rivers of living water." This was clearly a claim of identity with truth, but it had a deeper meaning, one as yet hidden. The Evangelist adds : "Now this He said of the Spirit which they should receive who believed in Him, for as yet the Spirit was not given, because Jesus was not yet glorified."



A BOOTH OF BRANCHES.

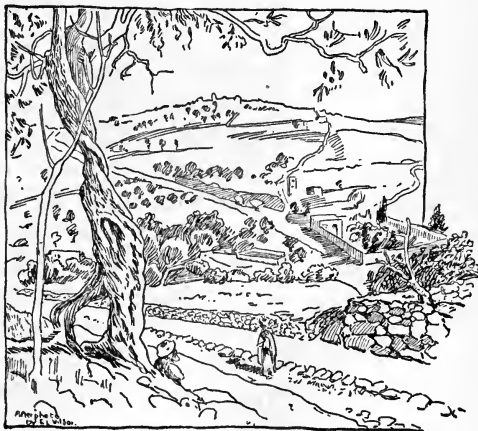
Long after this St. Paul said of the rock from which the people drank in the wilderness, that it was Christ. Moses smote the rock and abundant waters flowed forth to save people dying of thirst. The dispensation which Moses represented had again struck the rock. The lips of Christ, touched by the prophetic fulness of time, are opened, and out springs the water of life, the Word of God, upon whose cleansing and refreshing streams the Holy Spirit broods, impregnating it with divine force. And how well has this promise of life been fulfilled. Every believer in Christ has been an irrigating channel in the field of the world. Souls as dry as the desert's sand have bloomed with fertility as they learned of Christ from parents, priests, or friends. Souls that once had Christ and gave Him up and were dead to Him, have come to life again by the word of Christ calling them to penance. If we can know what human life is and what adds a new life to it, we know that the teaching of Christ is a new

birth by absolution for sin and personal union with the Deity.

The effect of this proclamation of the Saviour (which is given by St. John only in abridgment) was, as usual, the immediate division of the multitude: "Of that multitude, therefore, when they had heard these words of His, some said: This is the Prophet indeed. Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? Doth not the Scripture say that Christ cometh of the seed of David, and from Bethlehem, the town where David was? So there arose a dissension among the people because of Him. And some of them would have apprehended Him, but no man laid hands upon Him."

And why did not the emissaries of the Pharisees seize Him? The Evangelist gives us the reason. He transfers the scene from the teeming masses of worshippers to a secret meeting of the conspirators: the spies of the enemy had themselves felt the spell of Jesus: "The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought Him? The ministers answered: Never did man speak like this man. The Pharisees therefore answered them: Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude that knoweth not the law are accursed."

Now it happened that



MOUNT OLIVET.

among "the rulers" present at this conference was Nicodemus, "he that came to Him by night"; and perhaps there were a few others like-minded, timid souls, but not disloyal to Jesus; not open-day followers of Christ, but yet adherents under cover of darkness. Nicodemus said: "Doth our law judge any man unless it first hear him and know what he doth?" The answer was a shameless evasion of the question. Nicodemus insisted that Christ should not be condemned without a trial, a right given both by the law of Moses and the universal law of fair dealing. The answer was, "Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not?" Search *you* your motives, Nicodemus might have answered, and see that you are athirst for this Man's blood because He will not bow down to your ambition, nor conform Himself to your man-made observances. Nicodemus, however, had done all he was able to do. For a timid man it was heroism to rise up among these arrogant and foaming Pharisees and make a plea even for fair play. He might have accepted the challenge of Scripture dispute about Galilee, for Isaiah (ix. 1) was on his side, and Jonas, Nahum, Osee, and perhaps even Elias, might be claimed for Galilee.

"And every man returned to his own house; and Jesus went unto Mount Olivet." As the crowds dispersed Jesus went to Mount Olivet, there to pass the night in the leafy shelter of the booth of some one of his friends. Olivet from this time forward became a place of prayer and of private conference for the Saviour, close to the city as it was, and covered with the wide-spreading branches of an olive grove.

CHAPTER LV.

THE WOMAN TAKEN IN ADULTERY.

John viii. 1-11.

AFTER His night's rest and prayer at Mount Olivet, Jesus came early in the morning again to the Temple, "and all the people came to Him; and sitting down He taught them." His enemies soon interrupted His teaching, having seized an opportunity to ensnare Him. During the relaxations of the feast a miserable woman had been taken in adultery, brought before the priests and accused. They saw their good fortune in this poor wretch's crime. They determined to bring her publicly before Jesus and force an alternative upon Him. He must condemn her to be stoned to death according to the law of Moses, or He must let her go free, and so decide against the law. They knew His pity for sinners; it was a powerful element of His popularity; they hoped it would betray Him into public contradiction of Moses.

The penalty of death for adultery had long fallen into disuse. The Pharisees had not revived it, with all their strict observance. They hoped to compel the kind-hearted Saviour to this odious act, or involve Him in downright opposition to the fundamental law. Little did they dream that the simplicity of a kindly heart can outwit the craft of a hateful one.

Forward they came, dragging the culprit with

JESUS WRITES UPON THE GROUND.

And the Scribes and Pharisees bring unto him a woman taken in adultery, and they set her in the midst, and said to him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting him, that they might accuse him. But Jesus, bowing himself down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down he wrote on the ground. But they hearing this went out one by one, beginning at the eldest. And Jesus alone remained and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

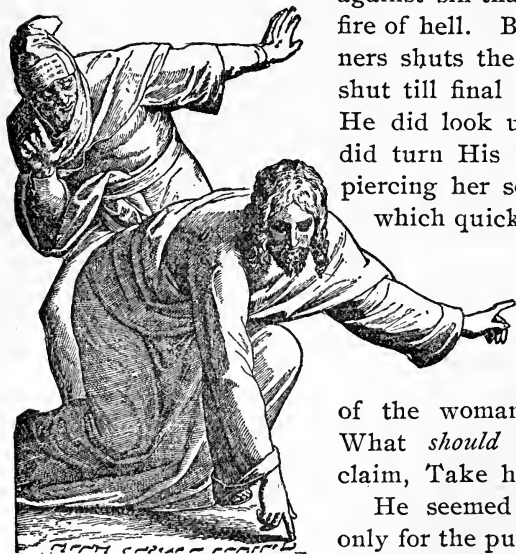
them, their followers instructed, we may well suppose, that if Jesus defied Moses they should immediately arouse the mob and apprehend Him, perhaps put Him to death on the spot. They fling the unhappy woman at His feet, and amid breathless interest they cry : " Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou ? " How could the most pure Son of the Virgin even look at such a disgusting object as this woman ? He had made the law of Moses Himself ; and who hated adultery as Jesus did ? The combined aversion of all these Pharisees, yes, and of all other human beings together, for this degrading crime, was as nothing to the supreme and eternal hatred of the Son of God. It is His wrath

against sin that kindles the unquenchable fire of hell. But His compassion for sinners shuts the door of hell and keeps it shut till final impenitence forces it open. He did look upon the poor wretch ; He did turn His kind glances towards her, piercing her soul with a sense of sorrow

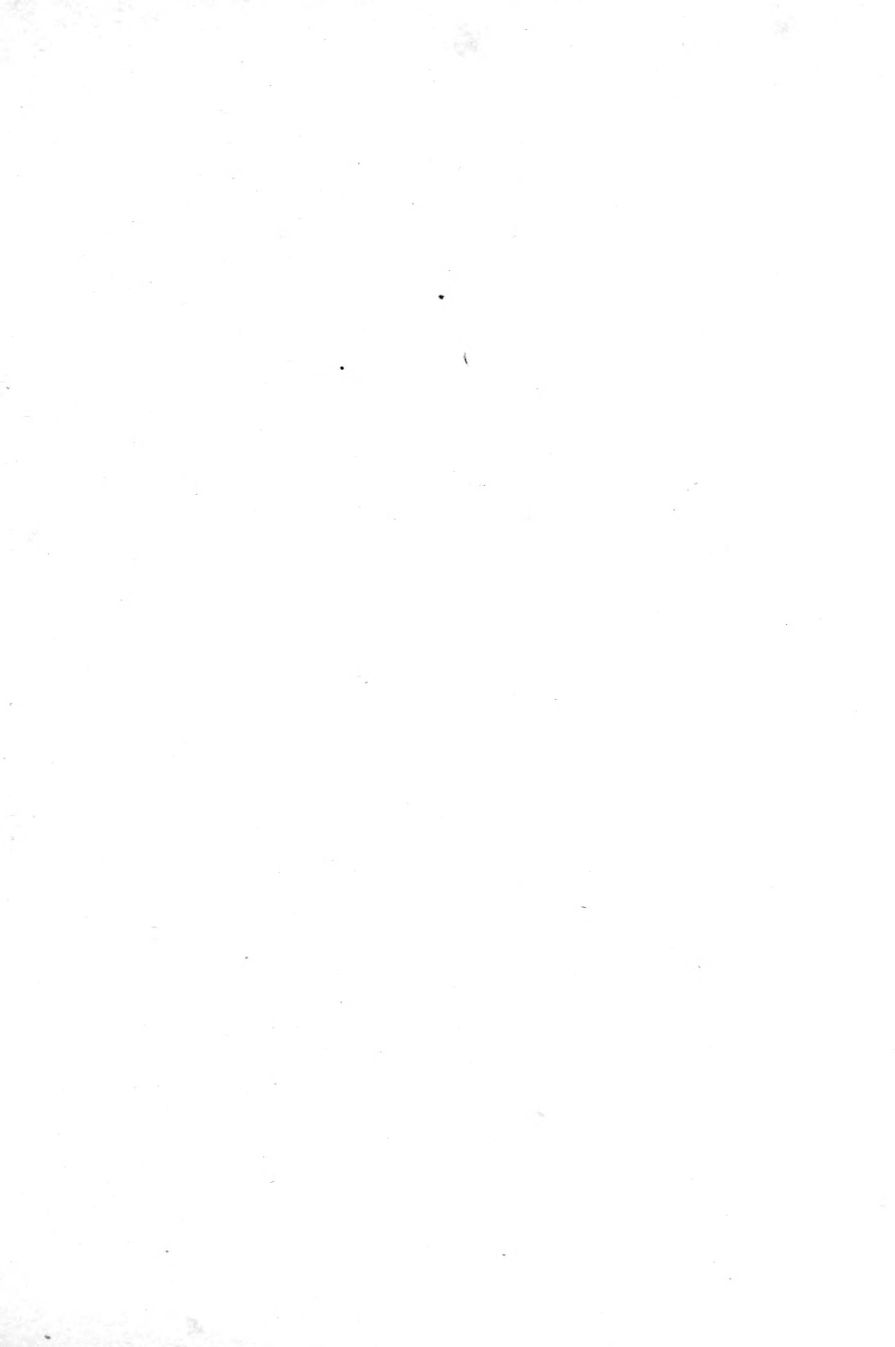
which quickly replaced the frantic terror which had before possessed her. But He must give an answer. what could He say ? He looked at the hard, cynical faces

of the woman's enemies, His enemies. What *should* He say ? Should He exclaim, ' Take her away and kill her ? '

He seemed to hesitate, but this was only for the purpose of making the weight of His rebuke all the more crushing when it came : " But Jesus, bowing Himself



" Again stooping down he wrote upon the ground. "





A PANORAMA OF THE HOLY CITY.

down, wrote with His finger on the ground." What did He write? This is the only time in His whole history that He is known to have written a word. Perhaps He wrote this: "The mercies of the Lord I will sing for evermore" (Ps. lxxxviii.) But there they stood, ravening for the woman's blood with which to spatter His fame for kindness of heart; or they insisted that He should be driven into rebellion against the law of Moses and so on to His own ruin. They clamored for an answer as hounds yelp when they see their prey staggering with exhaustion. But in a moment they were baffled by a most unexpected answer: "When therefore they continued asking Him, He lifted up Himself and said to them: He that is without sin among you, let him first cast a stone at her." The law must be observed (as if to say), but let all be done rightly. Its provisions forbid one criminal to prosecute another. Let the innocent accusers stand forth. And His eye, changing its pitying glances, but now given to the adulterous woman, blazed with anger upon her accusers. It was the eye of the Sovereign Judge searching and revealing the hidden wickedness of their hearts. Then, as if this word of His and His look were able to do the rest, "Again stooping down He wrote on the ground."



"Moses commanded us to stone such a one."

The battle was won. The accusers dreaded that when He rose upon them a second time He would reveal their secret sins, and not by mere looks but by words of fiery truth. The older ones slipped away and disappeared in the encircling multitude—hoary-headed villains, reeking with foul vice, hardened and

irredeemable sinners. Then the others: "But they hearing this went out one by one, beginning at the eldest. And Jesus alone remained and the woman standing in the midst."

What a singular spectacle—Jesus standing alone with the adulteress in sight of the people! This represents His position towards our poor fallen race, pitiful, hating no one but our haters, glad to save us publicly and privately, not ashamed to be our advocate in our deepest guilt, craving no victory except to win us from our evil ways. There stood that unclean thing, her face purpled with shame, her form bent and trembling with her agony, but a little thrill of hope and a strong wave of thankfulness in her soul. No Roman conqueror ever rode in triumph up to the Capitol, followed by his captive kings and his rich booty, with half the joy with which Jesus Christ looked upon this woman, the spoils of His battle with His enemies and hers. What tender music was in His voice as He said to her: "Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more."

It is a curious fact that this touching incident is omitted from many early versions of the Gospels. St. Augustine and St. Ambrose attribute this to the overcareful prudence of some of the Eastern churches, which feared that the laxity of morals in the Orient might misuse this lesson of divine compassion: a singular misunderstanding of God's ways, and an equally singular mistrust of the latent nobility of human nature even when degraded by sin.

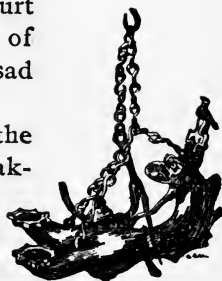
CHAPTER LVI.

JESUS THE LIGHT OF THE WORLD.

John viii. 12-19.

THE most gorgeous spectacle of the Feast of Tabernacles was the illumination of the western side of the Temple. Two high towers were covered with lights which flashed brilliantly across that slope of the city, every house hanging out its responsive lamps. Jesus on His return from Olivet in the early hours of the day following had gone into the court of the treasury, not far from the meeting-room of the Sanhedrin, the fading lanterns showing in sad contrast with the bright morning sunshine.

After the sudden and startling incident of the adulterous woman, Jesus resumed His discourse, taking a suggestion from the illumination of the evening before and its present forlorn aspect. He thus began: "I am the light of the world." Who but God's only begotten Son could say that? How bold a claim, made in the heart of the Hebrew Temple! "He that followeth Me walketh not in darkness, but shall have the light of life." Malachias had indeed said of Him that He should rise "as a sun of righteousness for the friends of God" (iv. 2). And Simeon, who received Him in that same Temple, had seen in Him so bright a light for Jew and Gentile that it made him long for the glorious beams of Paradise. But the Pharisees were otherwise minded. "They said to Him: Thou givest testimony of Thyself; Thy testimony is not true." It was the old attack upon His credentials. Jesus answered them with a double argument. First, admitting that He was His own authentication, His word was yet to be received,



ANCIENT HORN LAMP.

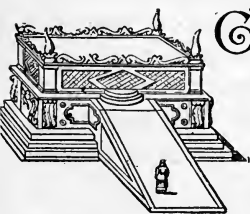
at least as a first step, for no man knows another's mission so well as he does himself. Light does not need other light to prove that it is light. Truth accredits itself. The air of conviction, the lofty doctrine of Jesus, were like the official dress and courtly bearing of an ambassador. "Jesus answered and said to them: Although I give testimony of Myself, My testimony is true; for I know whence I came and whither I go; but you know not whence I come and whither I go." He that claims positive knowledge of a question should at least be given a hearing by those who admit no knowledge at all. But they had base motives, as He had charitable ones even in dealing with His enemies: "You judge according to the flesh; I judge not any man." Upon which He advanced—how many times before had He not done it?—the argument of His Father's approval, shown by His miracles, and that of His Father's appointment, shown by the fulfilment of the Messianic prophecies: "And if I do judge, My judgment is true, because I am not alone, but I and the Father that sent Me." Then He takes their own view of the rules of evidence and turns it against them: "And in your own law it is written that the testimony of two men is true." He sums up the two authenticities of His right to teach: "I am One that give testimony of Myself, and the Father that sent Me giveth testimony of Me." A flippant answer is the ready refuge of guilty ignorance. They knew full well whom He meant by His "Father," yet they would annoy Him, if nothing more. "They said therefore to Him: Where is thy Father? Jesus answered: Neither Me do you know nor My Father; if you did know Me, perhaps you would know My Father also."

His cause is gained in the court of the law of Moses, for He has two witnesses who approve Him. First, His own established character: it is that of superhuman virtue, wisdom, loving kindness; second, the living God is with Him, for, as Nicodemus had said, no man could do the works which He did unless God were with Him. He will soon add a third witness, that of the Holy Spirit of God inspiring the heart of the individual believer by His direct illumination. This will complete the testimony for Jesus in all ages, the Father by His mission and His miracles, the Son by His wisdom and His love unto death, the Spirit by His personal sanctification.

CHAPTER LVII.

"YOU SHALL DIE IN YOUR SINS."—JESUS TEACHES TRUE FREEDOM.—THE SECRET OF LIFE.—"BEFORE ABRAHAM WAS MADE, I AM."

John viii. 20-59.



CONTINUING to teach in the Temple, and in open defiance of the Pharisees' purpose to seize Him ("for His time was not yet come"), Jesus discoursed upon His union with the Father, upon the emancipation of the human soul from error, and upon His relation as the Messiah

to the Patriarch Abraham. He was continually interrupted and insulted, but He turned everything to the advantage of His argument.

The feast being over, the great multitudes of strangers had begun to go home. Many of those who remained and heard Him were earnest seekers after truth; others were hot enemies. He openly pro-

claimed His power to escape their cruel designs: "I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come." His prophecy of their evil end enraged them only the more, and they asked derisively, "Will He kill Himself? because He said, Whither I go, you cannot come?" But both His power over them and the motive of their

hatred He disclosed, saying: "You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you that you shall die in your sins. For if you believe not that I am He, you shall die in your sins." If God has sent Him, God will avenge His rejection.

What followed was an implied teaching of His Divinity. They were baiting Him with malicious questions, and He turned upon them a blinding flash of light: "They said

therefore to Him: Who art Thou? Jesus said to them: The Beginning, who also speak to you. Many things I have to speak and to judge of you." The Beginning is God, and now it has taken form and voice, it teaches and it judges. That would be plain enough to a thoughtful mind, only that the succeeding words brought in another view of the Deity, and until the Trinity were fully known, involved the mind in mystery: "But He that sent Me is true, and the things I have heard of Him, these same I speak in the world." What God the Word had received of God the Father in the beginning and before the world was, He now speaks in the world and as messenger of the Father. But "they understood not that He called God His Father."

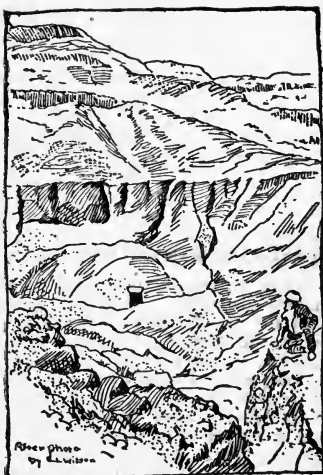
"THE TRUTH SHALL MAKE YOU FREE."

Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed: And you shall know the truth, and the truth shall make you free. They answered him: We are the seed of Abraham; and we have never been slaves to any man; how sayest thou, You shall be free. Jesus answered them: Amen, amen I say unto you: That whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever: but the Son abideth for ever. If, therefore, the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father.

How and when should they and all mankind know what He and the Father are to each other? The answer is the Cross. Hence the universal and immemorial custom of Christians of naming the divine Trinity, Father, Son, and Holy Ghost, while signing themselves with the cross. It was armed with the cross, on which His enemies had lifted Him up, that the disciples went forth to the four quarters of the globe proclaiming "that this Man was indeed the Son of God." Jesus now foretells this: "When you shall have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me these things I speak. And He that sent Me is with Me, and He hath not left Me alone; for I do always the things that please Him." In vain shall they affix the broad seal of Rome upon His tomb and station the imperial soldiers to guard it. He shall rise from the dead. The Crucified Son of God has by His death made the Father and the Spirit a single resistless force with His humanity, as they are one nature with His Divinity.

"When He spoke these things, many believed in Him"; mysterious as the teaching was, it told of His union with the Father, and therefore that of all whom He loved. To these good souls He added a word about that liberty for which the Jews yearned: "If you continue in My word you shall be My disciples indeed. And you shall know the truth, and the truth shall make you free."

The others caught Him up, as usual, by wilfully misinterpreting Him: "We are the seed of Abraham,



VALLEY OF THE TOMBS OF THE KINGS.

and we have never been slaves to any man: how sayest Thou, You shall be free." Upon which Jesus explains the difference between race freedom and soul freedom: "Amen, Amen, I say unto you, whosoever committeth sin is the servant of sin." But the sinless man is not only a servant of God, he is the son of God: "Now the servant abideth not in the house

for ever, but the son abideth for ever. If therefore the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham, but you seek to kill Me, because My word hath no place in you."

As to their claim of being sons of Abraham, Jesus had admitted it to be true as far as fleshly lineage went. But their service of the devil was so complete as to give them another lineage: "I speak that which I have seen with My Father, and you do the things which you have seen with your father. They answered and said to Him: Abraham is our father. Jesus said to them: If you be the children of Abraham,

do the works of Abraham. But now you seek to kill Me, a man who hath spoken the truth to you, which I have heard of God. This Abraham did not; you do the works of your father." They then retorted by claiming to be children of God. It was in vain, for Jesus showed that the inspiration of evil cannot be from God, nor a good heart fail to respond to the call of God. "They said therefore to Him: We are not born of fornication; we have one father, even God.

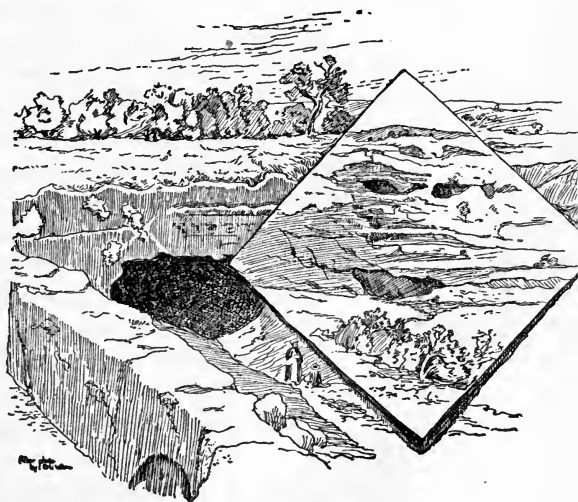
SONS OF ABRAHAM AND SONS OF THE DEVIL.

They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not. You do the deeds of your father. They said then to him: We are not born of fornication; we have one Father, God. But Jesus said to them: If God were your Father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me. Why do you not know my speech? Because you cannot hear my word. You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

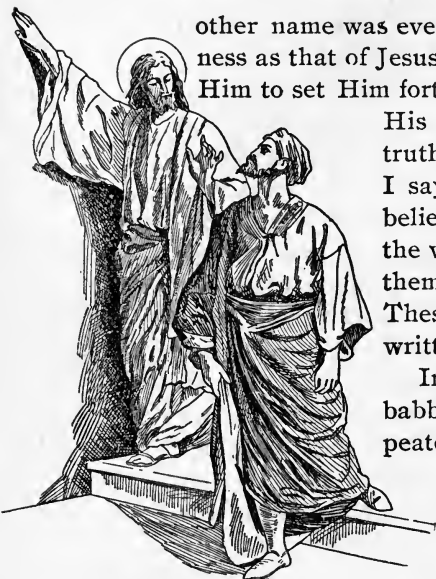
Jesus said to them : 'If God were your Father you would indeed love Me. For from God I proceeded and came ; for I come not of Myself, but He sent Me.' Souls under the divine influence would instantly know this, God bringing His own together : "Why do you not know My speech? Because you cannot hear My word."

By the law of like seeking like were these conspirators and their dupes responsive to the malign suggestions of the evil one, whose purpose with men is deceit, dissension, and destruction ; and he was using these, his willing slaves, to mislead the people and inflame their passions against Jesus : "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father thereof. But if I say the truth, you believe me not."

And then He makes a challenge to these evil-minded men, a challenge whose very utterance is victory : "Which of you shall convict Me of sin?" No being ever appeared so absolutely faultless, guileless, perfect as Jesus Christ. To call Him an impostor is to brand with burning shame the lips that speak the word. No



THE TOMBS OF THE KINGS.



Before Abraham was made, I am."

other name was ever heard so synonymous with goodness as that of Jesus. And all of His goodness is given Him to set Him forth as Saviour and Teacher of men. His goodness as Son of God is His truthfulness as spokesman of God: "If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not because you are not of God." These last two sentences should be written in gold.

In reply the tormentors could only babble forth in their rage the oft-repeated charge, that Jesus was no Jew because He loved all mankind, and no true teacher but a diabolist because He stood against them, working miracles: "Do we not say well, that Thou art a Samaritan and hast a devil? Jesus answered: I have not a devil, but I honor My Father and you have dishonored Me. But I seek not My own glory; there is One that seeketh and judgeth." Notice that Jesus, spurning the accusation of diabolism, yet is not offended at being called a Samaritan.

Upon this the Master turned towards those whose good will He could count upon, and taught them the immortal efficacy of His doctrine, that it was the true elixir of life, saving the soul unto the life of glory in Heaven, and raising the body from the grave to a heavenly immortality: "Amen, Amen, I say to you, if any man keep My word, he shall not see death for ever." Now, most of the enemies of Jesus were Pharisees and believed in the immortality of the soul and in the resurrection of the body, and for defence

Upon this the Master turned towards those whose good will He could count upon, and taught them the immortal efficacy of His doctrine, that it was the true elixir of life, saving the soul unto the life of glory in Heaven, and raising the body from the grave to a heavenly immortality: "Amen, Amen, I say to you, if any man keep My word, he shall not see death for ever." Now, most of the enemies of Jesus were Pharisees and believed in the immortality of the soul and in the resurrection of the body, and for defence

of these truths they were incessantly warring against the Sadducees. They knew full well, therefore, what Jesus meant; but for all that they snapped at Him, striving to hold Him to a preposterous literal sense of His words: "The Jews therefore said: Now we know that thou hast a devil. Abraham is dead and the prophets, and Thou sayest, If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead, and the prophets, who are dead? Whom dost Thou make Thyself?"

How grievous a perversion! Everything in Scripture proved that the Seed of Abraham was to be greater than he. Here is one whose lightest word plainly surpasses the wisdom of Abraham and of his religion, nay, fulfils it all as the man fulfils the child. Fatal error, to look for a perpetuation of a promise rather than for its fulfilment! But this error was that of minds on fire with passionate ambition.

Jesus answers them by again calling them back to consider His union with His Father, and does so in a way to bring home to honest minds His relation to Abraham as the reason of Abraham's dignity of Patriarch: "Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word."

And now at last we reach the end of this intensely important colloquy:

GREATER THAN ABRAHAM.

Amen, amen I say to you, if any man keep my word, he shall not see death for ever. The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God. And you have not known him: but I know him; and if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old; and hast thou seen Abraham? Jesus saith to them, Amen, amen I say to you, before Abraham was made, I am. Then they took up stones to cast at him: but Jesus hid himself, and went out of the Temple.

it is an outright claim on the part of Jesus to possess one of the incommunicable attributes of the Godhead—eternity. Jesus exclaimed: "Before Abraham was made, I AM." This is the name which Jehovah gave Himself when He spoke to Moses from the burning bush: I am. God is not of the past nor of the future; He is the Everlasting Now. Abraham was the greatest of men to the Hebrews. But he was only man; he was made, he was born, he had a beginning.

Jesus already had affirmed, "I am the Beginning." Now He says more simply, "I am." The ages begin and run onward and lapse to their ending, but Jesus is unchanging Being, whose life is that of the divine Word, without beginning or ending, the eternal life of God. All this came from Jesus in reference to the Patriarch Abraham, whose prophetic eye had rejoiced in visions of the Messiah: "Abraham your father rejoiced that he might see My day; he saw it and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them, Amen, Amen, I say to you, before Abraham was made, I am." This left but the alternative of adoring Jesus as God, or of stoning Him to death as a blasphemer. "They took up stones therefore to cast at Him; but Jesus hid Himself and went out of the Temple."



"Took up stones to cast at Him."

CHAPTER LVIII.

THE MAN BORN BLIND.

John ix. 1-41.

As Jesus disappeared into the friendly ranks of His disciples and escaped from the rage of His enemies, He found an occasion for teaching a very consoling doctrine. Among the beggars at one of the approaches to the Temple was a man blind from his birth. Stopping before him, Jesus looked at him and waited to draw from him some prayer for his cure. Whether he was a more than usually pitiful sight, or because of some previous disputes among the disciples, one of them asked: "Rabbi, who hath sinned, this man or his parents, that he should be born blind?" It was hard to think that God had punished him for sins not yet committed, easier to lay his blindness to his parents' guilt, for many a man suffers on that account. Jesus in His turn taught that such reasons, if present, are but secondary ones with God. No doubt that sin, in the last resort, is the cause of every pain man suffers, sin of the sufferer's own committing or of some other culprit, ranging from Adam down. But God's permission of human suffering is primarily for His own glory and the sufferer's final welfare. Nothing is plainer than that the servants of God by their sufferings advance the dominion of their Heavenly Father; they do so by the spectacle of their patience, courage,

"I AM THE LIGHT OF THE WORLD."

And Jesus passing by, saw a man that was blind from his birth: And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes: And said to him: Go, wash in the pool of Siloe (which is interpreted, Sent). He went, therefore, and washed; and he came seeing. The neighbors, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he. And others, No, but he is like him. But he said: I am he. They said, therefore, to him: How were thy eyes opened? He answered: That man who is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not.

fortitude, cheerful resignation. They are themselves elevated and strengthened by suffering, and the loving care of sufferers by Christian charity is the school of Christian heroism. Therefore Jesus answered: "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." In this particular case the charity of God was shown by a miracle, soon to become the talk of the whole city. "I must work the works of Him who sent Me whilst it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

As if to say that He, the light of souls, might choose as His favorite external prodigy the giving of light to blind eyes. He chose to do so now in a solemn way, teaching the use of external symbols, most humble in their own substance—spittle and clay—but made divine in their power by their Creator's use. It is the sacramental idea. "When He had said these things He spat on the ground and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the pool of Siloe, which is interpreted, Sent. He went, therefore, and washed; and he came seeing." It was an amazing thing that Jesus could give eyesight by a wish or a word, but it was still more wonderful that He could lodge the power in clay and spittle to take effect with the water of Siloe.

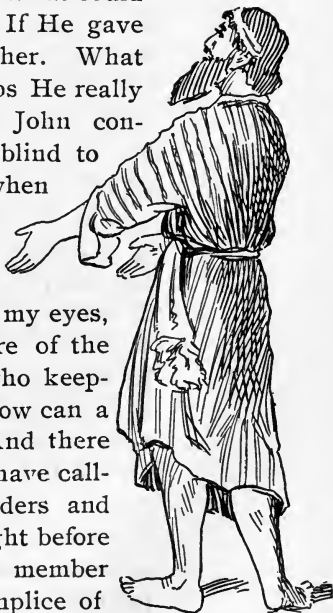
The pool or spring of Siloe was in the southerly part of the city, between Moriah and Sion, and while the blind man was being led away to wash this singular ointment from his eyes, Jesus and His disciples left the vicinity. On the return of the man, completely possessed of sight, the miracle caused a tremendous excitement. It was His first miracle since coming to the city.

CHAPTER LIX.

CONTENTION WITH THE PHARISEES ABOUT THE
RESTORATION TO SIGHT OF THE MAN BORN
BLIND.

John ix. 13-41.

IT happened that one of the traditions of the Pharisees about Sabbath observance ran thus: It is not lawful to rub the eyelids with spittle on the Sabbath day—an almost incredible pettiness of formalism. Now, when this blind man restored to sight, this living evidence of the power of Jesus, was brought to the Pharisees, they were nonplussed. What could be done against such a Being as Jesus? If He gave eyesight to one He might take it from another. What might He not do to any of them? Perhaps He really *was* the Messiah. Dissension arose. St. John continues: "They bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them." They must have called a sort of impromptu meeting of the elders and discussed the question, the man being brought before them. An idea occurred to some cunning member of the conspiracy: the man was an accomplice of Jesus, had only pretended to be blind. This notion changed from suspicion to certainty when they cross-



"I went, I washed,
and I see."

questioned the man : " What sayest thou of Him that hath opened thy eyes? And he said: He is a prophet." That settled the matter—the man was party to an imposture. But an unexpected difficulty soon arose; this was the testimony of the man's parents. " The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight. And asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son, and that he was born blind: But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews. For the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him."

No, there was no collusion; it was not the case of a juggler and his disguised assistant. It was an astounding miracle, the sudden, perfect, radical, undeniable gift of sight to a beggar born blind, as plain a gift as a piece of money would have been. It must be from God, and it was idle to set God's Sabbath against Himself. What then? Something must be done with this man, who had but to open his eyes to preach the power of Jesus Christ. He had meantime got away from them, but they sent after him and fetched him back. They undertook to shut his mouth, since they could not close his eyes. The account of the brief and heated controversy, in which the common sense of the beggar overthrew the shifty lies of the doctors of the law, is extremely curious: " They there-

fore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If He be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did He to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? will you also become His disciples? They reviled him therefore, and said: Be thou His disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence He is. The man answered, and said to them: Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out." Our Saviour was touched by this courageous conduct, when He heard of it. Seeking out the man, He spoke with Him, every word being a ray of spiritual sunlight, the opening of the eyes of his soul: "Jesus heard that they had cast him out: and when He had found him, He said to him: Dost thou believe in the Son of God? He answered, and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, Lord. And falling down he adored Him." As to the Pharisees, His words to them are among the saddest

ever recorded. He laments His lot, which is to be the gift of sight to some and the curse of blindness to others, but a wilful blindness, guilty and obstinate. The old proverb tells us, "None are so blind as those who will not see." Jesus said: "For judgment I am come into this world: that they who see not, may see: and they who see, may become blind. And some of the Pharisees, who were with Him, heard: and they said unto Him: Are we also blind? Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth."

CHAPTER LX.

THE SHEPHERD AND THE SHEEP.

John x. 1-10.

JESUS continued to teach, either in the neighborhood of the Temple or in some spot convenient for a gathering of the people, and for a time seemed freer from irritating interruption. Perhaps He placed Himself at the sheep-gate of the city, where the flocks of sheep, so peaceful and docile, with their watchful shepherds, would illustrate the discourse He was going to deliver.

He had dwelt upon His sovereign authority over the beliefs of men and their affections, affirming with emphasis that He was Master of the human mind because He was the Only Begotten Son of God, one with the Father; therefore the Teacher of the world. From this interior realm He passes naturally to His Father's external kingdom, and as He had done before, so now again He affirms that His discipleship is a sheepfold of which He is the shepherd. Between Him and His adherents there is an external as well as

an interior relation. The followers of Jesus are separated from the rest of men not only by difference of belief but also by an outward order of life. Others are indeed His sheep, but His lost sheep. The religion of Jesus is not merely an inward transformation, shown by convictions and affections; it is a society, an institution among institutions, a family set off from other families. Christ came both to establish a religion and to set apart a people. But this people of God is intended to include all peoples; its purpose is to save souls one by one till it has saved all.

"Amen, Amen I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber." What else could

the servant in charge of the fold think of a man who, avoiding the door, should be caught climbing over the high wall which surrounds the sheepfolds of the Orient? How different when he hears at the gate the confident knock and familiar voice of one of the shepherds?

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he hath let out his own sheep he goeth before them, and the sheep follow him, because they know his voice." One by one and ad-

dressing each by his own name does the shepherd deal with his sheep; and thus do Christ and His representatives deal with His people, both personally

"I AM THE DOOR OF THE SHEEP."

Amen, amen I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spake to them. But they understood not what he spake to them. Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep. All *others*, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly.

and as a family, each one by himself and all together as brethren, in loving union and peace. The robber-shepherd, the teacher of error, is very different. He resorts to hypocrisy, usurpation, misleading the unwary, poisoning the minds of the people with suspicions, creating dissensions, all plain marks of Satan and true marks of a robber-shepherd.

Such shepherds cannot pass the gate-keeper, and when they find that they cannot obtain the sanction of lawful authority, they belittle or openly reject it. They are unfamiliar with the gentle ways of Christ's sheep: "But a stranger they follow not, but fly from him, because they know not the voice of strangers." They know the voice of their own shepherd, for he appeals to their love of God with the freedom of a father, he is at home among them, frankly reproves their faults, speaks as one having authority; not appealing to prejudice or flattering self-love. The voice of the Spirit of Jesus in external authority is instantly answered by that of the same Spirit in the loving loyalty of true Christians.

It was the purpose of the Master to excite curiosity about the meaning of this allegory, and thus to lengthen the process and deepen the effect of His teaching: "This proverb Jesus spoke to them; but they understood not what He spoke to them,



"They know his voice."

Jesus therefore said to them again, Amen, Amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers, and the sheep heard them not." John the Baptist had been the porter stationed by God at that door, proclaiming Jesus of Nazareth as the Messiah. The Scribes and Pharisees would not enter by this door, but climbed up another way. The sheep, the people, heard not these false leaders, or if they did, it was to be torn by hatred, divided into factions, and finally ruined and scattered among the nations as a flock of sheep among wild beasts. Has not this been the pasture into which the Pharisees led those Israelites who rejected Jesus Christ?

"I am the door," He continues. "By Me, if any man enter in, he shall be saved, and he shall go in and go out, and shall find pastures. The thief cometh not but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly."

Thus does our Saviour sum up the reason of shepherd and sheepfold. The sheep must have pasture, and they must also have a shepherd and a sheepfold. The pasture, the rich grass on the fertile hill-sides and in the pleasant valleys, and the clear water of the running brook—what would these be good for if wolves and thieves were free of the flock? Shelter and defence are needed that the pasture may be enjoyed. So with the men and women of Christ's flock. Their life is the knowledge and the love of Jesus Christ more and more abundantly enjoyed. The Church of Christ is the fold, the shelter of the people from error and vice; the ministry of the Church is Christ's company of shepherds to guard them. And apart from all figures of speech, the Divine Spirit

within the Christian's soul continually demands the same Divine Spirit in an external brotherhood as a safeguard of its own inner life—a criterion and test of the validity of its inward guidance; just as the soul of man craves a voice to speak to his brethren and an ear to hear their voices in reply. Both orders of life must be divine, a divine interior life united to its divine expression in the Christian Church.




“One fold and one Shepherd.”



CHAPTER LXI.

"I AM THE GOOD SHEPHERD."

John x. 11-21.



THEN Jesus said: "I am the Good Shepherd; the Good Shepherd giveth His life for His sheep." Life, reputation, friends—all were freely given by Jesus for us. Little did that multitude, including every diverse character in Israel, and even a scattering of Romans, Greeks, and other pagans, dream of the heroic love which thrilled the soul of Jesus as He spoke those memorable words, "I am the Good Shepherd." He continued in His usual style of contrasting opposites: "But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth because he is a hireling, and he hath no care for the sheep."

"I KNOW MINE AND MINE KNOW ME."

I am the Good Shepherd; the good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the Good Shepherd, and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No man taketh it away from me, but I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received from my Father.

Jesus meant the Jewish priesthood of that day, bought and sold for money and for place, cringing to pagan authority, dealing double with the people, caring nothing for their spiritual life, and about to make themselves eternally infamous by putting the Good Shepherd to death. And He meant, of course, all others in all ages placed as shepherds of souls, as parents or pastors, and who for money, or social place, or craven fear of men betray their charge to heretics or to the devil-shepherds of lust or drunkenness or sloth or avarice.

How close is His personal union with His beloved Jesus tells in the succeeding words of this most solemn discourse, which recalls His description of the Eucharistic union. It is the inter-consciousness of two spirits of each other's presence in one blended double personality, only to be fully understood when we know the union of the Son and the Father in Heaven. "I am the Good Shepherd, and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father." And what is the seal of this union? It is stamped into our souls by the cross steeped in His life-blood. For He says: "And I lay down My life for My sheep."


Then His heart expanded towards the Gentiles, that immense flock straying away from Him without a shepherd, a prey to every imposture, superstition, and vice. He would give them God for their Father, Himself for their brother, His Spirit as the seed of everlasting life, His Church as a safe and happy

sheepfold: "And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." And ever after that and until this day does Jesus stir our hearts with zeal for His other sheep, and raise up missionaries to bring them into the one fold, under the loving care of the one Shepherd: missionary priests who pierce the triple armor of heathendom by their zeal and often by their martyrdom: missionary sisters, who save the forsaken children and the plague-stricken men and women of pagan nations, and train up new generations to know and love the Good Shepherd. Missionary men and women of the laity whose edifying lives are the authentication of their earnest words of truth to their friends and relatives outside the one fold. May the Good Shepherd multiply all these various kinds of missionaries and deepen their spirit of sacrifice for the lost sheep, according to His own words, as He closed this heart-filling sermon: "Therefore doth the Father love Me, because I lay down My life that I may take it again." In what spirit? In that of freedom, not by any dread fatality, but by free choice does Jesus die for His beloved: "No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again." Such is the Spirit of the Cross, and such is the only constraint laid upon its Hero: "This commandment have I received from My Father."

As Jesus departed from the scene of this long and eventful debate, He left His friends and enemies still contending: "Many of the Jews said: He hath a devil and is mad. Why hear you Him? Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?"

CHAPTER LXII.

THE GOOD SAMARITAN.

Luke x. 25-37.

ENOUGH had been done for the city of Jerusalem for the present. Jesus passed out of its eastern gate with the last lingering pilgrims of the Feast of Tabernacles, and took His way with His disciples towards Jericho and the Jordan, intending to cross into the Perea. He left after Him a deposit of truth of the highest order. He had proclaimed Himself the Shepherd of Israel and of the nations, the Light of the world, the Fountain of living water, the Eternal I Am. Now, in passing eastward He would spread the Glad Tidings in a portion of Israel as yet unvisited by Him except in passing between the city and His home in Galilee.

A Scribe, a doctor of the law of Moses, had followed Him quietly, with no evil purpose indeed, but yet unconvinced. Probably it was as the caravan rested upon the road to Jericho that He made bold to ask Jesus a question, a most vital one, indeed, but asked with the motive of drawing our Saviour out rather than of humbly receiving instruction: "Master, what must I do to possess eternal life?" Taking him according to his profession, our Saviour answered, "What is written in the Law? How readest thou?" The Scribe's response indicates that he had learned the law to some purpose, and had even made progress in the Spirit of the New Law. He did not name in his reply any of the external observances, even those of plain divine ordination as the means of eternal life—he went straight to the root: "He answering said, Thou shalt love the Lord thy God with thy whole

heart and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Deuteronomy vi. 5). It was the custom of the Jews to carry favorite texts of Scripture written on bits of parchment hung in a rich setting, like an amulet, around the neck. Perhaps this was our scribe's amulet and he read it off to Jesus. The Master was pleased, as well He might be: "And He said to him: Thou hast answered right; this do and thou shalt live." Love is life; the seed of life and the fruit of life is lovingly to rejoice in God's majesty and goodness, joyfully to advance His interests, to be made one with Him in conscious union of thought and purpose, and thus to secure eternal life. This also means love for men: the purpose to make all other men equal partakers of this our joy in God and of every spiritual and temporal good.

The question asked had been a most weighty one, and had received a perfect answer. Now came something different. The eternal race problem rose up like an ill-laid ghost. The Scribe was a Jew, and Jesus?—a Jew indeed, but was He a loyal Jew? This was one of the perplexing questions of the hour. Did Jesus stand loyally by the exclusive

"AND WHO IS MY NEIGHBOR?"

And behold a certain lawyer stood up tempting him and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readeest thou? He answering said: *Thou shalt love the Lord thy God with thy whole heart and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.* And he said to him: Thou hast answered right; this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved with compassion. And going up to him he bound up his wounds, pouring in oil and wine, and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took out two pence and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.



"Leaving him half dead."



"Setting him upon his own beast."

claims of His race? Upon the term "neighbor" used in the quotation from the Law the Scribe determined to pivot the Master's explanation. He was no doubt conscious of his own racial narrowness, but wishing to justify himself he said to Jesus: "And who is my neighbor?" Little did he dream that he was preparing an amulet of brotherly love which the noblest men and women of the whole race of Adam would proudly wear as a necklace of heavenly pearls till the end of time: the parable of the Good Samaritan. Jesus did not search for this in the Hebrew Scriptures; He opened the book of His own heart.

Count all the rich treasures in this little parable. It teaches that all men are brethren; that high office is not necessarily high virtue; that we should be humble enough to learn the practice of virtue from all kinds of people; that in religious minds the term neighbor is to be elevated to teach religious affection; that we should not leave to others the offices of charity that Providence imposes on ourselves; that when a good work is started it should be carried on to perfect fulfilment; that one may make a course of theology and miss the homely virtues on which it is based; that the first instinct of compassion is to be cherished and obeyed, and its final impulses resolutely carried out; that one can learn good lessons of theology by going to school to his own heart; that there are hierarchies of official dignity and others of divine loveliness. These are the lights from above which tinted

the air as Jesus sat and taught the meaning of "Thou shalt love thy neighbor as thyself."

Inspired by this teaching the Good Samaritan's beast has grown into many caravans of charity, and every road in the world has its gentle watchers to succor the fallen and the destitute; his two pence have increased into many millions of money yearly spent in solacing every wound of man.

CHAPTER LXIII.

MARY AND MARTHA.

Luke x. 38-42.

BETHANY, a village less than an hour's journey eastward from Jerusalem, was the home of the sisters Mary and Martha, and Lazarus their brother. They were persons of some note, and perhaps Jesus had already found comfort in their society during short intervals of rest snatched from His recent struggles with His enemies at the Temple. It was either before or after the parable of the Good Samaritan that our Saviour's little party was entertained by this family. Mary of Bethany, it is commonly believed, is the same as Mary of Magdala, the converted harlot. It is not necessary to enter into the reasons for this belief, one which in the traditions of the Church and the devotions of the people has been almost universal and immemorial.

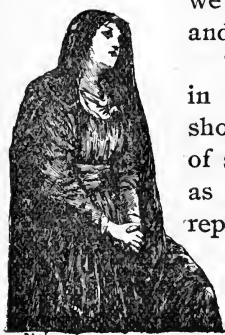
It sometimes happens that when the foul tide of vice has receded from a soul it discloses a spiritual soil of great fruitfulness. Penitents have often shown that however low their degradation had been in sin, their elevation in virtue is proportionately high.

So in Mary of Bethany: it was as if some malarious

swamp had been drained and its poisonous vapors exchanged for a rich harvest. By nature she was a singular mixture of sensual weakness and spiritual perceptiveness, just as we have poets whose private lives are those of beasts and whose poems are the flights of angels. By the love of Christ Mary had wholly conquered sensuality, entirely overcome her inferior nature; everything was now absorbed in the contemplation of the loveliness of God, especially as revealed in the God-Man Jesus Christ.

Martha, on the other hand, was always pure and never contemplative—a busy, zealous, active soul, thoughtful of the comfort of all and also thoughtful of their obligations; a type of the domestic virtues of woman, of that hospitable, teaching, correcting, loving, and edifying being who is to the world and its people the average and regular force which moves the family machinery of life. Higher than this is the contemplative soul. This soul is the reservoir from which the collected waters of wisdom are drawn by more active spirits. Simple receptivity of God is a higher trait than busy questioning about God. But we know that a happy combination of both docility and activity is best.

The reader will remember that Mary first appears in Galilee, at a banquet near or in Magdala, on the shore of Lake Genesareth. While leading her life of shame she was far away, therefore, from her home, as was natural she should wish to be. After her repentance she was a follower of Jesus. Perhaps it was by His kindly intervention that Lazarus and Martha had consented to receive the poor penitent back to their home. And perhaps, again, it was a last lingering sentiment of offended womanly chastity that spoke out in Martha's impatience



"Sitting at the Lord's feet."



"Martha was busy about much serving."

at Mary "sitting at the Lord's feet," and only listening. In this view, the virtue of Martha in meekly and silently submitting to her poor sister's praise by Jesus is all the more noteworthy.

But the chief lesson of this beautiful incident, as we have already said, is that the superior life of man is in communicating with God, and that the state of contemplation gives the best aid to that of active obedience; or rather, that the two must in every

THE BEST PART.

Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

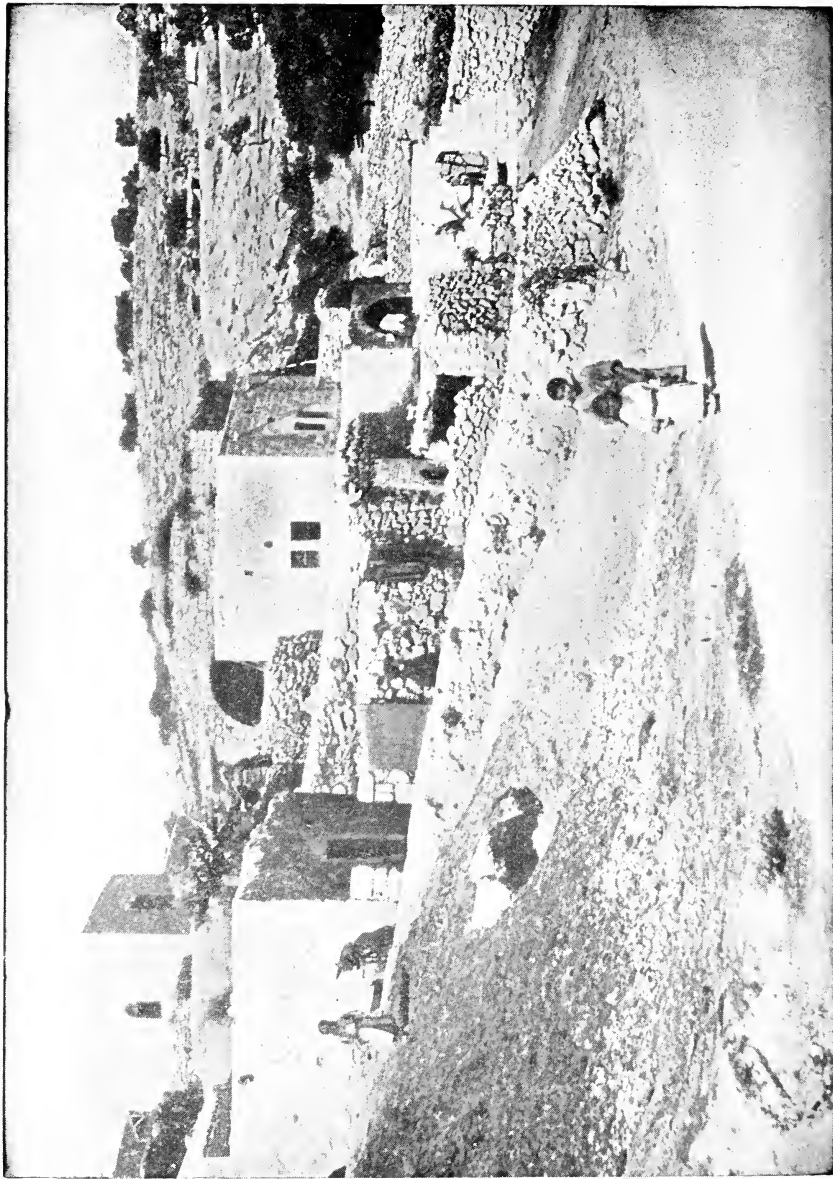
soul be blended into one unitive state, the more important element being the contemplation which precedes and characterizes action.

Another lesson, and one of very practical bearing, is that genuine repentance brings with it fitness for the highest honor bestowed on innocence itself. Martha thought otherwise. She never dreamed that preference was due to her sister over herself because she could pray

better, or that a fallen woman could ever be lifted by penance or anything else to religious equality with a virtuous one; she must have been amazed that her tainted sister was raised even higher than herself.



SITE OF HOUSE OF MARY AND MARTHA.



BETHANY WAS THE HOME OF MARY AND MARTHA.

CHAPTER LXIV.

JESUS TEACHES HIS DISCIPLES HOW TO PRAY.—THE
LORD'S PRAYER.

Matt. vi. 9-13 ; vii. 7-11 ; Luke xi. 1-13.

LYING between Bethany and Jerusalem was the Mount of Olives, our Saviour's chosen refuge for prayer, as well as for His more intimate conferences with the disciples. There in the hours of the night, the darkness deepened by the shadows of the olive-trees, Jesus communed with His Father, and with the angels. Perhaps it was on his way to Bethany, after one of these spiritual retreats, that the Apostles said to Him, "Lord, teach us to pray." This is the most practical side of all Christ's teaching, prayer being the primeval means of union with the Deity. As the apprentice learns first the use of tools, so does the Christian learn how to pray. And as the boy in the workshop looks at his master and wonders at his dextrous handling of the tools and asks to be taught it, so acted the Apostles with our Saviour. They saw Him enter the shadows, His brow clouded with trouble and His eye restless; His soul was wrought to anger or depressed with melancholy after His conflicts; and His listless step and darkened face showed this. But when He came forth again He was restored. His head was erect, consolation and peace rested upon His countenance, His eye kindled with gentle fire, and His heart throbbed with courage. He had been engaged in prayer. St. Luke tells us what happened on one of these occasions: "And it came to pass that as He was in a certain place praying, when He ceased, one of His disciples said to Him: Lord, teach us to pray, as John also taught his

disciples." Now, Jesus in the Sermon on the Mount had already given them the form of prayer which is peculiarly His, and is called the Lord's Prayer ; but He gave it to them again. Perhaps the Apostles, like many after them, wanted some easy routine into which an indolent soul might slip and pray as one moves in a groove—which would make prayer take care of itself. Jesus knew that prayer is a mental function too high to have its subtle forces harnessed by any one set of methods. "Think over what I say to you," we might interpret Him—"do it humbly and with attention, and you will have the fruit of thought with God, as far as word and sentence can give it." Just as a set of harness fetters the dull horse and helps the spirited one, so does a form of prayer help or hinder a soul.

St. Luke and St. Matthew give the Lord's Prayer with some variations as the Master at different times taught His disciples to pray by its means. The traditional prayer in universal use is a blending of the versions of both Evangelists. Its excellence is supreme. It is a summary of all that man can ask and God can give. Though short, it is not too much condensed. The Lord's Prayer is like an essential oil whose every drop distributes the flavor and fragrance of the deep flowing streams of divine union.

"When you pray, say, *Our Father, who art in Heaven.*" There is fatherhood and brotherhood in this opening sentence. The hateful word *my* or *mine* is unknown in this prayer. The human soul, now lifting up its head from the moral slavery in which it had been bound for so many ages, salutes the Deity with the term Father as the common Parent of all the race and the bond of its new-found brotherly unity. Common origin should mean common father-

hood. Love is unitive, and as it seeks union with God its Father, it invites union with man its brother. The one love measures the other. The key of Heaven is the word of love, love for God and man alike. This is the new prayer; for in the Old Testament but once is God named distinctly as Father (Isaias lxiii. 16), and then only of the race of Israel, not of each one personally; though oftener called Father as a figure of speech (Psalm cii. 13). The Incarnation of the Son of God has made the divine fatherhood the personal heritage of every member of the human race "who is born not of blood, nor of the will of the flesh, nor of man, but of God." And this Father is of the heavens, an eternal Father, an all powerful Father, all wise, all loving.

The Lord's Prayer, after this opening salutation to the Heavenly Father, is divided into a first group of three petitions, embodying what we crave from God strictly as His children—as if earnestly seeking our Father's honor in Heaven above and on earth below. The second group, also of three petitions, concerns our personal needs. These are all permeated by the spirit of the introductory phrase, our Father: childlike confidence in God and loving brotherhood with man. The whole Gospel of Christ is against self-glory, self-interest, self-will, and self-indulgence; that Gospel is summarized in the petitions of the Lord's Prayer.

"*Hallowed be Thy Name,*" is a prayer for God's glory. As the Apostles and disciples gazed upon Jesus, and heard Him say this word, they remembered the many times He had referred to His Father as the source of all His life. He was the Father's man totally, the Father's choice for Messiah, the Father's echo for doctrine; and they had begun to understand the wonderful truth that He was actually the Father's

other self. Such a being could but be absorbed in advancing the glory of the Father's name. To be like Christ is to be God's man totally, God's choice for every vocation of life, the Father's echo for word and teaching, and made one with the Father through adoption of Sonship in Jesus Christ. Where, then, is the room for self-glory?

"*Thy Kingdom come,*" is a prayer for the Church or family of God. The Church is the extension of the Son of God into the open life of men so as the better to honor the Heavenly Father publicly, and to save men privately and one by one. The Kingdom of God is in Heaven, where He reigns with His angels; it is also within each soul, for He has His throne-room in our consciences. These two kingdoms require a medium, a junction upon earth. Men need a novitiate for the eternal kingdom above; and they also need an outward guarantee for the validity of the inner kingdom of inspiration and of conscience. The Apostles, as they repeated this prayer after our Lord and learned it by heart, knew that He had constituted them princes of His public spiritual kingdom, that He had made it a true incorporated society. Men are made to be taught, and He who so made them makes His Church their school and His Apostles and their successors their teachers. Men are made for fellowship, and He who so made them has given them a fellowship, a brotherhood. The school of Christ and His brotherhood is His Church. Many a time has He spoken of its power and holiness, and of these Apostles as its ministry, and often will He do so again in yet more emphatic terms. He who prays with the brethren for God's kingdom prays for His Church.

"*Thy will be done on earth as it is in Heaven.*" This is what Christ is for—to do the will of His Father

and our Father. This is what His Church is for—to help us to be like Christ in doing the will of His Father and ours. That will is all powerful, yet it is so bent towards us by a father's love that He conditions it upon our loving acceptance; and its triumph upon our prayer and co-operation. When we use the word *will* we mean intention, motive, purpose, design. This clause of the Lord's Prayer takes God's will as it is the one rule of Paradise, and would impose it for all time upon all the motives, intentions, purposes, and designs of the heart of every man. It is the divine and human life made one. We pray that we may so mean to act and so will to act that we shall obey Christ with the instinctive obedience of the angels who minister to Him. To live by the instinct of the Holy Spirit is to have the will of God reign in us on earth as it does in Heaven.

These are the divine petitions of the prayer—to have God known as our Father, honored and obeyed as the one Heavenly Master, by all men on earth as He is by all angels and saints in heaven. Then follow the human petitions. These deal with the obstacles to man's union with God, and the human means for its attainment.

"Give us this day our daily bread." Here is inculcated, as we at once perceive, the complete abandonment of the Christian to God's providence. For his human wants no less than for divine grace, for his food, clothing, shelter, and that of those whom he loves, he must rely wholly upon God. One day's provision is enough to ask for; it is the only day we have: as to the next one, we know it is to be the gift of the same loving Father who gave this; let it be wholly His gift, not even suggested to Him. No day begins before its own first hour. When that

strikes I will begin to pray for the present day's wants. God will look to the wants of the future. The Christian must learn how to profit by the sacrament of the present moment. What is more than this is yearning for empty futurity, or regret for the dead past. We may beg God's favor in general terms for the future, or, most submissively, for particular needs, especially of a spiritual kind. But sufficient for the day is the evil thereof.

"Forgive us our trespasses, as we forgive those who trespass against us." This is a way of bargaining with God. By it we give Him evidence of our love for His own favorite attribute, mercy to sinners, that "which is above all His works." It is also an imprecation of the divine wrath upon ourselves in case we are hard-hearted to those who have done us wrong. How fell a dignity is here given to human hate, since of all the vices it alone is distinctly named by our Lord as the hindrance to divine pardon; and its opposite, the virtue of easy forgiveness, is stamped as the true coin to offer as our own ransom. Those who know men best will bear witness that avarice, which is the opposite of the prayer for daily bread, and unwillingness to forgive injuries received, which is the opposite of the profession in the succeeding petition, are vices which if outranked by such crimes as blasphemy, or sacrilege, or lust, are yet gangrened with a poison more quickly assimilated by the soul than any other. Meantime the Creator will not be outdone in generosity by His creature. Whosoever is quick to pardon, soon becomes a beneficiary of Heaven for every favor he may beg.

"And lead us not into temptation, but deliver us from evil. Amen." This is but one petition. The word *and* at the beginning and *but* in the middle show

this. It is a note of self-warning and a prayer for preservation. The weakness of our nature, known from bitter experience, is able to cry to God for assistance, not frantically, nor yet presumptuously, but calmly and courageously. Saint Philip Neri's morning prayer contained this petition: "Lord, keep Thy hand upon Philip this day, or Philip will betray Thee." If the saints are self-distrustful, it is because they know human nature, and take the conclusion of the Lord's Prayer in the practical sense.

What a masterpiece is this divine prayer! Who ever composed a song or made a statue whose beauty wears like that of this simple prayer? How well it shows the harmony of human and divine things in the great soul of Jesus! It places us with God at the side of Jesus as God's children, and it brings God down to us with Jesus as our loving Father and Redeemer. To say this prayer rightly and frequently is always to be consciously elevated in spirit, and to be confident that in want or peril God our Lord is not far from us.

A beautiful illustration closes this great lesson of prayer, showing the worth of eagerness and persistence in our petitions to our Heavenly Father. Importunity offends men and pleases God, so different is God's generosity from man's.

There is a touching simplicity in the six-fold repetition of the promise to answer prayer. Thus men act with their little children. When they promise more than the little ones have dreamed of receiving, they must tell it over again and again before they are believed.

IMPORTUNATE PRAYER.

And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves. Because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Jesus concludes with a solution of a difficulty, that of unanswered prayer. No prayer really remains unanswered; but if one asks God for what would hurt him, he receives instead what would help him, though he may not see it in that way. Many a one prays to be released from pain whose very salvation depends on patience in suffering: "And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?"

Our good Father will not only hear our prayers, but He will set them right, discover for us our own best mind, give it the truest expression by the inspiration of His Spirit, and then grant more than we have asked. He is surely the best judge in selecting the time and all other circumstances which will serve us best.

Thus passed two happy months, between the Feast of Tabernacles in September and that of the Dedication of the Temple in December. They must have been among the happiest of the Master's public life. He was near a welcome solitude for prayer and contemplation and communion with the celestial spirits on Mount Olivet; He was close to Bethany, where the two holy sisters, Mary and Martha, could entertain Him and His Apostles in a home of all cheerfulness and affection; and He was ever free to instruct His disciples privately either in that house, or by the pleasant wayside or walking in the fields. Meantime He did not shrink from contemplating His approaching death. The hills and valleys were brown

with the autumnal decay which told Him that His earthly life was drawing to its close, and this quickened His purpose to complete His teaching. His Father's providence held off His enemies, who, besides, were quieted by His own intermission of miracles, which were always calculated to enrage the Pharisees. Excursions were often made by the Master and His disciples into the surrounding country, and the people drawn together and instructed.

St. Luke gives us many of our Lord's discourses spoken at this time, most of them almost exact repetitions of those delivered in Galilee the year before and related in St. Matthew's Gospel.

St. Luke also inserts in this part of his narrative various other teachings, without saying when or where they were delivered. It was a custom of Jesus to repeat His discourses in different places, using even the same words, doing so even in the same places upon returning again to them. This deepened the impression upon the people's minds, and made their knowledge of His doctrine more accurate. It also gave every one fully to understand that He had a stated system of teaching, simple and readily known, but also exact, and that His purpose was that all should accurately possess themselves of it. Furthermore, this custom imparted to His Apostles in a thoroughly practical way both the doctrine and the way to teach it. They could not but become proficient after hearing over and over again the same rules of conduct laid down in almost verbal repetition, the same principles of faith, and the same outlines of their organization as a Church. Our Saviour by this means wrote His Gospel on their memories in deep and unmistakable characters. It was thus that He was the author of that oral Gospel which

alone was used by the Church for many years after the Holy Spirit had been breathed upon it, and which still remains the substance and fulness of the revelation of Christ, holding within it the written Gospel supplied in a subsequent inspiration of the Evangelists by the Holy Spirit.

CHAPTER LXV.

THE WATCHFUL SERVANTS.—THE THIEF IN THE NIGHT.

Luke xii. 35-56.

ACCORDING to our Saviour, the true antidote to the fear of death is a constant fitness to die. For what is dreadful in death? The accounting to the Judge which instantly follows; the settlement of an eternal fate. Other than this there is in death only pain of body and loss of earthly joys. Now, pain worse than death is often endured for a silly point of honor or for love of money; and earthly joys are, in the spiritual life, like intoxication, lowering our level of existence and always followed by reaction. All this the Master taught His Apostles; and for nothing do we thank Him more affectionately than for His help to resist the awful dread of death: "Let your loins be girt, and lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Amen I say to you, that He will gird Himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find

them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you, then, also ready : for at what hour you think not the Son of Man will come."

It seems that the foregoing lesson had been given to the Apostles when alone with Jesus, for Peter asked : "Lord, dost Thou speak this parable to us, or likewise to all?" Doubtless to all, both as to watchfulness and its recompense. But it was intended in an especial manner for those who shall stand for the Lord by their office, or by high position of any kind. Such are parents, the clergy, civil leaders and rulers of the people, and the rich. Office-holding in church or state or family is a burden of responsibility, therefore a gift of grace to bear the burden and strictness of accountability. The Apostles needed this lesson of humility, too often forgotten by men and women in high places.

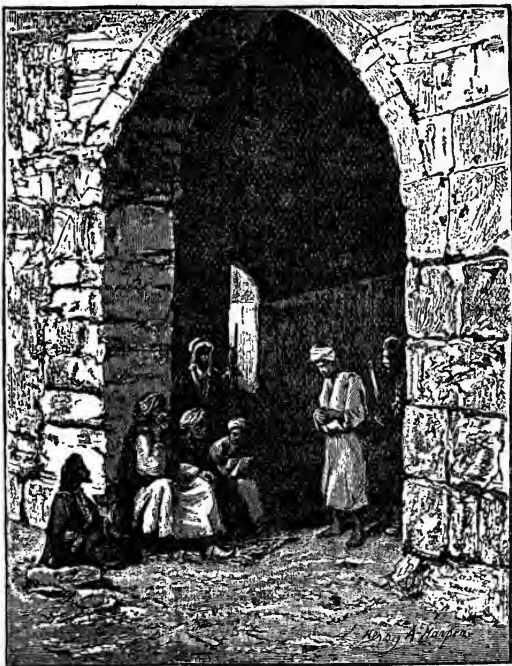
He added a frank statement of what it would mean to be an Apostle, and even to be an obscure follower of the Lord. It meant, to begin with, three hundred years of indescribably cruel persecution ; and in all succeeding ages it has meant an incessant struggle of reason against rebellious appetite, of faith against pride of opinion, of meekness against worldliness. The Apostles, naturally enough, would have chosen a peaceful career as teachers and as foun-

WATCHFUL SERVANTS.

And the Lord said : Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant, whom when his lord shall come he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart, My lord is long a coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk: The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. And that servant who knew the will of his lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required : and to whom they have committed much, of him they will demand the more.

ders. But the Lord tells of fire and sword—yes, and He even longs for the struggle to begin: “I am come to cast fire on the earth; and what will I but that it be kindled? And I have a baptism, where-

with I am to be baptized: and how am I straitened until it be accomplished. Think ye that I am come to give peace on earth? I tell you no, but separation. For there shall be from henceforth five in one house divided; three against two, and two against three. The father *shall be divided* against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”



“Shall separate him, and shall appoint him his portion with unbelievers.”

were a sigh of anticipation of His Passion. He was glad to suffer for us; He was eager to begin the ordeal; but it was a baptism of blood which it wrung His very soul to think of.

And why did not the multitude who followed Him appreciate this? He had told them over and over again that He must be tormented and put to

Our Saviour's words, “and how am I straitened until it be accomplished,”

death. Yet they as often forgot it. Could they not see it impending in the persecution He suffered from the Jewish authorities? Had not John the Baptist been put to death? Were not the Pharisees at that moment plainly conspiring for the Master's death? Could they not see all this and make ready to endure it, learn how to endure it, from Him? They could read the fickle signs of change in the weather better than the evident future of His career: "And He said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming; and so it happeneth: And when *ye see* the south wind blow, you say: There will be heat; and it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?"

CHAPTER LXVI.

JESUS AT THE FEAST OF THE DEDICATION OF THE TEMPLE.—HE AGAIN TEACHES THAT HE IS GOD.

John x. 22-42.

THE feast of the Dedication of the Temple had been instituted by Judas Machabeus when he had defeated the Syrians; it was designed to commemorate the purification of the Temple after six years of profanation under Antiochus Epiphanes. To celebrate this feast, it was not necessary to be in the city, but Jesus chose to return there to teach more publicly and defiantly, having in mind to proclaim His divinity at least in such terms as would advance the knowledge of that stupendous truth one step further towards its final and complete understanding.

As He returned from His two months' stay at and near Bethany, and from those excursions which had Bethany for their point of departure, the winter season was well advanced; the feast of the Dedication was celebrated towards the end of December. The Master therefore took His stand in Solomon's Porch, which was protected from the winter's cold, being at the eastern extremity of the edifice. It was a part of the ruins of the second Temple, not yet rebuilt. The second Temple was the work of the remnant of Israel that returned under Zorobabel from the Babylonian captivity. Their Temple was afterwards destroyed and the one built by Herod the Great had taken its place. The Porch of Solomon showed such vastness in its very ruins that it was thought to be a fragment of the original Temple built by Israel's most splendid and pacific monarch. Solomon's Porch overlooked the valley of Josaphat.

Our Saviour "walked in the Temple in Solomon's Porch. The Jews therefore came round about Him, and said to Him: How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly." Now it is quite likely that some, if not many, of those who had gathered about Jesus were half-hearted converts. They longed to possess Him, but they wanted Him on their own terms. On His part, however, absolute faith was the essential preliminary. If they believed in God the Father, so must they believe in His Son, Jesus of Nazareth. He stood for God, and God by His miracles stood by Him. Whatever the Christ, the Messias, may do or not do, He demands faith to begin with, such trust and obedience and simple-hearted adhesion as He had indicated by the comparison of sheep and shepherd. "Jesus answered them: I speak to you

and you believe not; the works that I do in the name of My Father, they give testimony of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me."

If He had said: My soldiers hear My word of command and they follow Me, He would have gained His audience to a man. If His miracles were to aid in recruiting for a holy war against the pagans and apostates who ruled Israel, Jesus would have had a powerful army in a day. But the warlike race of Israel hated to think that wisdom and miracles should be wasted in making stalwart men as meek as sheep. Wisdom they loved and miracles they admired, but the passion of their lives was hatred of the oppressor and ambition for national glory. Could they not see that to give the true religion, to give eternal salvation to the whole world, was a nobler destiny than to slay multitudes in battle and win a bloody pre-eminence?

Jesus insisted on His religious gift to men: "I give them life everlasting, and they shall not perish for ever, and no man shall pluck them out of My hand." And now He rises higher: the supereminent gift of God is eternal life; Jesus has it, and He has it to dispense to others. Nor is He related to the Father in this as the Jews are to Him, the people to their Christ: the Father and the Son are one: "That which My Father hath given Me, is greater than all, and no one can snatch them out of the hand of My Father. I and the Father are one." Identity of will, interests, even of being, was plainly taught by this.

The effect was magical. Instantly His outright enemies sprang forward from the crowd: they would

put Him to the proof. As if to say: "Let us try if this Man-God can stand against stones." Foaming with fury, "they took up stones to stone Him." But the eye of Jesus held them down; it was like a palsy on their limbs. Calmly He gazed upon them, and with steady voice played with them in an argument kindred to their own hair-splitting refinements in interpreting Scripture. First He forced them, by an ironical question, to state His crime: "Many good works I have showed you from My Father; for which of those works do you stone Me?" The answer is a striking one. It was designedly drawn from them by Jesus, that we might clearly know that His very enemies understood Him to claim divinity. "The Jews answered Him: For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God." Upon which the Master shows how He could confute them, if He willed to adopt their style of Scripture interpretation: "Is it not written in your law, *I said you are gods?* If He called them gods to whom the word was spoken—and the Scripture cannot be broken—do you say of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?"

It was as if to say, 'Take My words at least as a mystery. In themselves they are not wholly novel. Whatever they mean must be true, though you cannot yet fully know what it is. Accept Me and My Father as your Teacher.' He continued: "If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works." The meaning was plain to a humble heart. The Great Jehovah was represented by Jesus Christ, and, mystery or no mystery, He must be uncondi-

tionally accepted. "Believe the works," insisted the Master, "that you may know,"—know what? At this point He reasserts the foundation truth of His religion, His divine personality: "that you may know that the Father is in Me, and I in the Father."

"And I in the Father." The assertion of divinity could not be plainer. If Jesus said, "I am God," they might answer, Then Thou art not man. But He was as much bound to assert His humanity as to teach His divinity. Also, He must affirm the triune personality of the Deity. The Trinity must be taught, and that needed a careful distinction in stating His relation to the Father and the Holy Spirit. Bear the Humanity of Christ and the Trinity of God in mind, and you perceive here and elsewhere how absolute and complete is Christ's teaching of His divinity.

"And I in the Father." If He had been nothing but man, He could say truthfully, "The Father is in Me"; but it was impossible for Him truthfully to say, "The Father is in Me and I am in the Father," without being of one nature and essence with the eternal God. This explains the boldness of His usual form of laying down a divine precept: "But I say to you." How different from the prophets, whose formula was, "Thus saith the Lord." Jesus is that Lord and speaks for Himself.

"They sought therefore to take Him, and He escaped out of their hands." He had fulfilled His purpose. He had added another, a different, a most unequivocal statement of His being and His office to those already made. As He departed He left His secret prohibition upon their angry souls, so that they could not hurt or hinder Him. Meantime He had

won over some of the more courageous and generous spirits: "And He went again beyond the Jordan, into that place where John was baptizing first, and there He abode. And many resorted to Him, and they said: John indeed did no sign, but all things whatsoever John said of this Man were true. And many believed in Him."

CHAPTER LXVII.

HYPOCRISY.—"WOE TO YOU PHARISEES!"

Luke xi. 37-53, and xii. 1-12.

GOING along the road towards the Jordan, Jesus passed through Bethany, and thence towards the head of the Dead Sea, leaving Jericho to the left, journeying along a road well known to Him and His company. He desired to place the river Jordan between Him and Jerusalem, the focus of all His enemies. He was leaving the city for the last time before His return to be put to death.

He preached publicly and discoursed privately during the journey, and after passing the river systematically instructed the people, who as usual thronged out of their homes to hear Him. St. John says that He had many believers, attributable very likely to the memories of the Baptist, who had done most of his preaching in that vicinity. St. Luke, who gives us more details than does St. John of this stay of Jesus in the Perea, as the country beyond the Jordan was named, relates that the Saviour on one occasion fell into a hostile, or semi-hostile, company of Scribes and Pharisees. Some of them had, perhaps, followed Him from the city. At any rate one of their leaders invited Him, seemingly with

not the worst motives, curiosity predominating, to dine with him.

The old trouble arose: "A certain Pharisee prayed Him that He would dine with him. And He going in sat down to eat. And the Pharisee began to say, thinking within himself, why He was not washed before dinner." They had watched Him. Their very souls were set upon these observances, wholly without warrant in the law of Moses, and forming a set of rules as irksome to keep by ordinary mortals as they were delightful to enforce by such religious drill sergeants as the Pharisees, many of whom were secretly the most abominable sinners. Our Saviour's rebuke was instant. He compared

them to the dirty dishes upon the table after the feast: "Now you Pharisees make clean the outside of the cup and of the platter, but your inside is full of rapine and iniquity. Ye fools, did not He that made that which is without make also that which is within?" The admonition was especially addressed, it would seem from what followed, to certain usurers among the Pharisees. To all present the Master pointed out an external observance which would crowd out of sight every other, the holy duty of alms-giving: "But [consider] that which remaineth [undone]; give alms, and behold all things are clean unto you."

How terrible a contrast is drawn in the succeeding words! These extortioners ground contributions out of the people down to a tenth part of the little herbs

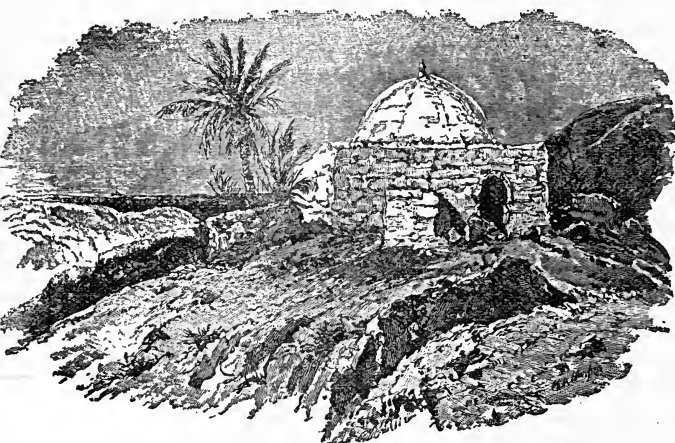
HOW ALL THINGS MAY BE MADE CLEAN.

And as he was speaking a certain Pharisee prayed him that he would dine with him. And he going in sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the platter, but your inside is full of rapine and iniquity. Ye fools, did not He that made that which is without make also that which is within? But yet that which remaineth; give alms, and behold, all things are clean unto you. But woe to you Pharisees, because you tithe the mint, and rue, and every herb, and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone. Woe to you Pharisees, because you love the uppermost seats in the synagogues and salutations in the market-place. Woe to you because you are as sepulchres that appear not, and men that walk over are not aware. And one of the lawyers answering, said to him: Master, in saying these things thou reproachest us also. But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.



"You load men with burdens."

of the kitchen garden, and all this under pretence of religion, while their own very souls were hardened with uncharity: "Woe to you Pharisees, because you tithe mint, and rue, and every herb, and pass over judgment and the charity of God." If the payment of tithes should be fully observed, or even minutely, how much rather the primary law of brotherly love.



A WHITE SEPULCHRE.

"Now these things you ought to have done, and not to leave the other undone."

Jesus added a rebuke to the notorious pride of His fellow-guests, their assumption of superiority even in divine wor-

ship and in public intercourse with the people: "Woe to you Pharisees, because you love the uppermost seats in the synagogues and salutations in the market-place. Woe to you because you are as sepulchres that appear not, and men that walk over are not aware."

We may imagine the effect of these fearless accusations. One of the Scribes—lawyers the narrative calls them—found His voice after the first shock had passed, and protested: "Master, in saying these things Thou reproachest us also. But He said: Woe to you lawyers also, because you load men with burdens

which they cannot bear, and you yourselves touch not the packs with one of your fingers." The Scribes being the legal advisers of the Pharisees, shared their guilt because they twisted the law of Moses into conformity with their clients' wishes. In fact, the condition of Israel in our Saviour's day recalled the most disastrous eras of her history, when the prophets of God were put to death by God's own people, and when to honor God meant to rebel against the priesthood,—the times of Elias, Jeremias, and the Machabees. Those heroes were held in honor by these very men who were now hounding the Son of God to His death. Jesus continued: "Woe to you who build the monuments of the prophets; and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the Temple. Yea I say to you, it shall be required of this generation. Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered."

Having thus poured forth His indignation, Jesus arose from the table and took His departure. He was closely followed by His enemies. At every discourse they lay in wait to interrupt, to entrap Him, to force Him into some expression which would entangle Him with the Roman authorities. "And as He was saying these things to them, the Pharisees



"You tithe mint, and rue, and every herb, and pass over judgment and the charity of God."

and the lawyers began vehemently to urge Him, and to oppress His mouth about many things, lying in wait for Him, and seeking to catch something from His mouth, that they might accuse Him." He stood His ground. He gave them more than they bargained for. Especially He thundered against that one most hateful sin of all to Him, the sin which has caught a new name from these memorable struggles, Pharisaism—the detestable vice of hypocrisy. Jesus called it the very intoxication of the Pharisee's soul: "And when great multitudes stood about Him, so that they trod one upon another, He began to say to His disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy." He threatens hypocrites with the penalty they most mortally dread, discovery: "For there is nothing covered which shall not be revealed, nor hidden that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light, and that which you have spoken in the ear in the chambers, shall be preached on the housetops."



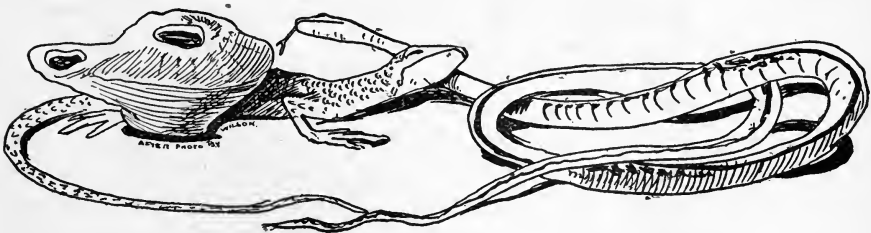
"Woe to you Pharisees."

What, we may inquire, was the effect of all this upon the disciples? What were they to think of the conspiracies and plots and attempts at violence, the threats and denunciations against Jesus, the wild storm beginning to rage now in the Perea as it had done so long in Galilee and in Jerusalem? What would be the end? He would not fight: how then was He, how were they, to escape? He could raise the dead, He could terrify and drive before Him the very devils, but He would not call the people to arms, the people who on this very occasion, as St. Luke tells us, were treading upon one another in their eagerness to see their great Prophet, to hear His life-giving voice. Was Jesus to leave them—to say noth-

ing of Himself—to be torn to pieces by the paid assassins of the Pharisees? Jesus read their thoughts. He did not blench from the ordeal; He called them to death and not to victory, or rather to victory only through death. Even more: He insisted that such was God's plan of campaign. Let them be true to God and fear no man. If God seemed to forget them, it was only in the seeming; it was only necessary to think of His loving providence, which overruled the life and death of the little birds who chirped above their heads in the branches of the trees. Nor did He stop at this. Having weighed the reasonableness of their fears in the balance of His Father's love and found them wanting, He solemnly stood forth Himself as their surety: "And I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God."

WHOM TO FEAR.

And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that shall deny me before men, shall be denied before the angels of God.



CHAPTER LXVIII.

"WHO HATH APPOINTED ME JUDGE OR DIVIDER
OVER YOU?"—COVETOUSNESS.

Luke xii. 13-21.

As Jesus ceased His discourse a harsh note of worldliness was heard: "One of the multitude said to Him, Master, speak to my brother that he divide the inheritance with me?" Now, this was a matter for the civil courts to decide, not to be intruded into the religious teaching of Jesus. Fairness with one's brother in dividing the family inheritance is, indeed, a religious duty, but for the decision of practical cases God has appointed the secular authority. If this man had asked Jesus to settle a family feud, or even to heal an infirm brother, he would have gained his purpose. But it was not the Heavenly Father's will that His Son should come on earth to set up a tribunal for the settlement of land titles or similar matters. So Jesus answered severely: "Man, who hath appointed Me judge or divider over you?"



"Whose shall those
things be which thou
hast provided."

Furthermore, our Saviour's eye penetrated the motive of this petitioner. It was avarice; the man feared the civil court for the reason that he coveted his brother's rightful portion. Upon which, therefore, the Master added a deeper shade to His rebuke. Turning to the multitude He said most gravely: "Take heed of all covetousness, for a man's life does not consist in the abundance of the things which he possesseth." Herein the Divine Teacher sets His face squarely against the views and customs of the mass of mankind. Money is not only a token of value representing things needful to life,

as food and drink ; money is wrongly made a token of the value of men and women. They are graded by "what they are worth." No antagonism is deadlier than that of Christ's spirit against the rule of money, so often dominating both poor and rich. If men are poor, even though not in want, yet they are devoured with anxiety to get money to hoard. If men are rich, the one passion of life is to become richer. On the contrary, the true Christian looks to Providence for the much or little he needs, labors mainly for God's sake and to serve his family's reasonable wants, and if distressed by misfortune is yet not overthrown. Our Saviour now uttered one of His most famous parables to illustrate who is poor and who is rich "towards God."

Terrible words: "Thou Fool! This night do they require thy soul of thee!" That soul had become like a field whose fertile soil has been monopolized by weeds. It is now before God, naked, barren, and fruitless for ever. Of all the vices none exhausts the spirit of man more fatally with its absorbing intensity than love of money. Against no vice did Jesus speak more earnestly than against that of avarice.

"THOU FOOL!"

And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

CHAPTER LXIX.

HEALING THE INFIRM WOMAN ON THE SABBATH-DAY.—THE DROPSICAL MAN.

Luke xiii. 10-17, and xiv. 1-6.

ENTRANCE to the synagogues was not denied our Saviour in the Perea; the land beyond the Jordan was not so quickly aroused against Him as parts nearer the city. But the Sabbatarian sentiment of the Jews was well developed there, nor can we suppose that any part of Palestine had been quite exempt from the intrigues of the conspirators. Hence the following incidents, the account of which is almost a verbal repetition of similar ones which had taken place in far-off Galilee. Jesus, while preaching in a synagogue, was touched with pity at the sight of a

poor woman bent double with an infirmity which the Devil's spell had imposed on her. Without solicitation our Saviour healed her, and thereupon He must fight the Sabbatarians.

MIRACLES ON THE SABBATH.

And he was teaching in their synagogue on their Sabbath. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath), answering said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed: and not on the Sabbath-day. And the Lord answering him, said: Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

“And it came to pass, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day, to eat bread, that they watched Him. And behold there was a certain man before Him that had the dropsy. And Jesus answering spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But He taking him, healed him, and sent him

away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day. And they could not answer Him to these things."

No wonder the people rejoiced at this coupling of charity to the unfortunate with stinging rebuke to the hard-hearted who could resist such an argument,—pointing out the incongruity of allowing the watering of a beast and prohibiting the healing of a daughter of Abraham on the Sabbath; it was too striking a plea to be resisted, especially when advanced by the Wonder-Worker Himself.



"Neither could she look upwards at all."

On that same day, or at any rate on another Sabbath, one of the leading Pharisees invited Jesus to eat with him. His intentions seem to have been good, but it looks as if some evil-minded person had caused a dropsical man to be placed near by, that Jesus might again be involved in a Sabbatarian difficulty. Jesus this time took the offensive, asked them frankly if He could lawfully heal the poor man, got no answer but black looks, healed the man and sent him away rejoicing.

CHAPTER LXX.

FIRST PLACES AT TABLE.—THE GREAT SUPPER:

"COMPEL THEM TO COME IN."

Luke xiv. 7-24.

THAT our Saviour adjudged His host innocent of trickery in inviting Him to his table, seems probable from the fact that whereas He taught the guests who were present a very severe lesson, He gave only some

gentle advice to the host, namely, that he should remember the poor in preference even to his blood kindred. "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." If any university could teach us the full contents of that dogma of humility, it would be the favorite educational institution of the Church militant, suffering, and triumphant.

The admonition to His host—"when thou makest

"EVERY ONE THAT EXALTETH HIMSELF
SHALL BE HUMBLD."

And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. And he said to him also that had invited him: When thou, makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich: lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

a feast, call the poor, the maimed, the lame, and the blind"—was given, probably, because our Lord perceived that he preferred the rich: they could return the favor in kind, could invite him to their own banquets, and so motives would become debased on all sides; how much nobler to serve men according to their necessities, and for mere love,—for the golden coin of gratitude!

A religiously-minded guest was caught by the closing sentence, "the resurrection of the just," and spoke of the eternal banquet of Paradise, thus giving occasion for the parable of the Great Supper. Needless to say that the Lord of that banquet is God, that the first guests invited are the Jews; upon

their refusing, the Gentiles are called in. Taking the parable in a broader sense, the first invited are the more intelligent, the so-called better born, the more wealthy; these are too often accustomed to trifle with the call of God and of His Church to the service

of Jesus Christ, and then their places are taken by outcasts; civilized nations are displaced by hordes of barbarians, brutal sinners are converted in preference to more refined transgressors, till finally the purpose of God is accomplished, and His elect are saved.

There are many lessons in this parable. Farms and oxen and wedding joys are politely offered as excuses for neglecting the worship of the living God, for postponing repentance for filthy sin, for neglecting to train children in the divine law. Persuasion has been addressed to all of these, the pampered favorites of this world. For the people in the cellars and garrets and in the swarming slums, for the half-starved peasants in ruined country places, for these spiritually "poor and feeble and blind and lame," little persuasion is needed. Go to them quickly, says the Master, and merely tell them the Glad Tidings, and they will come. Tell them of the equality of the divine love for men of all classes, tell them of the Holy Communion, of the sweet consolation of a good confession, of the faithful priest and the ministering Sister of Charity; never mind persuasion; simply talk of

"COMPEL THEM TO COME IN."

When one of them that sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God. But he said to him: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said, I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.



"I pray thee hold me excused."

these things, and of Paradise, and you will see them spring up and follow you in. Is there still room? Then take My unseen but resistless grace, and by its loving compulsion fill up every place; bring in tramps and harlots, jail-birds and apostates,—compel them to come in. Never did monarch wear his baubles of crown and sceptre with the joy with which these outcasts will wear the fetters of My love and suffer the compulsion of My grace.

CHAPTER LXXI.

THE CHOSEN FEW.—THE SLAUGHTER OF THE GALILEANS AND THE FALLING OF THE TOWER OF SILOE.

Luke xiii. 22-30, and xiii. 1-5.

WHEN St. Luke says that this question was discussed by our Saviour while “making His journey to Jerusalem,” he can hardly be taken to mean the final and direct return there, but he rather refers to a portion of that circuit of teaching through the cities and towns which is mentioned in the twenty-second verse of this thirteenth chapter, and which brought Him gradually back to the city.

“A certain man said to Him: Lord, are they few that are saved?” Fortunately for us we can be saved without solving this difficulty, one of the most perplexing to theologians, and among the most hotly disputed. The Master did not answer directly. It is certain that only a small number adopt those means of salvation which make a happy death a moral certainty, and Jesus confined Himself to urging this upon His hearers; “He said to them, Strive to enter by the narrow gate, for many, I say to you,

shall seek to enter and shall not be able." The word "many" may refer to that large class whose religion is but skin-deep, its truths lodging on the surface of their minds; as to practical religion, it is with such persons chiefly a matter of family tradition, of local association, and of name rather than of solid inner and outer conformity to God's will. And "when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without and knock at the door, saying, Lord, open to us. And He answering, shall say to you: I know you not whence you are." Now, it is singular that any one could hope to dwell with God and His angels for ever unless because he loved God and gladly served Him, and thus had lived and died. But observation of the conduct of superficial Christians bears out the remainder of our Saviour's description of this class: "Then you shall begin to say: We have eaten and drunk in Thy presence, and Thou hast taught in our streets." They claim divine friendship *not* because they were *really* God's friends, but because by accident of birth they *could have* easily loved Him, if they only had wished to do so: a wonderful delusion. The Lord shall therefore (and all the more justly) say to them "I know you not whence you are; depart from Me, all ye workers of iniquity." In contrast with these, who trusted for salvation neither to God's goodness nor their own efforts, but rather to God's carelessness and their own good

"LORD, OPEN TO US."

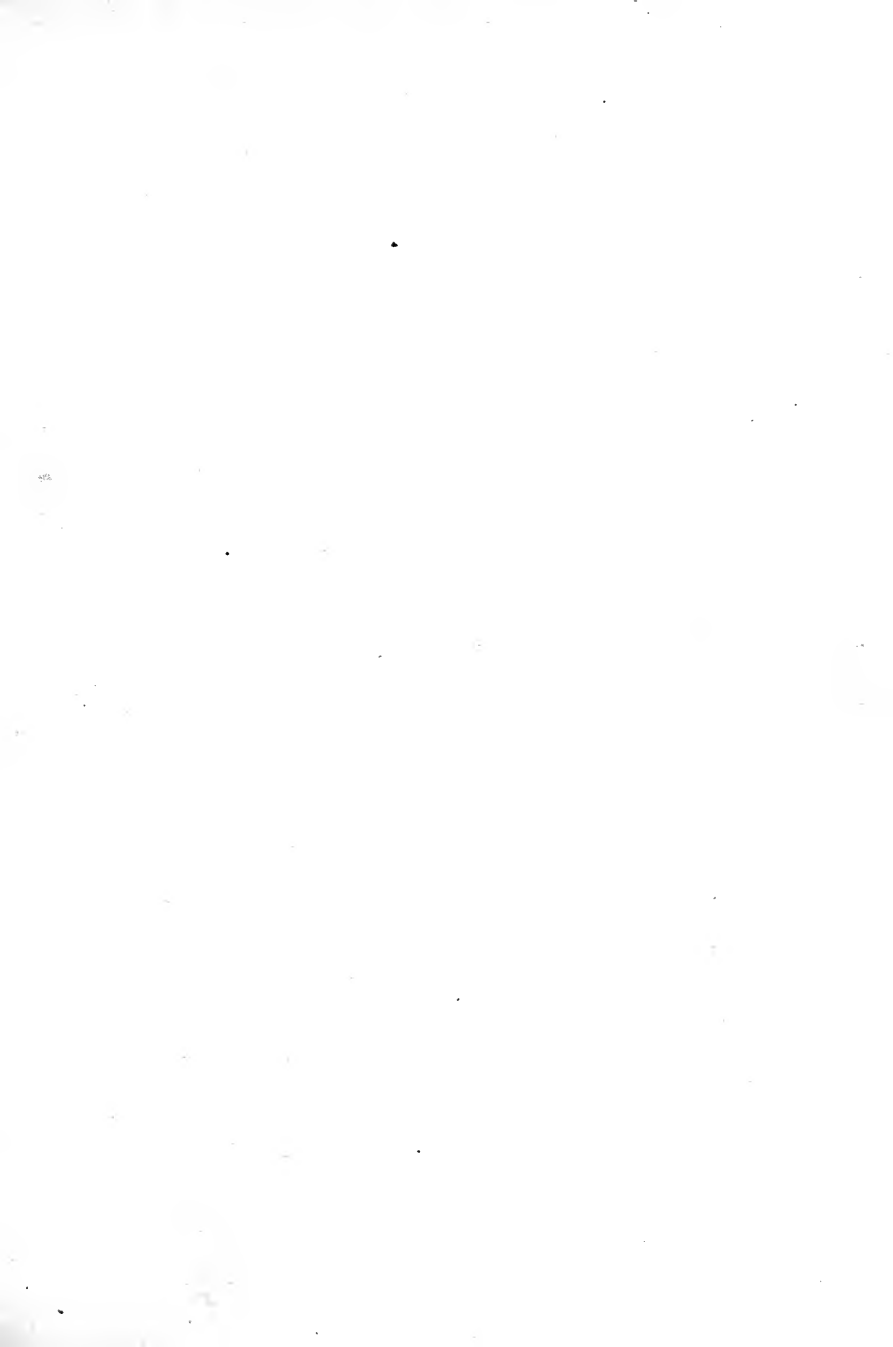
And a certain man said to him: Lord, are they few that are saved? But he said to them: Strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able. But when the Master of the house shall be gone in, and shall shut to the door, you shall begin to stand without and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not whence you are. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you: I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets, in the Kingdom of God, and you yourselves thrust out. And these shall come from the east and the west, and the north and the south, and shall sit down in the Kingdom of God. And behold, they are last who shall be first, and they are first that shall be last.

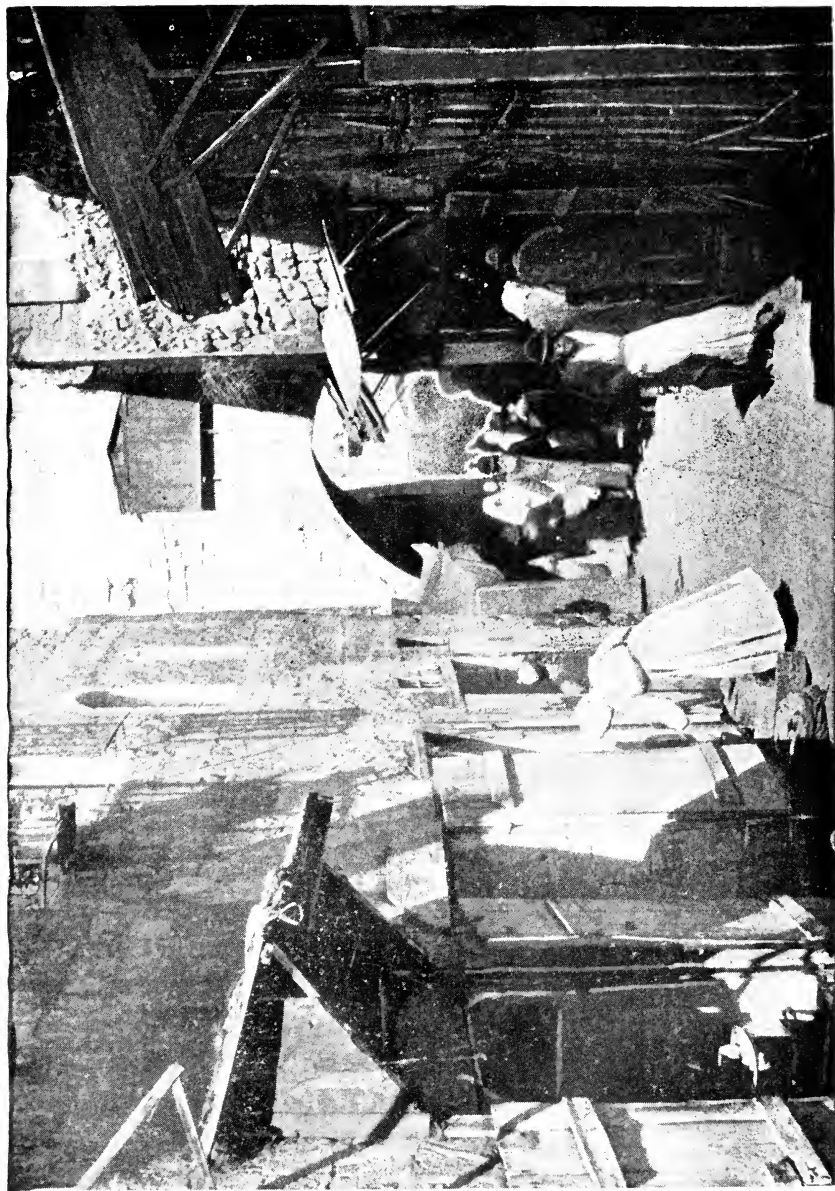
luck—in terrible contrast with these will be the faithful souls who loved God and did His will: “There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets, in the Kingdom of God, and you yourselves thrust out.”

Having applied this lesson to the cowardly Hebrews in comparison with the earnest ones, Jesus furthermore contrasted the chosen race of Israel with the net of the world. How His loving soul must have expanded as He lifted His face and stretched forth His arms towards the whole wide world, crying out: “And these shall come from the east and the west, and the north and the south, and shall sit down in the Kingdom of God. And behold, they are last who shall be first, and they are first that shall be last.”

There are some who hope to enter heaven by a system of religious passwords; or by faith alone; or by works alone; or by the virtues of their family; or by exceptional favor, as men travel a railroad by commutation tickets; or by some vague minimum of merit because they are too busy to do more; or merely by good luck. Against all of these Jesus Christ stands as firm as the battlements of heaven and as eternal as God's life. Men are saved by earnest faith in God, together with practical love of God and their neighbor. Beyond this there is only delusion in this world and weeping and gnashing of teeth in the next.

During this discourse upon the Narrow Gate, the Master and His following received news of the massacre by Pontius Pilate of a turbulent mob of Galileans, whose blood was shed in the very Temple itself. How our Saviour turned this into a lesson,





A STREET SCENE IN THE JEWISH QUARTER IN JERUSALEM.

and also that of the dreadful death of the men upon whom a tower had fallen near the city, is seen in the following: "And there were present at that very time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish."

Our Saviour touches us all with these words as a surgeon does his patient: passing his hand over the ulcer, where his touch hurts us most his knife will sink deepest. Penance is the knife of God for our salvation. Spiritual ointments and lotions are good for venial faults, which are like skin diseases, whereas mortal sin must be totally cut away. Again, it is a trait of fallen man to apply such judgments as sudden death to other sinners rather than to themselves. Our Saviour taught otherwise. The pale faces and the breathless words of the terrified messengers telling the Galilean disciples of the bloody fate of their neighbors and friends, was to the Master a good opportunity, though a very sad one, to lift His gentle voice and warn them to take the lesson home to their own hearts.

CHAPTER LXXII.

“WHY CUMBERETH IT THE GROUND.”

Luke xiii. 6-9.

FURTHER enforcement of the duty of immediate repentance, and the danger of delay, the Master gave, as was His custom, by a pictured lesson. What men know by abstract precepts they know as the doctor's remedy written in the prescription; what they know through parables is like the very taste and strength of the medicine itself.

ONE YEAR MORE.

He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down.

What sinner is there wholly destitute of a friend to pray for him? How many of us must thank for our salvation a loving mother whose prayer has been as constant as the rising sun, and as sure of success as the sun of giving the morning

dawn. Then there are the Saints in Heaven, these same Apostles of Jesus, the Mother of Jesus, who was for so long His only Apostle, our patron saints, our guardian angels. These and all other saints plead for sinners, and not in vain; for it is the Redeemer's will to save men by the preaching and ministering and praying of other men, aided by the angels. Jesus is the one Advocate between God and man as far as the mediation of merit is concerned. But the mediatorship of prayer, instruction, correction, and example is universal.

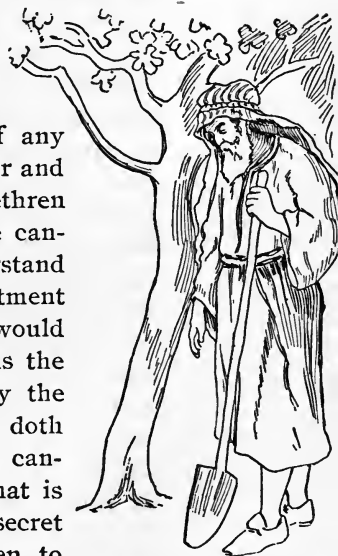
CHAPTER LXXIII.

"THIS MAN BEGAN TO BUILD AND WAS NOT ABLE
TO FINISH."

Luke xiv. 25-35.

WE know that the inhabitants of the Perea, purposely chosen by John the Baptist as his usual auditory, were, like the Galileans, good and true Israelites, being little tainted by the leaven of the Pharisees. But in its entirety the claim of Jesus Christ upon men put to the test all and more than all that they could offer of devotedness. God exacts all and gives all—such is the agreement; a simple bargain, but effecting a perfect exchange.

Let the reader place himself amid the throng; let him make his own the deep Jewish affection for home and kindred; let him fancy the beaming face, the uplifted arms, the penetrating voice of the Master, and so realize the force of this teaching: "If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple." They could understand the word "hate," as applied to the treatment of those who, though nearest of kin, yet would hold a man back from the love of Jesus the Son of God. But what did He mean by the words that followed? "And whosoever doth not carry his cross and come after Me, cannot be My disciple." The Cross? What is that? Is it some emblem, or amulet, or secret sign of fellowship? The Romans put men to death on a cross—could it be possible that



"Let it alone this year also,
until I dig about it."

the Master meant that such a disgraceful end should be His, and that such was also the risk His disciples

ALL FOR ALL.

And there went great multitudes with him ; and turning, he said to them : If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple.

would run,—that He would lead them to it by dying thus Himself? These were their thoughts on hearing this mention of the emblem of sovereign love, the amulet indeed in all ages which puts a happy spell upon whomsoever wears it, the

secret and public sign of men and nations who say and continue saying : “ With Christ I am nailed to the cross.”

The frankness of Jesus grows apace. From day to day He reveals more and more of the Glad Tidings. The universal Church, as supplanting the Jewish national Church, is revealed ; the only salvation is Jesus leading to the Father by the Holy Spirit ; the oneness of the Three Persons and the personal difference of the Three in One ; the identity of Jesus with their God Jehovah, though He is man as well as God ; the need that He must suffer and die and rise again to life ; His appointing leaders in His Church who are set apart as the officials in a thoroughly organized society ; the Spirit and the water in baptism ; the Body and Blood and the bread and wine in the personal union of God and man in fulness of love ; and now the farewell to parents and wife and children and home and country if these stand against Christ. The sign of it all is the Cross. Love of mother and father is holy, but there is something holier ; love of wife and child is holy, but there is something holier : it is the love of Jesus Christ. Love of home is strong and love of life is stronger ; but the strongest force this world has ever known is the love of Jesus Christ.

He warns them to count the cost before casting their lot with Him and enrolling under such a standard.

The teaching of Jesus develops a hard religion, and this is frankly stated by Him; there is no hiding of the cross. Hence the admonition to think before accepting. Enthusiasm is good, imagination has great uses, generous impulse is to be cultivated, the panic of sinners fleeing from divine wrath is contagious and is of great worth in religion, as well as the other and happier contagion of loving company among the righteous: all these are good, but the great essential for obtaining joy is the bitter cross. One by one and very calmly the followers of Jesus must intelligently accept beforehand all hardships, even to death itself, if they are to become wholly and finally subject to His will. This is what is meant by such expressions as being made a Christian, being converted, changed in heart, sanctified, enlightened by the Holy Spirit. The cross leads to that new and hitherto uncomprehended joy which is the dominant sentiment of Christians. "God forbid that I should glory save in the cross of Jesus Christ." It is the glory of reason painfully but joyfully triumphing over appetite; the victory of the man over the animal. Especially it is the hard struggle; but joyfully won, of the supernatural spirit of Jesus over the natural spirit of the old Adam.

It is consoling to know that the easiest way to win souls to our Saviour is honest imitation of His plain statement of this heroic element in His religion. Try to hide the cross, and you may gain ad-

ENTIRE RENUNCIATION.

For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

herents of Christ but not disciples. Tell the whole truth of Christ, and you win the whole heart of man. Thanks be to God for this: it is honorable to our fallen humanity.

CHAPTER LXXIV.

JESUS IS WARNED AGAINST HEROD.

Luke xiii. 31-35.



ONE knew better than the Pharisees the fearlessness of Jesus. While in the Perea He had taught those inspiring maxims of contempt of danger and even of death which are characteristic of His religion. Why, then, did they think to rid themselves of Him by the warning: "Depart and get Thee hence, for Herod hath a mind to kill Thee." It is possible that the particular Pharisees who gave this advice meant Him well, but it is not likely.

Our Saviour's answer to the warning was a singular one, and His meaning is involved in mystery. He calls Herod "that fox," and He says that He has but a few more days for driving out demons and healing the sick, and after that Herod and all His other enemies will have their will;—the Saviour will be put to death: "Go and tell that fox: Behold I cast out devils and do cures to-day and to-morrow, and the third day I am consummated." He repeats what He had several times told His Apostles: Jerusalem is speedily to see His end; but meantime He is Master of His own movements: "Nevertheless I must walk to-day, and to-morrow, and the day following, because it cannot be that a prophet die out of Jerusalem."

Jesus adds a bitter reproach to the Holy City, one that He will repeat and enlarge upon at the solemn moment of His last entry there. How the name of the City, a talisman to every Jew, must have thrilled all their hearts as the sorrowful longing in the tones of Jesus sank into their ears. How His own soul must have been racked with the conflict of love and disappointment as He addressed the Holy City : "Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee ! How often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not ! Behold your house shall be left to you desolate. And I say to you that you shall not see Me till the time come, when you shall say : Blessed is He that cometh in the name of the Lord."

CHAPTER LXXV.

LESSONS OF MERCY.—THE LOST GROAT.—THE PRODIGAL SON.

Luke xv. 1-32.

FROM these sad topics, and dropping the tone of admonition, Jesus turned again to His favorite theme, the mercy of God to sinners. Nothing the Jews could do was able to prevent His coming back to it. Mercy was His bread and meat; love was the inspiration of Jesus.

Here in the Perea He repeated the parable of the lost sheep which He had previously given in Galilee. It was caused by the coming to Him of a group of publicans and other outcasts. The Saviour bent towards them with pity, all the greater because the stricter sect of Jews were offended at His not exclud-

"REJOICE WITH ME!"

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it; and when he has found it, lay it upon his shoulders rejoicing; and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Jesus added the illustration of the Lost Groat. How singular a charity in the Eternal God to search for a loathsome sinner as a poor woman does for a



"Seek diligently until she find it."

ing them. He taught the difference between these self-righteous men and the glorious angels. The angels tolerate sinners, they are not ashamed of them; nay, their joy is greater over the repentance of a sinner than over the stainless virtue of the innocent. In this He teaches the intervention of the angels in human affairs. They too are our Saviour's helpers in saving souls; they know our sinfulness, they counsel us to repent, they rejoice at our salvation.

God lights a candle in the dark cavern of the sinner's soul and shows him the brink of the deep pit, the lurid flames, the long ages of horror. And then He turns him towards His own loving face. The candle is the true faith: the knowledge that God is good; that He has founded His Church for sinners; that He has enriched His sacraments with the precious blood of His only begotten Son. God lights this candle by the word of friendly warning from a devout friend, the tears of a heart-broken mother, the death of a patient wife or a beloved child, the stern rebuke or kindly admonition of a faithful priest; or by the inspiration of the Holy Ghost in the sting of conscience. And when the

candle has been lighted the Ten Commandments sweep the sinner's soul like a sharp broom. Confession, humble and sorrowful, wins absolution, and Holy Communion is the rejoicing of the angels with the Heavenly Father for the salvation of the sinner.

The literature of the world has nothing so beautiful as the story of the Prodigal Son. In it our Saviour tells of the worst of sons in rebellion against the best of fathers. Having painted the black guilt in the son in contrast with the kindness of the father, the Master follows the wretched young fool to his riot and wickedness and shows the end of it—disgrace, poverty, starvation. He now pictures the repentance. The son is moved to return to his father, but only by the lowest motives. He is not stung by a sense of his ingratitude, by the realization of the suffering he has inflicted on his father; no, but he is starving. His own material needs are what force him to return and ask for pardon. Yet this animal dread of pain is redeemed by one better trait, that of humility. He is absolutely disgusted with himself, makes no claim to sonship, will be glad to be taken as a servant

THE JOY OF THE ANGELS.

Or what woman having ten groats, if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.



"The husks the swine did eat."

"FATHER, I HAVE SINNED."

And he said: A certain man had two sons: And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired



Meantime the father has never abandoned hope, never allowed his mind to be embittered, is constantly on the watch for his son's return, and finally beholds the prodigal wearily creeping towards his home. The scene that follows is one of the most touching ever portrayed: the embrace upon the road, the seeming unconsciousness on the father's part of any confession being made, the immediate restoration to sonship and heirship, its public celebration, and the loving answer to the envious protest of the son who has never strayed.

"And I here perish with hunger."

servants. And rising up he came to his father. And when he was yet a great way off his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and make merry: Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: And he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

In the teaching of Jesus Christ there are some terrible dogmas, but the Parable of the Prodigal Son is the glorious alternative of every one of them. "Thy mercy is above all Thy works." There is a deep mystery in eternal punishment; but the mystery of divine love is more incomprehensible than that of hell. Jesus mourns the sinner as a father mourns a lost child, yea, as he weeps over the dead body of his son. He rejoices with all heaven upon the repentance of a sinner, as a parent upon the restoration of a child to life.



"I have
sinned
against
heaven and
before thee"

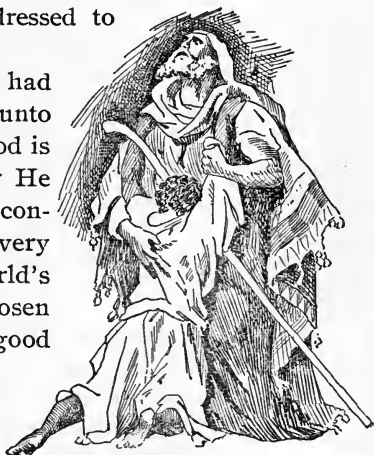
CHAPTER LXXVI.

THE UNJUST STEWARD.

Luke xvi. 1-15.

It was natural that Jesus should speak to the people of the feverish zeal of the rich to gain and keep their wealth. In our own day, hardly can the missionary who carries the cross of Christ to the heathen outstrip the priest of Mammon carrying opium and alcohol. If the faithful pastor of souls gladly risks his life at the bedside of the cholera patient, the votary of money as gladly shortens his life in the wild whirl of the stock exchange. Men of money spend more time, waste more vitality, study out more expedients to win dollars, than do men of God to save immortal souls from hell. This lesson—the wonder we feel at the heroism of Mammon's worshippers and shame at our own shortcomings in the work of God—our Saviour taught by the parable of the Unjust Steward, which, for an obvious reason, was addressed to His disciples only.

“There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods.” God is meant by the master in this parable, for He is the owner of the world and of all it contains; He made it, He preserves it every moment. Those who possess this world's goods are the stewards whom God has chosen to administer His property for the best good of the greatest number, they themselves being made secure of plenty for their own use according to the social state in which Providence has placed them.



“He was lost, and is found.”

Their chief duty is to employ their Master's property according to His purpose, which is to advance His honor and the happiness of His people. The rich man who uses the portion of God's wealth committed to him as if it were his own and as if he had a right to do as he pleases with it, who spends it in mere luxury, prodigality, or display, who does not seek and find God's will in using it, sins against his Lord and against his Lord's people. He forfeits his place.

"GIVE AN ACCOUNT OF THY STEWARDSHIP."

And he said to his disciples: There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and he said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am unable, to beg I am ashamed; I know what I will do, that when I shall be removed from the stewardship they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly and write, fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write, eighty. And the lord commended the unjust steward, forasmuch as he had done wisely, for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

"And He called him and He said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer." The steward is stripped of his authority, the rich man is made poor. But he has still a moment for scheming. The master's books and accounts are in his possession; although he knows that he is bankrupt, others still think him to be solvent. He has his lawyers, who can invoke the law's delay. He can still borrow money upon the credit of a fortune he knows to be gone. He can betray trust reposed in him. Our Saviour describes the trick this steward played, that of corrupting his master's debtors. He lay awake of nights; he raced the whole country over; he labored and

schemed, he bribed and threatened; he must do anything and everything, for if he is thrown upon the world for a living it means either the shame of honest begging or the toil of honest labor. "To dig I am unable, to beg I am ashamed. I know what I will do,

that when I shall be removed from the stewardship they may receive me into their houses."

Having injured his master by squandering his goods, he now commits a double crime: he does him a parting wrong by robbing him of a portion of his just dues; he corrupts the debtors by dividing with them the portion fraudulently obtained; and he gives receipts, signs his master's name, and so becomes secure by this thievish partnership with the dishonest debtors.



"He said to the first: How much dost thou owe my lord?"

Shrewdness is a quality rather of successful rogues than of fervent Christians. When the steward had got away, and when the master found out his final villany and how he had managed to hedge it about by legal tricks, he could not help admiring the scoundrel's cleverness: "And the lord commended the unjust steward forasmuch as he had done wisely," that is to say, cunningly. Our Saviour then enforces the lesson: "For the children of this world are wiser in their generation than the children of light,"—wiser, keener on the scent, more vigorous in pushing on, in crowding aside obstacles, all for money too, and for earthly power, things which perish and are gone in a day: while the children of light seem to grope in darkness, and to struggle but feebly for the boon of life eternal.

But are there no rich men who are the Saviour's friends? Are there no just stewards? Yes, there are some, and they are dear to God. They have in their wealth a special grace, and Jesus points it out to them. They can forge their gold into keys of the Kingdom of Heaven: by their gifts to the poor, to religion, to education, for the common comfort of their fellow-men. What if wealth be the false god Mammon; even so, it

may be made to stand in good stead for eternity. As riches are a help to the unjust steward, they may equally be made a help to the just steward : " And I say to you : Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings."

The further application of this parable concerns the higher, or rather the more intimate, motives of the spiritual life. For if one should object, naturally enough, that at best the custody of this world's goods is on the lower plane of duty, that the real question is about the right heart, the intention and purpose, the faith and the love of the Christian, our Blessed Redeemer answers that fidelity in the lower order of duty is the test of fidelity in the higher. Obedience in little things can be motived by as strong a love as that which incites to greater things : " He that is faithful in that which is least, is faithful also in that which is greater, and he that is unjust in that which is little, is unjust also in that which is greater. If therefore you have not been faithful in the unjust mammon, who will trust you in that which is true ? And if you have not been faithful in that which is another's, who will give you that which is your own ? "

St. Luke takes occasion here to reveal an additional reason for the enmity of the Pharisees ; besides being proud and hypocritical they were also covetous : " They derided Him. And He said to them : You are they who justify yourselves before men, but God knoweth your hearts, for that which is high to men is an abomination before God."

CHAPTER LXXVII.

DIVES AND LAZARUS.

Luke xvi. 19-31.

THIS is the awful parable of the rich, proud glutton, tormented in the flames of hell, craving for a drop of water from the despised beggar whom from afar he beholds in Paradise. It is the reversal of a pitiful condition too often seen upon this earth ; the wretched pauper lying at the door of the sensualist while a banquet is going on within ; the dogs licking his sores, his very soul hungering for even the crumbs of the feast whose noisy revelry mocks his fainting ear. The parable is a terrible scene, and is painted with such divine power that every syllable strikes the heart and makes it tremble.

The contrast is perfect. There at his rich feast sits the sensualist amid his guests and his servants. He is one man in a million. The rest of men are either ordinary well-to-do citizens, humble workmen and farmers, or they are paupers, beggars, and outcasts. Many men and women are tortured by the lack of necessary food, shamed and rejected by all but a few of the more tender-hearted. The poor beggar finds company even in a dog, and is often clung to by the beast when men

THE RICH GLUTTON AND THE STARVING BEGGAR.

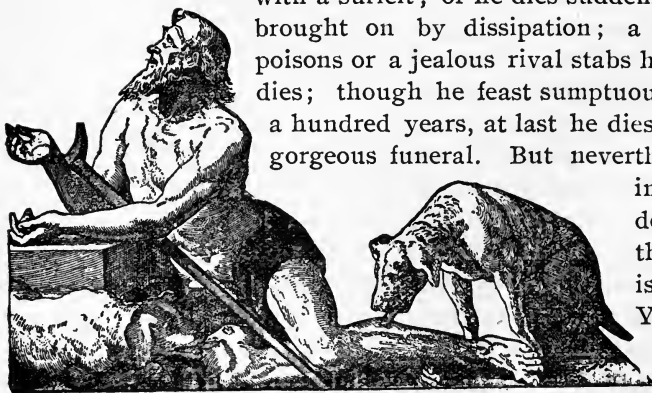
There was a certain rich man, who was clothed in purple and fine linen : and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him ; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died : and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said : Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him : Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos : so that they who would pass from hence to you, cannot, nor from thence come hither. And he said : Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him : They have Moses and the prophets ; let them hear them. But he said : No, father Abraham, but if one went to them from the dead, they will do penance. And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

have abandoned him. The rich glutton counts his money; he lords it over his hirelings, gorges with meat and drink, despises dirty beggars and tries to forget that they exist—and he is happy. The poor tramp counts his sores, weeps in his lonesomeness, caresses his affectionate cur, faints with starvation; but if he be a Christian, he accounts his misery as God's holy will, and though always suffering, does not repine, and he neither hates nor envies any one. He creeps to the rich man's door, and gets a morsel now and then from a kindly servant; and some stormy night the howling of his dog tells that he is dead: away with him to the Potter's Field! But there are other rich persons who have stood by him, rich angels of the Almighty God, servants of the All-owning God. These embrace his soul, are honored by its friendship, are glad of its ecstatic cry of joy, and bear it away in triumph to the company of Abraham, he too another sort of rich man, who in his day always loved and served the poor.

"And the rich man also died." He chokes to death with a surfeit; or he dies suddenly from paralysis, brought on by dissipation; a jealous mistress poisons or a jealous rival stabs him. Anyway he dies; though he feasted sumptuously every day for a hundred years, at last he dies. And he has a gorgeous funeral. But nevertheless he is cast

into hell, sunk so deep into it that the Master says he is buried therein.

Yet he can look across the vacant chaos which di-



"Desiring to be filled with the crumbs that fell from the rich man's table." vides his abode

from Paradise ; he can hear the canticles of eternal joy. Oh, what a spectacle he beholds ! Lazarus the beggar in Abraham's bosom ! "Give me a drop of water," he cries ; "give it by the beggar's charity, for I am tormented in this flame." Then follows the awful dialogue, preceded by the fateful word, *Remember !* "Remember that thou didst receive good things in thy life-time." The hard-hearted sensualist was given many years, and allowed to waste them ; the true religion, and allowed to despise it ; the goods of his Master, and allowed to squander them ; given, indeed, many privileges : but the boon of forgetting these shall never be his. He must now be clothed in the purple of fire and the raiment of remorse ; he must feast on the fiery memory of his cruel and hateful life for ever.

"A great gulf is fixed between us and you," says Abraham, "so that they who would pass from hence to you cannot, nor from thence come hither." That gulf or chaos is eternity.

Then what ? Is he silenced ? No. He would save those who in his own way were dear to him ; or perhaps his five brothers had been corrupted by himself, who was the eldest, and he dreaded a five-fold hell if they came to take vengeance on him. He pleads again : let Lazarus be sent as a messenger ! Alas ! he *was* a messenger once, as every poor man is God's messenger to the rich ; but he had failed. And besides this, his going even from the dead would not avail. It would but deepen the guilt of the five brothers, for they would reject the call to repentance. Had they not had calls enough ? Did they not have the true religion ? Did they not believe in Moses and the prophets, who in a thousand ways commanded and counselled and exhorted and entreated the rich to cherish and help the poor and to remember the life to

come? Moses and the prophets stood for God better than any returning spirit could. If his brethren "will not hear Moses and the prophets, neither will they believe if one rise again from the dead."

Indeed, there were many men who knew our Saviour Himself, who saw Him heal the blind and deaf and lame, who saw Him raise the dead to life by a mere word, yet who not only refused to believe Him but strove to put Him to death, and all the more eagerly because of His miracles.

And thus ended the most terrible of the discourses of Jesus; one which has saved countless multitudes of men and women from the life and death of the sensualist.

CHAPTER LXXVIII.

LESSONS IN HUMILITY.—THE PHARISEE AND THE PUBLICAN.

Luke xvii. 5-10, and xviii. 9-14.



"AND the Apostles said to the Lord: Lord, increase our faith." Probably the petition was dictated by selfish motives. The Apostles may have asked this favor after one of those expeditions into the surrounding country in which they had failed in their endeavor to work miracles. To show them how this high supernatural gift is increased by the practice of the lowly virtue of humility, our Saviour taught, first, that faith was the all-powerful means of obtaining miracles, and second, that increase of faith as well as of every virtue has its root in humility:

"And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you. But which of you

"Would not so much as lift up his eyes."

having a servant ploughing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to meat: And will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do."

A very severe rebuke, showing that we should be on our guard lest on pretence of serving God we unconsciously strive to make God serve us.

The celebrated picture of the Pharisee and the publican praying in the Temple is the completion of this lesson. Sharper contrast there could hardly be. The Pharisee was the true Israelite in race, in faith, and in station; the publican was a traitor to his people and an apostate from his religion. The prayer of the Pharisee, based on his fulness of merits, was a mere devotional boast; that of the publican was the cry of a broken heart. The result was a total reversal of their relative positions. The publican becomes pleasing to God, is pardoned and made righteous; the Pharisee, with all his orthodoxy, is not

"I AM NOT AS THE REST OF MEN."

And to some who trusted in themselves as just, and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other; because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.



"I am not as the rest of men."

simply no whit better for his prayer, but even in the very act of it adds to the weight of sin already accumulated yet other acts of pride, censoriousness, and uncharity. It is pitiful that the heritage of the true faith, with its attendant good fortune of orthodox name, family, and training, is often the occasion of spiritual pride. What makes some men humble makes other men haughty. And notice how steadfastly the Master returns again and yet again to the two-fold essence of His Gospel, the lesson of humility and of love :

Sanctity "by law established" is one thing ; sanctity as fruit of the fear and love of God is quite another. Comparison between ourselves and others cannot be instituted without danger of the sin of pride. It is a fact, a monstrous fact, that some persons cannot even pray without thinking injury to their neighbors. Another curious paradox is, that some followers of Christ can only be saved by losing for a time the grace of God and falling into shameful sins. From these they can return by humble penance ; from the sins of spiritual pride towards which they had unconsciously been hastening they could not have been saved.

Humility plants the germs of justification in a sinful soul ; pride plants the germs of damnation in a righteous soul.

CHAPTER LXXIX.

THE RAISING OF LAZARUS FROM THE DEAD.

John xi. 1-46.

JESUS gave His reasons for calling Lazarus back to life. They were two : first, He "loved Martha, and her sister Mary, and Lazarus" ; second, the advancement of His mission ; "that the Son of God may be glorified," and, as He said to His Apostles, "that you may

believe." Let us note the union of these two motives, for it throws light upon the human character of the Son of God.

His miracles gave Him His standing. They were the power of Jehovah, and they took the place in the New Law of the marvels and portents of the Old, such as the parting of the Red Sea, the miraculous manna, the thunders of Sinai. But unlike the miracles of the olden time, those of the Messias were usually wrought through love for particular persons. For the whole world, indeed, Jesus was transfigured and rose from the dead. But for a widowed mother's joy at Naim He said: "Young man, I bid thee arise"; for a heart-broken father He touched the damsel's hand and she awoke to life; and now, because He loves Martha and Mary, He will break the tomb, He will crowd back the advancing rottenness of the corpse, He will restore Lazarus alive to his sisters. Can we mistake the meaning of all this? Jesus would prove His own divinity by proving the divinity of the lovely virtue of human sympathy.

The narrative of St. John is so touching that we shall give the whole of it unbroken. The Master and His Apostles were somewhere

"LAZARUS, COME FORTH!"

Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: But if he walk in the night he stumbleth, because the light is not in him. These things he said: and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead; and I am glad for your sakes, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him. Jesus therefore came and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me although he be dead, shall live: And every one that liveth, and believeth in me,



"If thou hadst been here, my brother had not died."

beyond the Jordan when the sorrowful message arrived from Bethany.

The resurrecting of Lazarus was a mighty stroke of power, but it was fatal to Jesus. The Samson of the New Law in removing the stone from the door of that tomb loosened the keystone of the arch above it. The conspirators at Jerusalem felt now that Jesus must be arrested, and by some means put to death. Their malignant minds could not have imagined a more violent contrast to themselves than that of this loving figure. The more powerful His love grew to stir men's minds to affection, reaching into their very graves and

snatching their decaying bodies back to life, the more bitter grew the hatred of His unbelieving enemies.

It is probable that Lazarus died the day the messenger hurried away to Jesus with the news of his severe illness. Two days more of delay, purposely taken by the Master, made three, and the time used in reaching Bethany made the fourth day intervening between the death and the miracle.

Jesus was not able to resist that message: "Lord, behold he whom Thou lovest is sick"—a woman's plea to a heart more tender than a woman's. He was bound to go to Bethany. He delayed only to work a greater miracle after arriving. When His disciples protested against running into danger by thus returning nearer to Jerusalem, He answered

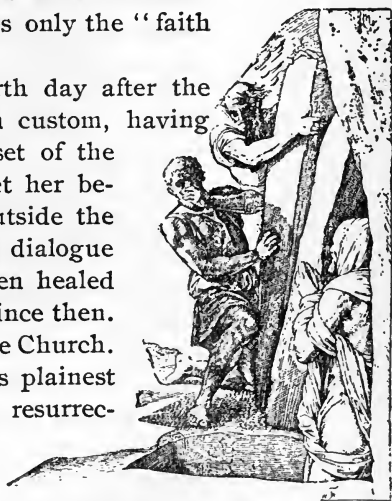
shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come and calleth for thee. She, as soon as she heard *this*, riseth quickly and cometh to him. For Jesus was not yet come into the town; but he was still in that place where Martha had met him. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how he loved him. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this

that the light of God's will should lead Him, "the Light of this world." Then when Jesus insisted that His friend called and He could not refuse to go, Thomas spoke up, a heart inclined to doubt but yet true unto death (for perhaps some of the Apostles wanted to remain where they were, letting Jesus go and return in secrecy): "Let us also go that we may die with Him." Thomas felt that the shadows were deepening around our Saviour. How solemn that moment, when for the first time

the Apostles were brought by open avowal into union with their Master in the bond of death. It was rather the cry of affectionate hearts than of the martyr's faith, but for that very reason must it not have sounded sweet to the ears of Jesus, who desires only the "faith that works by love"?

They arrived at Bethany the fourth day after the burial, Lazarus, according to Jewish custom, having been placed in the grave before sunset of the day he died. Martha, eager to meet her beloved Master, was awaiting Him outside the town, and between her and Jesus a dialogue took place which has soothed and even healed the wound of death in many hearts since then. It is repeated in the burial service of the Church. It contains, too, one of the Saviour's plainest assertions of His divinity: "I am the resurrection and the life: he that believeth in Me, though he be dead shall live, and every one that liveth and believeth in Me, shall not die for ever."

time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou has sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees, and told them the things that Jesus had done.



"Bound feet and hands with winding-bands, and his face with a napkin."

He urged this upon Martha, as if she stood sponsor for her dead brother, and she instantly made Peter's profession of faith: "Yea, Lord, I have believed that Thou art Christ, the Son of the living God."

Martha, hastening home before the others, told Mary what had passed, and both the sisters, followed by their household and friends, were soon gathered about their revered Master—come too late, as they thought, to do more than offer sympathy. So indeed it seemed; for Jesus, when He saw the tears and heard the cries of the women, wept bitterly, groaning and sobbing with them; yielding to His tender sympathy this tribute of His human heart. Nor for that alone, since He might well weep in foreknowledge that this miracle of love would hasten His own death.

And then He bade them open the grave, a cavity in the rocky hillside, closed by a heavy stone. Martha protested that corruption had set in, thinking that He might be directing the removal of the stone merely to take a farewell look at Lazarus. Jesus reminded her that the reward of her faith was to "see the glory of God," and then He made a simple prayer of thanks to His Father for the mighty power He enjoyed, and because this astounding deed should yet further win men's faith in Him. All this He said aloud, that it might connect His miracle openly with His Father. And standing before the tomb, now opened, "He cried with a loud voice, Lazarus, come forth!" A moment of silence followed, all peering into the dark cave. And then Lazarus appeared, making his way to the light as best he might with the bandages upon his arms and legs—as if he had been in a deep sleep and the loud voice had waked him from death. His decaying veins had suddenly been filled with living blood, his dead heart, his dead brain were suddenly alive with his soul,

which had heard the Master of life and death and returned to its deserted dwelling. The awe-stricken crowd was helpless and motionless, till Jesus said, "Loose him, and let him go."

This miracle, when noised in Jerusalem, was the last incentive necessary to the conspirators. They at once took measures to make an end of Jesus of Nazareth.



THE TOMB OF LAZARUS IN BETHANIA.

CHAPTER LXXX.

"IT IS EXPEDIENT THAT ONE MAN SHOULD DIE FOR THE PEOPLE."

John xi. 47-54.



LET us consider who and what these conspirators were. As to their office, they were the chief priests and the members of the Jewish Great Council, or Sanhedrin. Both the high-priests, Annas and Caiphas, were Sadducees, a sect which doubted the immortality of the soul and played fast and loose with every religious doctrine, and whose adherents were selected by the Roman governor for high office in the Jewish Church, as the men most pliant for the purposes of the conqueror. Caiphas, "high-priest of that year" destined to be the last year of the ancient covenant, had been intruded into that holy office by the pagan rulers of Israel. He held his place from year to year, or rather at the will of the governor. The rightful high-priest was Annas, the father-in-law of Caiphas. These two, one the appointee of the conqueror and the other the rightful incumbent but a most unworthy son of Aaron, worked together. Caiphas was known to the Jews as acting in accord with his father-in-law, and so was tolerated by them; but both were in the pay of the Romans and were apt for any iniquity, being traitors in politics and Sadducees in doctrine.

The members of the Sanhedrin were nearly all Pharisees, genuine sectarians, carried away by a monstrous exaggeration of the outward forms of the Jewish religion, to which they and their predecessors had added innumerable observances of their own invention. They were religious spies upon the whole people, and

with a sort of voluntary organization dominated the race. They abhorred the Sadducees, and rightly, on account of their doctrinal errors; but they feared them also, for they were entrenched in the high-priesthood, were the tools of the Romans, and, if not numerous, were yet powerful by reason of their wealth, ability, and activity.

Both parties were against the Messiah; the Sadducees because they knew that any religious commotion, or indeed wide-spread movement of any kind, would be treated by the Romans with instant and cruel severity—sweeping them out of their fat places, and perhaps extinguishing the feeble remnants of national life upon which they fed. The Pharisees were ripe for sedition. They were also zealous for the law, and were reformers; but they would not be led by Jesus of Nazareth, who was totally opposed to them and averse to all bloodshed. He held them up in His discourses as the specimen sinners of the world. He scorned in principle and practice their most sacred observances. If He loved the people—thus they reasoned—it was not chiefly because they were Jews but because they were children of God. He loved foreigners and Samaritans as much as He did the seed of Abraham. He released the people from time-honored religious observances. He dared to face the leaders of the orthodox Jews, to confute them from Scripture, to command obedi-

"THEY DEvised TO PUT HIM TO DEATH."

The chief priests therefore and the Pharisees gathered a council, and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high-priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put him to death.



"If we let Him alone so, all will believe in Him."

ence to Himself as the only begotten Son of God, to proclaim a kingdom and set it up without armies or bloodshed—and He was a stupendous success. The Pharisees deliberately preferred the Romans to Jesus.

From motives mixed and various, therefore, both parties in the official council of Judaism hated Jesus more than they hated each other. Their actual legal power was small, for the Roman authority was supreme in every sphere. But the Sanhedrin could speak privately to the people and mislead them; could poison the mind of the governor against Jesus; could work on Pilate's fears or inflame his anger. Hence, after hearing of the great miracle at Bethany, which was almost a suburb of the city, they called a meeting: "The chief priests, therefore, and the Pharisees, gathered a council and said: What do we, for this Man doth many miracles? If we let Him alone so, all men will believe in Him, and the Romans will come and take away our place and nation."

Therein spoke the Sadducees, time-servers and trimmers. Little is known of the details of the subsequent discussion, a few lines in St. John's Gospel being all the record. Apparently a hopeless clashing of schemes and suggestions was the result. It may have been that Nicodemus and other friends of Jesus pleaded timidly against the murder which all the rest were bent upon committing. But at last "Caiphas, being the high-priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." He fancied that he was but showing a way out of their perplexity by suggesting the death of Jesus as a sacrifice to save worse slaughter. Little did he dream that he spoke by instinct of the Holy Ghost, as the false-hearted Balaam

had done before him : " And this he spoke not of himself, but being the high-priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God that were dispersed." It was a divine irony to cause the prophecy Jesus Himself had made, and which indeed had been made of old by the Hebrew prophets, to be promulgated officially by the head of the Jewish religion amid the high council of the Sanhedrin.

And thus Jesus was condemned to death by the Jews, without trial, or witnesses, or any formality of law : " From that day, therefore, they devised to put Him to death." They accomplished their purpose after nearly six weeks of hard struggle against the people's love, and against the sense of justice even of a Roman governor.

The Saviour knew their purpose full well : " Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples."

CHAPTER LXXXI.

THE UNJUST JUDGE WHO HEARD THE WIDOW'S PRAYER.

Luke xviii. 1-8.

" WHEREFORE Jesus walked no more openly among the Jews." His time was near at hand, but He had to teach many things to His Apostles and disciples, and therefore He so arranged His journeys and His tarryings as to escape from observation. To the north of Jericho lay a desert place, on the borders of which, as we remember, the Saviour had spent His time of preparation and temptation nearly three years before.

To a town adjacent to this region of congenial quiet He now retired with His followers, "into a city that is called Ephrem, and there He abode with His disciples."

This placed Him just within the limits of Samaria;

"SHE IS TROUBLESOME TO ME."

And he spoke also a parable to them, that we ought always to pray, and not to faint. Saying: There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterward he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you that he will quickly revenge them. But yet the son of man when he cometh, shall he find, think you, faith on earth?

outside, therefore, of the circle of His enemies' fiercest hatred, which centred in Judea. The little city gave Him and His a refuge in which He could safely teach; the desert at its gates was an inviting solitude for His long communings with His Father, preparatory to His supreme hour. Prayer was His habitual consolation, and His purpose was to make it the commonplace of His religion. He gave a singularly powerful illustration of God's readiness to answer prayer.

It is doubtless the fruit of one of His own excursions into the solitary places of the neighborhood to pray for His Apostles and for all mankind against the enemies of their souls.

The last sentence touches the weak spot in men's praying—their lack of confidence in God. It was especially applicable to the Apostles, who in the approaching crisis would be found wanting for lack of trustful faith in their Master.

CHAPTER LXXXII.

THE SENDING OF THE SEVENTY-TWO DISCIPLES.

Matt. xi. 25-27; Luke x. 1-24.

As He approached the end, our Lord felt more and more painfully the immensity of the task which the Father had laid upon Him. He and His twelve Apostles seemed to Him like a farmer and his sons endeavoring to save a harvest so generous that with their utmost labor the greater part would be lost before they could reap and gather it in. And oh what a calamity is the loss of an immortal soul! What a yearning of heart was His for perishing souls! This yearning He communicates to us by a powerful movement of His grace inspiring that peculiar grace called the *love of souls*, giving what is known as the Apostolic vocation. This is nothing less than the Holy Spirit, in Its procession from the Father and the Son, taking up in Its course the created spirit and breathing into it the divine love of souls.

While training His Apostles, who were to be distinguished from all others, both by their office and their supernatural gifts, Jesus associated to them seventy-two disciples. These were picked men, faithful followers of the Lord, but not Apostles. They were the first of that countless multitude of Christ's lovers, called by their office as parent or teacher, or by their learning, or their wealth and social station, to share the labors and merits of the episcopate and priesthood, though not gifted with the Apostolic sacrament of Holy Orders. Or it may be said that they were in a special manner the pioneer members of the Christian priesthood; these have indeed the Apostolic sacrament, but not in its fulness; and they

partake of that fulness in toil and in merit by being associated to the bishops, the lineal successors of the Apostles.

These seventy-two Jesus sent in pairs before Him into the villages and towns to prepare the people for His coming, addressing to them an exhortation quite similar to that given the Apostles a year before in Galilee. He gave them the power of miracles, and they were directed to announce the Kingdom of God, the reign of the Messias. He gazed fondly upon the little band as they stood ready to depart, and with a deep sigh He said: "The harvest indeed is great, but the laborers are few." Not only the

"NEITHER PURSE NOR SCRIP."

Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house: And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

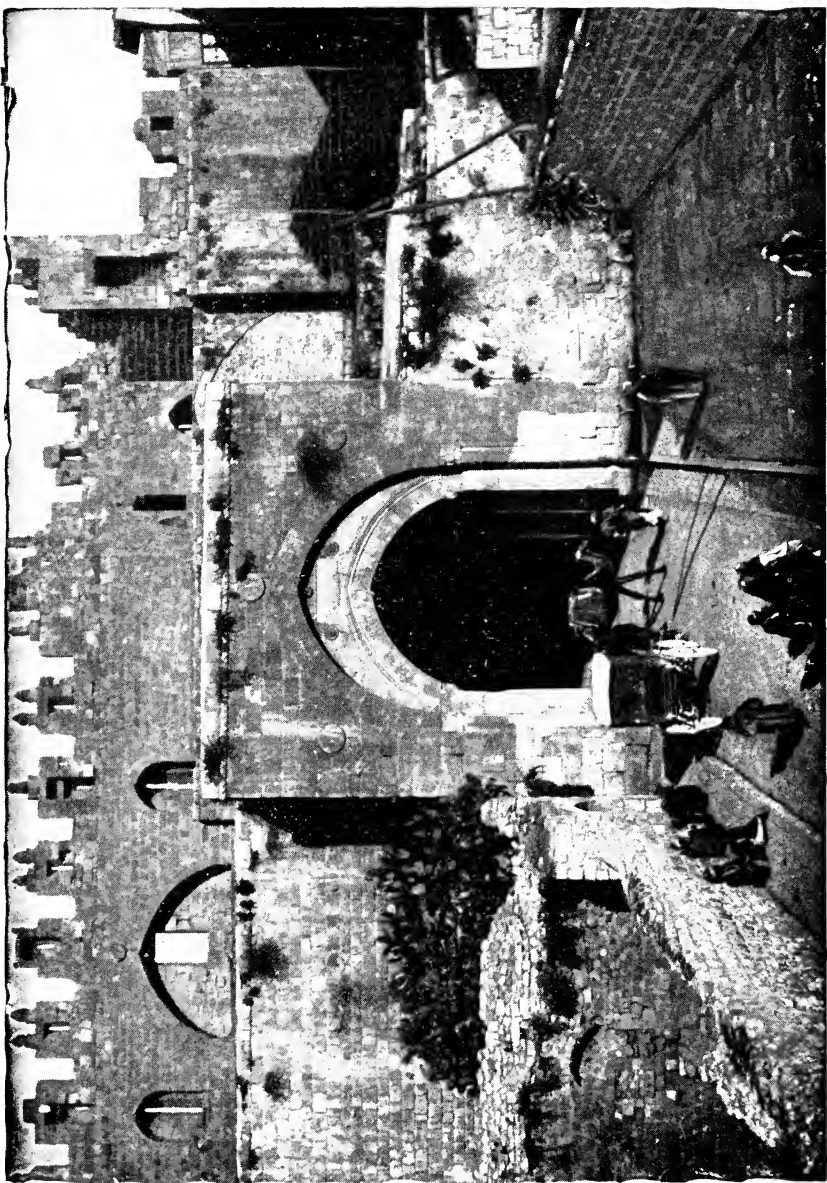
numerous people of Israel did His soul count against these few messengers of the Glad Tidings, but His spirit ranged over the whole world and its myriads of souls, each one in need of His doctrine of eternal life. Then follows an injunction which has been most gladly obeyed by the faithful children of God ever since, prayer for vocations: "Pray ye therefore the Lord of the harvest,

that He send laborers into His harvest."

The heroic side of the Apostolate and its peaceful character were joined in His words, "Go! Behold I send you as lambs among wolves." And then the spirit of detachment from the comforts of this world, and even from its necessities, was inculcated.

Nothing conduces to persuasion like unselfish devotion to one's cause. Nothing, on the other hand, so much hinders persuasion as the suspicion of interested motives. Our Saviour is always returning to this detachment from money, and especially





THE DAMASCUS GATE, JERUSALEM.

on the part of those who stand for Him among the people. Let such a one take God's calling as His only wealth, and His eloquence is resistless to all upright hearts. Who can resist a pleader for Christ, whose word of truth is presented by the beautiful argument of contempt for money? Those who do resist are self-condemned and may expect exemplary punishment. Our Saviour shows this, as He teaches: "But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us we wipe off against you. Yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom, than for that city. And when they shall persecute you in one city, flee into another. Amen I say to you, you shall not finish the cities of Israel, till the Son of Man come."

Afterwards, when the seventy-two disciples began to return and make their reports they were full of joy, especially because the evil spirits could not resist them. Our Saviour was glad; but He warned them against the vanity which lurks in the consciousness of supernatural gifts, and too often gives entrance to the worst of demons, spiritual pride: "And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name. And He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven."

The simplicity of His disciples, their childlike

candor, their straightforward and literal acceptance of His commands, was all so pleasing to Jesus that He overflowed with the joy of the Holy Ghost in a prayer of thanksgiving. How highly honored are those for whom Jesus thanks His Father! The reader will notice the teaching of the Three Persons in One God enfolded in these majestic sentences:

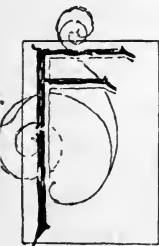
“In that same hour He rejoiced in the Holy Ghost, and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal Him. And turning to His disciples, He said: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.”

In the fulness of His heart Jesus longed that all mankind might receive the Glad Tidings. His promise is especially addressed to those who bend beneath the yoke of sin: “Come to Me all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls; for My yoke is sweet and My burden is light.” This is one of our Saviour’s great sayings, and it is like oil poured out for the joy of multitudes of despairing souls. The servitude of Christian virtue is a delicious freedom, a sweet yoke; the liberty of the flesh is slavery, a galling yoke.

CHAPTER LXXXIII.

"WHERE ARE THE NINE?"

Luke xvii. 11-19.

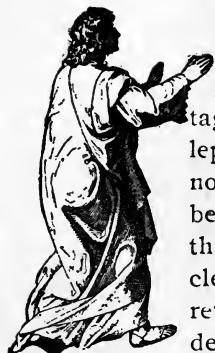


FROM what Jesus had said to the seventy-two disciples as to the places they should visit, we learn that His movements, following up their advance, took in a large circuit. Being at the start within the borders of Samaria at Ephrem, He, if we understand St. Luke rightly, made His final journey to Jerusalem by a roundabout way. He passed through the midst of Samaria, touching even the borders of Galilee, and crossed the Jordan into the Perea. The placing of Samaria before Galilee in this statement of the Evangelist gives a greater probability to this view of His course. He was determined to give the poor schismatics and semi-pagans of Samaria a full share of attention. Of the many events which illustrated His power and His goodness in this journey, we have one which aids us greatly to practise the beautiful virtue of gratitude.

There is a wonderful lesson in this incident. "Where are the nine?" is God's question continually repeated. The equanimity of men in receiving the astounding gifts of God, not a ripple of excitement for pardon of beastly vice—pardon a thousand times renewed,—scarcely a moment spent in thanks for the boon of life eternal, and this the usual rule and thanks the rare exception, make the duty of thanksgiving a theme very necessary for instruction and meditation.

THE RARE VIRTUE OF GRATITUDE.

And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.



"Went back, with a loud voice glorifying God."

Leprosy, as we have seen elsewhere in our journeyings with Jesus, was made a sort of religious uncleanness, besides its misfortune as a loathsome contagion. Now, this Samaritan, more unclean than a leper in the eyes of the Jews, both priests and people, not only gave thanks for his cure but obeyed his benefactor and went to the priests for inspection. He threw off his schism and his heresy when Jesus cleansed him of his leprosy. He alone of the ten returned to Jesus, openly and with a loud voice declaring his faith and giving thanks, caring nothing for what his Samaritan family and friends might do or think. His reward was a deep rooting of faith: "Arise, go thy way; thy faith hath made thee whole."

That group of ten lepers stands for all humanity. The many receive benefits, the few return thanks. These obtain more than any others the priceless gift of increased faith.

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CHAPTER LXXXIV.

THE LABORERS HIRED AT THE ELEVENTH HOUR.

Matt. xix. 30, and xx. 1-16.

JESUS taught at this time how God the Father calls men and nations to the Kingdom of His Son, and also His absolute independence in thus granting the gift of faith and love. Trusting, as many did, in this or that human merit in God's sight, and claiming for that reason to be first in the divine choice, Jesus says that such self-trustful ones shall be last. To the Jews, especially, He laid down the doctrine that the priority of their call, in the person of Abraham, did not give their race a superior claim above the Gentiles: to cherish such a delusion would result in

bitter disappointment. He said: "And many that are first shall be last; and the last shall be first."

According to His usual method, He illustrated this truth of God's total freedom from obligation to man in conferring the grace of the true religion, by a familiar example. At that season of spring-time, as Jesus and His party passed through the towns and villages they saw groups of men waiting to be hired. These, with their tools in their hands, were standing about the market-places, and now and again a proprietor would come, pick out his men and start back to his farm or vineyard. Many of these farm-hands were scattered among our Saviour's hearers, as He paused to teach at their place of waiting. The simplicity of the example aided men to understand the wonderful doctrine of "election," or vocation to divine grace.

No one can interpret this parable to mean that the rewards of heaven shall be equal in all cases. No, for in many places the Master speaks of particular merit for particular virtue; in accordance with our inborn sense of the vast difference between the innocent babe and the heroic martyr. What our Saviour means is God's freedom in the call to grace.

He teaches that what goes first in saving souls is not man's merit but God's choice. God calls every one with an equal purpose to save, and to each one

"GO, YOU INTO MY VINEYARD."

The kingdom of heaven is like to an householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And, going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go ye also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving *it* they murmured against the master of the house. Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

He gives grace for salvation. But once that grace is given, its recipients begin to merit by its means, and their merit differs widely. And how does it differ? Those who fancied that the Master called them because their race was His favored one, or because their natural virtue attracted Him, will find that this first place exists only in their self-righteous imagination, and they shall be least in the kingdom of God. Those who lay aside as a temptation all thought of personal merit, will find a power of God within them placing them under a spell of love and trustfulness and light peculiar to the humble. Working by the aid of grace, man works with God's righteousness, and receives his reward on the score of justice. But work as he will before grace has sanctified him, God's justice owes him nothing; such a man is wholly in the order of mercy. Whatever soreness of heart he may feel at the advancement of others is caused by delusion: "Is it not lawful for Me to do what I will? Is thy eye evil because I am good?"

This is the call of all peoples to the faith of Jesus Christ, without distinction of previous racial or historical or personal merit. The market-place is the world, and the Master of the vineyard going out to select His servants is Jesus Christ. His Divine Spirit calls the Jewish race first, then the Samaritan, then the nations everywhere. In the end what was first in time is outstripped and left last in honor.

It is not otherwise with individuals. Nicodemus, doctor of the law and member of the Sanhedrin, creeps in the shadow of the poor fisherman. Great philosophers are rejected from the high places and humble peasants are preferred. Even those whose lives have always been innocent are often outstripped

by penitent sinners, examples of the Apostle's dogma, "It is not of him that willeth nor of him that runneth, but of God who sheweth mercy."

All of which was gall and wormwood to the Jews, whose blood was their faith, whose history was their boast before heaven. It is also a hard doctrine for certain races and families even in Christian times, who would set the rest of the world off from themselves as being rated as of lower grade by God the Holy Ghost "hiring laborers into His vineyard." These assume that by their natural gifts they are God's best choice. The truth is otherwise, for God is able to raise up children to Himself out of stocks and stones, and chooses whom He will.

When this truth is made the foundation of personal virtue, it enables the Christian to acquire real merit with wonderful facility, for it is the virtue of humility that is rewarded with that love which makes us one with Christ. It absorbs us in Christ. In our miseries it nails us with Christ to the cross. In our joys we rise again with Christ unto newness of life. Christ lives in us and we live in Christ. And this and this alone is the Christian doctrine of merit.

It may be asked: Do the words, "But few are chosen," mean that the number who shall attain to Heaven is small? We answer that many have believed so. But others are of opinion that our Saviour taught by these words that few attain to the greatness of merit and the degree of reward which is set apart for the specially humble.



"They received every man
a penny."

CHAPTER LXXXV.

RICHES AND POVERTY, AND CHRISTIAN PERFECTION.

Matt. xix. 16-26; Mark x. 17-28; Luke xviii. 18-28.

"AND when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou Me good? None is good but one, God." Why did the Saviour rebuke this man? It is uncertain whether it was to elicit an act of faith in His divinity, or to chide him for using the term "Good Master," as an idle and unmeaning formality. This impulsive person was not of a deeply religious nature, and therefore needed to be turned inward to a careful scrutiny of his motives. "But if thou wilt enter into life keep the commandments. But he said to Him, Which?" Perhaps he dreamed of some ready-made system of law which would save him as by a physician's recipe. Jesus held him down to commonplace good behavior, not even naming the sublimer duties of the soul to God in prayer and worship and love: "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself."

A momentary triumph for the enthusiastic man was gained by the application of this rule. Though a mediocre character, he was true to his neighbor on every point. He exclaimed: "All these have I kept from my youth; what is yet wanting in me?" The interrogatory form but emphasized his boast: nothing is wanting to me. Now, supposing him to

be as true to God as he was true to man—and he deserved this latter praise—what really *was* wanting? The heroic spirit. He must not only love God and his neighbor, but he must be ready to give up all things for their sake. Many an enthusiast would pose as a hero; yet he performs only ordinarily good actions, though he does so with ostentation. Let him do no more than is necessary to salvation but with a spirit standing in readiness for any extraordinary call of God, and he is a perfect man. The test of perfection is not in what one does, much or little, but in the mighty purpose to do everything, as soon as God's Spirit points the way. This test our young man failed to stand. Good as he was and worthy of our Saviour's love, he had riches and he was attached to them: "And Jesus looking on him loved him and said to him: One thing is wanting unto thee; if thou wilt be perfect, go, sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me. And when the young man had heard this word, he went away sad, for he had great possessions."

He was gone, his lesson unlearned! "And Jesus seeing him become sad, looking round about, saith to His disciples: How hardly shall they that have riches enter into the Kingdom of God!" The deceitfulness of riches must be learned by the disciples

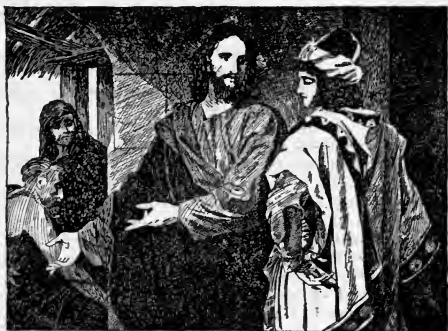
THE SCIENCE OF RELIGIOUS ECONOMY.

And when he was gone forth into the way, a certain man running up and kneeling before him, asked him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? None is good but one, God. But if thou wilt enter into life keep the Commandments. But he said to him: Which? And Jesus said: Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself. The young man saith to him: All these have I kept from my youth; what is yet wanting to me? And Jesus looking on him loved him and said to him: One thing is wanting unto thee; if thou wilt be perfect, go, sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me. And when the young man had heard this word, he went away sad, for he had great possessions. And Jesus seeing him become sad, looking round about, saith to his disciples: How hardly shall they that have riches enter into the Kingdom of God! And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard it is for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. Who wondered the more, saying among themselves: Who then can be saved? And Jesus looking on them, saith: With men it is impossible, but not with God; for all things are possible with God.

—Jesus was bound to make sure of that. It is a lesson that is hard to flesh and blood. Even religion is tempted to gather wealth and lay store by it as a help towards God. Ever since Christendom was divided in the sixteenth century, those that then went wrong have boasted of worldly prosperity as a mark of divine favor. Under the old law this was a true sign, for then the gifts of time were made marks of eternal favor, because of the weakness of human nature in those days. But Jesus changed all that, and for Christian men and women taken separately, as well as for Christian communities, the true doctrine is placed and stands for ever: "How hardly shall they that have riches enter into the Kingdom of God!"

Nor was it easy for even the disciples to take in the full meaning of this fundamental law of Religious Economy: "And the disciples were astonished at His words." They were yet school children in the divine teaching. Our Saviour felt this, and so "again answering, He saith to them: Children, how hard it is for them that trust in riches to enter into the Kingdom of God." This shows that if one possesses riches and trusts not in them, but in God who is their first and last owner, he does not fall under the curse. But if he is the ordinary rich man, the one whose character is formed by striving after wealth and by consciousness of its possession, and who trusts to wealth for his joy, then he may be saved only by an impossibility. We appeal to God for a miracle to save such a one. "It is easier," exclaimed the Master, "for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. [The disciples] wondered the more, saying among themselves: Who then can be saved?"

And Jesus looking on them, saith: With men it is impossible, but not with God; for all things are possible with God." Our Lord does not, of course, mean that one may trust in riches to the end and still be saved. But that however certain the injury done to the soul by riches, corrupting it by placing its end and object in this life, substituting the love of money and of power and of luxury and of sensuality in place of the love of God—in spite of this *usual* effect of riches upon the soul, God can make exceptions. He can give extraordinary graces, He can send sickness and death and disappointment, terrible and often successful messengers of love. He can make riches themselves a means of grace. But this is the exception; for the rule is that riches corrupt the heart of man and obscure his mind, hinder his salvation and often make it impossible.



"And Jesus looking on him loved him."

CHAPTER LXXXVI.

THE HUNDRED-FOLD IN THIS LIFE AND LIFE EVERLASTING HEREAFTER.

Matt. xix. 27-29; Mark x. 29-30; Luke xviii. 29-30.

THE failure of one man is the disheartenment of another. But if this is the rule, it is not without exceptions. The more generous nature is but roused to nobler daring by the spectacle of another's cowardice. It was so in the case of the Apostles of Christ, who gazed upon the departing figure of the

rich young man with great contempt for his pusillanimity. As usual, it was Peter who spoke their common feeling: "Then Peter answering, said to Him: Behold, we have left all things and have followed Thee; what therefore shall we have?" Doubtless there was some self-conceit in this question, but Jesus knew the good hearts of His chosen band, and

immediately told them their great reward: "Amen I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel." These Galileans had not left much, as rich men would reckon it, but it was their all. A few nets, a humble cottage, a small patch of ground, the company of unlettered kindred

—what was this to give up for

the great honor of the Apostleship? Everything to those who had nothing more. Furthermore, it is the motive that gauges the merit of a deed. What the Apostles had given up was equal to a monarch's palace and court in the eyes of Jesus, for they had done it out of love for Him. Their tears at parting with home and kindred were precious to Him, because they had chosen Him above father and mother and child.

Their reward was that He should be worth more to them than any fortune, and dearer than any natural kindred. That is what is meant by His saying, as He continued the balance sheet, that the very persecutions they should suffer would be a higher joy to them than the home comforts and the family

"WHAT, THEREFORE, SHALL WE HAVE?"

Then Peter answering, said to him: Behold, we have left all things and have followed thee; what therefore shall we have? And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and for the Gospel, who shall not receive an hundred times as much now in this time houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come, life everlasting.

and the joys of less heroic spirits—a hundredfold more, even in this life. Sadly had Jesus spoken to the timid rich man; joyfully did He hail these brave poor men as His associate judges in the day of the world's reckoning.

CHAPTER LXXXVII.

THE SACRAMENT OF MATRIMONY.

Matt. xix. 1-9; Mark x. 1-12.



OUR Saviour's purpose to elevate mankind to a higher order of life is in no way more plainly shown than by His legislation on marriage. He restored the marital relation to its original condition, which is the equality of husband and wife. This necessarily excludes a plurality of wives, and makes divorce from the marriage bond unlawful. All the rights of the man and of the woman are equal, save his prerogative of authority in the household. Good order requires that the woman should obey her husband, but this is not the submission of a lower to a higher grade of being, but the loving conformity due to an equal on account of the superior force inherent in the male sex. This, however, is counterbalanced by the allegiance the man pays to certain superior virtues of the woman, such as sympathy, patience, and gentleness. If the husband rules the wife by power, he is in turn subject to her by reason of her winning qualities. And, again, she rules all because she rules the children. This equality of natural prerogatives Jesus determined to safeguard by the holiest sanctions of religion, and therefore He

raised marriage to the dignity of a sacrament of the New Law.

From the highest place in all natural institutions He elevated it to a supernatural condition—the relation of man and wife in the Church of Christ is a divine one, a sacrament among sacraments. In the religion of Jesus Marriage ranks with Baptism which is the door of heaven, with the Eucharist which is the embrace of the Son of God, with the Apostolic sacrament of Holy Order, with the sacrament of Penance which is the cleansing of the soul in the blood of the Lamb. And, furthermore, as Christian Baptism is the new birth of the individual, so has Christian marriage been the new birth of society. The Christian family has been the germ of the Christian state.

The subject of marriage had been treated of previously by the Divine Teacher, but it came up again as Jesus was leaving the borders of Galilee and Samaria and going eastward, passing over the Jordan, making the circuit, already mentioned, which was to end in Jerusalem. He healed many sick persons on His journey; the fame of which, as well as His entering a land well traversed by caravans, brought Him more into contact with the Pharisees. They had doubtless heard rumors of the strictness of His doctrine on marriage, going as it did far beyond the Jewish rule, and rescinding all the Mosaic reasons for divorce. This was an offence to them, for they shared to the full the Oriental views on woman and her relations to man; they hardly held even to the dispensations of Moses.

The question of divorce, St. Matthew tells us, was one on which they hoped to gain a cause of accusation. "Is it lawful," they asked, "for a man to

put away his wife for every cause?" Our Saviour in answering drew from them the legality of divorce under the law, and then without the least hesitation He abrogated it: "He saith to them: What did Moses command you? Who said: Moses permitted to write a bill of divorce, and to put her away. To whom Jesus answering, said: By reason of the hardness of your heart he wrote you that precept."

Here our Saviour touched them to the quick. He could not elevate woman without disclosing the sensuality of man. God through Moses had permitted divorce for grave reasons, interpreted by the most reasonable school of Jewish Scribes as meaning adultery or its equivalent. Under more lax interpretation abuses had grown up, until in our Lord's time the wife might, under cover of the law, be made the victim of the husband's caprice, or of his lust for another woman. There was in His day no plurality of wives, which though lawful in the letter had been gradually abolished by the spirit of the Mosaic dispensation. But the evil of divorce was general and notorious. It was, indeed, protested against by the better-minded and led to much controversy among the doctors of the law, which sometimes waxed furious; but the miserable fact remained, however much the doctors discussed: men put away their wives without any serious difficulty. To involve Jesus in the dispute, and to openly array Him against the licentious men in power, was the purpose of this questioning.

Marriage questions are often complicated. But the Christian foundation principle is simple. Christ taught it plainly, and, furthermore, He thereby reaffirmed the original teaching of God to man in the marriage of Adam and Eve. It is the twofold quality of

matrimony, that is to say, monogamy and perpetuity. One man and one woman make the marriage state as God wills it in the kingdom of His Son, as He willed it at the beginning. That these two, once validly joined, shall possess exclusive right to each other until separated by death, is the divine law of perpetuity. Both of these rules had been relaxed under the old dispensation, which permitted divorce for cause of adultery, and allowed remarriage, and also permitted a plurality of wives. Jesus put an end to this. He restored monogamy and perpetuity to the marriage relation. The main question was about divorce, because, as we have noted, polygamy had long ceased among the Jews.

The affirmation of perpetuity was solemn and decisive: "Have you not read, that He who made man from the beginning made them male and female?" We are struck by the use of the word *man*, in the singular number, in the first clause of this sentence, in the plural number in the second clause. So that literally Jesus makes the one man to be the union of the male and female—a singularly powerful style of teaching the law of marital unity. He continued: "For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh." He drives home His doctrine by the emphasis of repetition, and by the invocation of God as the author of the union,—the imprecation of God's anger upon separation: "Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder."

Men may unmake human contracts according to the conditions agreed upon by themselves. But marriage is God's work, and its perpetuity is unconditional; it can be broken only by God Himself in

the decree of death. The Jews felt this to be both an innovation and a hardship. If union with a single woman in perpetual wedlock be difficult to the cold-blooded European, it is much more so to the Oriental: "They said to Him" (once more appealing to their ancient law-giver): "Why then did Moses command to give a bill of divorce and to put away?" Our Saviour insisted on the reason already given: "Because Moses by reason of the hardness of your heart permitted you to put away your wives, but from the beginning it was not so."

And now, as our Saviour continued His explanation, He forestalled an objection. For, it might and would be asked, shall there be no relief for a husband or wife injured by the adultery of an unfaithful partner? Yes, every relief consistent with the perpetuity of the marriage relation. Adultery, the fornication of one or other of the parties, if it does not sever the tie, yet forfeits all rights of support, of affection, of company, and allows the putting away of the guilty one. The honor due to marital purity is honor due to God. While insisting, therefore, upon the sanctity and perpetuity of the marriage bond, our Saviour allows separation for cause of infidelity: "And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away, committeth adultery."

"THEY ARE NOT TWO, BUT ONE FLESH."

And there came to him the Pharisees, tempting him and saying: Is it lawful for a man to put away his wife for every cause? But he answering, saith to them: What did Moses command you? Who said: Moses permitted to write a bill of divorce, and to put her away. To whom Jesus answering, said: By reason of the hardness of your heart he wrote you that precept. Have you not read, that he who made man from the beginning made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They said to him: Why then did Moses command to give a bill of divorce and to put away? He said to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives, but from the beginning it was not so; and I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away, committeth adultery. And in the house, again his disciples asked him concerning the same thing. And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery.

adultery." So far St. Matthew reports the Master's teaching on this very grave subject.

From the Evangelist's narrative many have fancied that divorce in the extreme meaning of the term, totally annulling the union, was allowed for the one cause of adultery. But the Church of Christ in all ages has taught otherwise. It is plain that the Church is right. For we do not find our Saviour allowing a second marriage either of the guilty or innocent party after the "putting away" for cause of adultery. No such leave is anywhere given in the New Testament. This is furthermore plain from St. Mark, who pieces out St. Matthew's account and fills it to its complete teaching. Read it, and see a simple rule laid down more privately to the disciples after the general instruction. One cannot urge an implied doctrine in contravention of an explicit one: "And in the house, again His disciples asked Him concerning the same thing. And He saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery."

This teaching in St. Mark was given immediately after that recorded in St. Matthew, and was intended as a further explanation of the marriage dogma; the omission in St. Mark of adultery as a reason for separation is, therefore, conclusive that adultery did not break the bond of marriage, though it allowed the putting away of the guilty party. Read, also, St. Luke's (xvi. 18) version of the Master's rule: "Every one that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery." So, also, taught St.

Paul (I. Cor. vii. 10, 11, and Romans vii. 2, 3), and the discipline of the Church has ever maintained as the authentic meaning of Christ the unconditional perpetuity of the marital relation during the life of its parties, allowing for mutual right of separation on account of adultery or other grave causes, though never the right of marrying again during the lifetime of the other party.

CHAPTER LXXXVIII.

CHRISTIAN VIRGINITY AND CELIBACY.—JESUS AND
LITTLE CHILDREN.

Matt. xix. 10-15 ; Mark x. 13-16 ; Luke xviii. 15-17.



WHEN Jesus taught the sanctity of marriage He appealed to the original revelation of God, and to the happy unity of man and wife in the unfallen humanity of our first parents. He also opened the brightest pages in the book of nature, those which tell of the human heart glowing with the highest natural joy in that union, one with one, which consecrates the best of

man's gift to the best of woman's, ennobles both at the expense of neither, and provides in the Christian home the sweetest and strongest training of our souls for good lives and happy deaths. His doctrine of marriage put an end for ever to divorce, for ever anchored fast in His religion the dignity of wife and husband, father and mother. He legislated for all ages and all races in the interests of the one only earthly paradise, the Christian family.

It is strange that this view did not strike the Apostles at once. Instead of rejoicing at the elevation of woman and the dignity of that state of life which sanctifies the sexual longing, the most fiery passion of human nature, the disciples could not for the moment rise above the common Jewish level. They saw their own sex losing one of its most cherished prerogatives—the right of divorce; for it is the male that most greedily covets sexual license. Therefore they said to Jesus: “If the case of a man with his wife be so, it is not expedient to marry.”

Now this gave the Master an opportunity of discussing the alternative of men and women marrying

“HE THAT CAN TAKE IT, LET HIM TAKE IT.”

His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. He that can take it, let him take it.

or of remaining single. Jesus loved the state of virginity most profoundly. His mother was from first to last a virgin, *the* Virgin of all religion and all history. Martha and Mary of Bethany were, the one a virgin, the other a penitent single woman; they were joined together in a community of work and

prayer. From the beginning of His religion to our own day Christ's power over human nature's strongest instinct is shown in the chastity of the men and women who are most exclusively devoted to the love of God and the service of God's people. The state of virginity thus becomes a state of holiness higher than even Christian matrimony. For those who are called to it by the inner voice of God, religious virginity is a very special means of holiness. No doubt, practically considered, marriage is calculated better to sanctify the mass of mankind than is virginity. But virginity is better calculated than

marriage to sanctify the heroic souls whom God sets apart for the higher perfection—the chosen few. Later on Jesus will teach that one of the perfections of souls in Heaven is that “they shall neither marry nor be married” there.

Hence the Master makes the plain distinction between the many, destined by God for marriage, and the few destined for celibacy: “All men,” He answered His disciples, “take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother’s womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven.” No one, then or now, could have taken our Lord to mean in His last use of the word eunuch anything else but a voluntary giving up of the natural right to marry. He teaches herein the Christian practice and doctrine of celibacy. It has been attached almost universally to the priestly state—quite universally in the West of Europe; universally to the episcopate, and to the community life of men and women living in convents and monasteries for the sake of the Kingdom of Heaven. Christian chastity is joined to Christian poverty and Christian obedience, forming the threefold state of Gospel perfection. Our Saviour concludes by a distinct affirmation of liberty in the choice of this state, the only compulsion being the interior drawing of the Holy Ghost: “He that can take it, let him take it.”

WHAT THE KINGDOM OF GOD IS LIKE.

Then were little children brought to him, that he should impose hands upon them and pray. And the disciples rebuked them that brought them; whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God. Amen I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them; and . . . he departed from thence.

It was singularly appropriate that Jesus, just after His weighty teachings on the great social question

of marriage and celibacy, should have shown His love of little children. We have seen how once before He had held up childhood as the type of character formed by His doctrine and influence. He here repeats the lesson: "Then were little children brought to Him, that He should impose hands upon them and pray. And the disciples rebuked them that brought them; whom when Jesus saw, He was much displeased, and saith to them: Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Amen I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them; and He departed from thence."



BOOK III.

The Passion and Death of Jesus.





THE PASSION AND DEATH OF JESUS.

CHAPTER I.

"BEHOLD WE GO UP TO JERUSALEM."

Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-33.

"AND they were in the way going up to Jerusalem; and Jesus went before them," says St. Mark, "and they were astonished, and following Him were afraid." It was the deep sorrow upon the face and form of Jesus that awed the Apostles. He led them slowly along, and they knew that every step brought Him nearer to the mystery which He had named **THE CROSS**. Were they also to suffer? Did they now approach that final test of their love which He had described: "Yea, and even life itself for My sake?" There He walked before them, thoughtful and sad, His head bent, His eyes vacant. Their Master was upon the Way of the Cross.

As evening fell the moon Nisan, a bright silver sickle in the sky, told the coming of the Passover. When that moon should be full the Messiah knew that He would be

And they were in the way going up to Jerusalem; and Jesus went before them and they were astonished, and following him were afraid. And taking again the twelve, he began to tell them the thing that should befall him, saying: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be betrayed to the chief priests, and to the scribes, and to the ancients; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and spit on him, and scourge him, and kill him; and the third day he shall rise again.

dead and buried; its mild beams were like a pall upon His soul. That new moon as it shone out over Israel brought joy to the people; it brought woe to their Redeemer.

Preparations for the Passover were now being made in every family. Happy those who could go to Jerusalem; these were beginning in every part of Palestine to arrange for their caravans by groups of families, and already the Apostles could see the signs of departure in the wayside villages. Some of the wealthier Jews even passed them on the road, hurrying forward to secure lodging for that Passover whose celebration (though they knew it not) was to excel in majesty the very visit of the Angel in Egypt, yes, that of the creation of the human race itself, and to be the last solemn commemoration of Israel's deliverance from the Egyptian bondage.

Jesus took His twelve Apostles apart and repeated the prophecy of His Passion. He named each particular event in it, more in detail than He had done before. His soul was like a tablet from which He read to His followers the fiery words of the Hebrew prophets. Those sages of God, sublime Isaias, plaintive Jeremias, musical David, now seemed to Jesus like the bailiffs of His Father's court, summoning Him to stand His trial as the proxy of the human race, to be condemned and executed. How solemn His tones, how glorious the calm courage of His voice and mien as, like a general before the battle, He addressed His little army, and led them onward to the victory of the Cross. "Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be betrayed to the chief priests, and to the scribes, and ancients; and they shall con-

damn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and spit on Him, and scourge Him, and kill Him; and the third day He shall rise again."

These words chilled the Apostles to the bone. Such language was, indeed, no longer a novelty in their Master's discourse with them, but they could not comprehend it: "And they understood none of these things, and this word was hid from them, and they understood not the things that were said." St. Luke's triple repetition of the Apostles' inability to understand their Master adds singular emphasis to the fact. For they must have thought, What bad dream is this? that the most loving of masters should be betrayed, mocked, spit on, scourged, killed, by the leaders of the race of which He is the Saviour. We may imagine them saying to each other, Well, He is full of mysteries; this is but one of His many deep prophetic utterances; to Jerusalem we are going with a large band of Galileans; many others will be there before us and will come after us; men from everywhere in Israel will join us; the peaceful power of the Master's voice will persuade everybody, or if not His peaceful voice, then His resistless might will conquer: "the Kingdom of God is at hand"; He has often prophesied it, and *that* is no mystery but plain as day.

Such must have been their mind. They dreamed of triumphs while He foresaw Calvary.

CHAPTER II.

THE AMBITION OF THE SONS OF ZEBEDEE.

Matt. xx. 20-28; Mark x. 35-45.

GOING up to Jerusalem for the establishment of the Kingdom of God excited the ambition of the Apostles, which rose to the point of expression in the case of the sons of Zebedee, James and John. Too diffident—for naturally they were gentle souls—to face the Master on a subject more than doubtful, they enlisted their mother, Salome, in the cause; or perhaps it was she who had incited their attempt. The end was that both Salome and her two sons, taking the Master apart, shared in a dialogue which is only fully understood by putting both the accounts, St. Matthew's and St. Mark's, into one connected whole. First she asked the favor; but Jesus, instead of addressing His answer to her, spoke to them. The petition was introduced by Salome's innocently undertaking to hinder refusal by asking a blind promise. She had often

Then came to him the mother of the sons of Zebedee, with her sons, James and John, adoring and asking something of him, saying: Master, we desire that whatsoever we shall ask, thou wilt do it for us. But he said to them: What would you that I should do for you? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. Jesus answering said: You know not what you ask. Can you drink of the chalice that I drink of? or be baptized with the baptism wherewith I am baptized? But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of; and with the baptism wherewith I am baptized, you shall be baptized. But to sit on my right hand or on my left is not mine to give to you, but for them for whom it is prepared by my Father.

served the Master and His associates, she was one of the most faithful of the women who were part of His usual company; she had given her two boys to the Apostolate. What more natural than that she, in her simplicity, should ask great things and try to make sure beforehand of a favorable answer: "Master, we desire that whatsoever we shall ask, Thou wilt do it for us. But He said to them: What would you that I should do for you? She saith to Him: Say that these my

two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy Kingdom. Jesus answering said: You know not what you ask."

Asking such a favor was a direct attack (though made very ignorantly), as well upon the humility of the Apostolic life as upon the independence of our Saviour in ordering the grades and offices of His following. Again, it was an early instance of the attempts ever since made—and not always so unsuccessfully as this one—to interpose private influence as the motive force in public religious affairs. All this Jesus rebuked, kindly indeed, for He knew His people well, but emphatically. He chided their ignorance, He insisted on the personal heroism of the Apostolic state, and He declared the giving of preferments to be His Father's prerogative. "Can you drink of the chalice that I drink of? or be baptized with the baptism wherewith I am baptized? But they said to Him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of; and with the baptism wherewith I am baptized, you shall be baptized. But to sit on My right hand or on My left is not Mine to give to you, but for them for whom it is prepared by My Father."

These words must have recalled to them His solemn greeting of Peter's confession of faith in Cesarea Philippi: "Flesh and blood hath not revealed it to thee, but My Father who is in heaven." That it was which gained Peter the office these Apostles envied him. If one shall have full merit of sharing the Lord's bitter cup of suffering, and every honor of partaking in His baptism of blood, yet shall he not be raised above his fellows for that reason, but only because he has been set apart by

the lawful authority of God in His Church. All are called to the undeserved honor of suffering with Jesus; only a few to the equally undeserved honor of sharing His external authority.

God's will is, that in His Church obedience and authority shall be two of the many forms of the supreme virtue of brotherly love. Among our Saviour's brethren it is not as it was among the heathen, where authority and obedience meant the training of men to kill their fellows, and the wrenching of the people's money from them that their princes might rule over them as gods. No. In the Church of Christ the divine equality of all the brethren is not broken by difference in office, for all office comes from God and the form of government is strictly theocratic. The successor of St. Peter signs himself Servant of the servants of God. Yet there is no obedience so prompt and loving as that which is paid to him and to the bishops and priests who with him exercise Apostolic authority.

To enforce this the Master called the Apostles together. He saw that the ten were displeased with James and John, and while He placated their anger with His kindly tones, He gave to all a salutary lesson in humility. He contrasted the heathen way (and it is the way of the worldly-minded even among Christians) with His own way.

Redemption was the purpose of Jesus, not dominion. Authority helps redemption, and is divine, but it is to be both exercised and obeyed for Christ's sake and for men's salvation. Otherwise obedience degenerates into mere outward conformity, and authority is but the same kind of rule as the heathen suffer from their princes. In this lesson of One who is both the gentlest and most powerful of masters

all the wisdom of governing and all the perfection of obedience is contained. Not force but charity rules in Christ's kingdom; not constraint but affection inspires the obedience of its subjects. The main purpose of authority is so to enlighten the conscience of the people as to make the inner and the outer voice of God identical. The main purpose of obedience is to demonstrate that men so love Christ the Lawgiver as to conform instinctively to the will of His representatives, knowing that by being obedient unto death the Lord of all wrought "the redemption of many."

By this doctrine the external and internal action of God upon the soul (one exercised by Church officers and the other by the Holy Spirit's inspirations of love) become identical: law is effaced by love. The synthesis of law and love is thus expressed by St. Francis de Sales:

"We cannot help conforming ourselves to what we love. In this sense, as I think, the great Apostle said that the law was not made for the just: (I. Tim. i. 9), for in truth the just man is not just but inasmuch as he has love, and if he have love, there is no need to press him by the rigor of the law, love being the most pressing teacher and solicitor, to urge the heart which it possesses to obey the will and the intention of the beloved. Love is a magistrate who exercises his authority without noise, without pursuivants or sergeants, but by that mutual complacency by which, as we find pleasure in God, so also we desire to please Him. Love is the abridgment of all theology. . . . Thus, then,

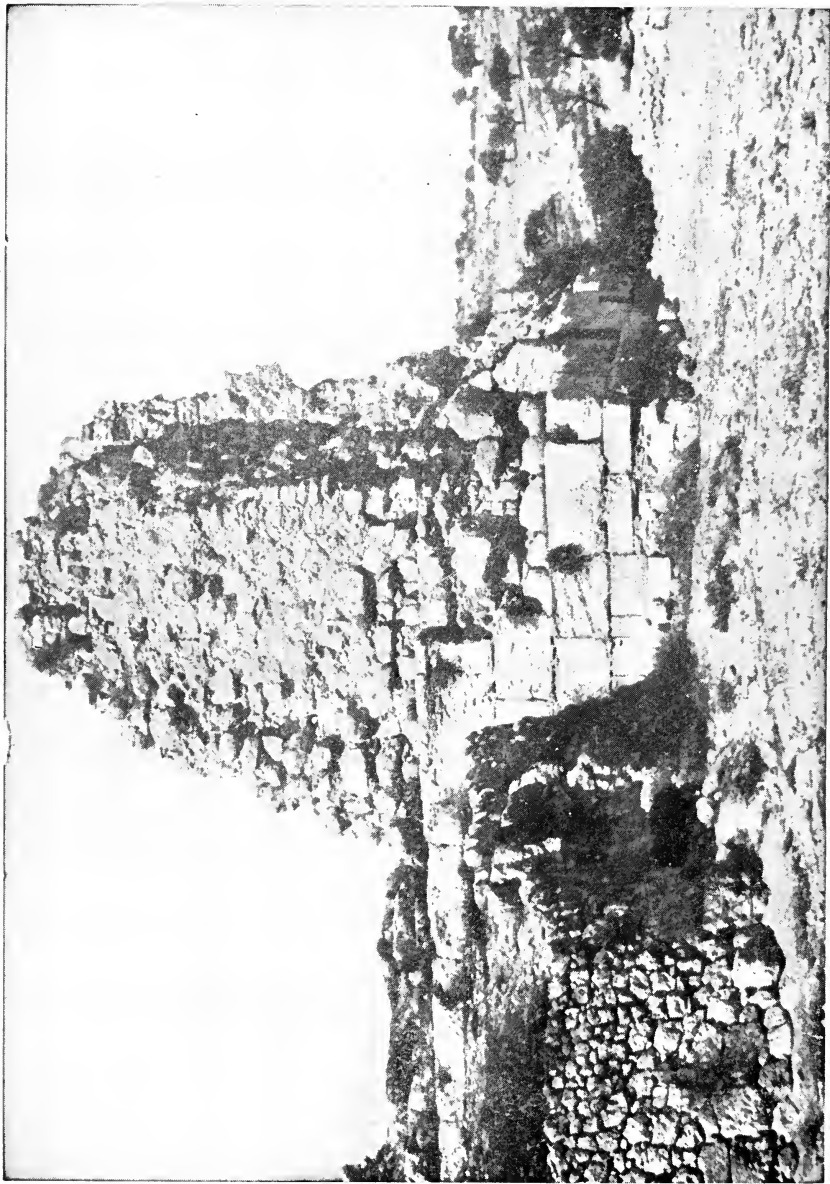
And the ten hearing it, began to be much displeased at James and John. But Jesus calling them, saith to them: You know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them. But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of Man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

does heavenly love conform us to the will of God, and make us carefully observe His commandments, as being the absolute desire of His divine majesty whom we will to please. So that this complacency, with its sweet and amiable violence, foreruns that necessity of obeying which the law imposes upon us, converting this necessity into the virtue of love, and every difficulty into delight." (*Treatise on the Love of God*, Book VIII. chapters i. and v.)



THE WAY TO JERUSALEM BY THE BETHANY ROAD.





RUINS OF THE HOUSE OF ZACHEUS.

CHAPTER III.

THE BLIND MAN AT THE GATE OF JERICH0.

Matt. xx. 29-34 ; Mark x. 46-52 ; Luke xviii. 35-43.

JERICH0, which had been the ancient capital of the tribe of Benjamin, was in our Saviour's day a proverb of beauty. It was embowered in roses, and it was the centre of a region of orchards, vineyards, and wheat fields. At present scarcely a trace is left of this famous city, once so splendid with nature's generosity and man's industry. The region of gardens through which our Saviour passed towards Jerusalem, gathering hourly about Him as He went a greater multitude of pilgrims going to the Passover, is now a desolate waste, and the fair city itself has dwindled into a huddled group of miserable Arab cabins.

He approached the city's eastern entrance, coming from the ford of the Jordan over which Josue had led the people of Israel dry shod. As the Master's company came near, two blind men, St. Matthew tells us, were stationed at the gate begging.

St. Luke and St. Mark mention only one of them, the spokesman in the event which occurred. His name was Bar-Timeus, the son of Timeus. St. Luke says that the miracle took place as Jesus "drew nigh to Jericho," and the other two Evangelists say that it was when He went out of Jericho. Perhaps Jesus, tarrying in the city by day, had left it in the evening and spent the night outside of the eastward walls in the camp of His little caravan ; in departing for Jerusalem



"Two blind men sitting by the wayside begging."



"Son of David, have mercy on me!"

He would either make a circuit around the walls, or pass straight through the city. In either case the miracle might have been wrought when He approached the westward gate as He was leaving the neighborhood of the city, journeying towards Jerusalem. Other solutions of this difficulty, a minor one at most, have been offered.

When the son of Timeus heard the sound of voices and the noises of a great crowd, "he asked what this meant. And they told him that Jesus of Nazareth was passing by." His

heart leaped into his mouth: Jesus of Nazareth! The prophet who gave sight to the blind! He had no more doubt that Jesus could give him eyesight than that he was at that moment straining his poor dead eyes into black darkness. Instantly his faith found voice, instantly the unspeakable dread of missing his only chance burst out into a clamorous prayer: "And he cried out, saying, Jesus, Son of David, have mercy on me!"

Jesus had not yet reached the beggars' station when this shout sharply cut the air. He was, probably, discoursing upon the Kingdom of God, perhaps about to answer some important question, when the din of the blind man's prayer, full of panic, repeated over and over again, deafened all ears. The annoyance was great, and to some so intolerable that "they that went before rebuked the blind man that he should hold his peace." This only made the uproar the greater. The blind man was determined to be heard. There was something touching in this beggar's persistence; it moved the

soul of Jesus with compassion. "But he cried out much more: Son of David, have mercy on me! And Jesus standing commanded him to be brought unto Him. And they call the blind man, saying to him: Be of better comfort; arise, He calleth thee." Then came the blind beggars, the crowd opening right and left, kindly hands offering to lead the unfortunate men to Jesus. Bar-Timeus in his eagerness went before, stumbling along towards the voice: "Casting off his garments, he leaped up and came to Jesus."

It is well known that the loss of one of the senses sharpens the keenness of the others. The hearing of the blind is preternaturally developed. How sweet, then, must have sounded in the ears of the two blind men the tones of that voice, the most musical that ever spoke! "And Jesus said: What will ye that I do to you? They say to Him: Lord, that our eyes be opened. And Jesus having compassion on them, touched their eyes, saying [to each of them]: Receive thy sight; thy faith hath made thee whole. And immediately they saw, and followed Him, glorifying God. And all the people when they saw it gave praise to God."

Few can realize what happened to the blind men. It was as if their souls had been enlarged to take in the universe: the blue sky of Palestine, its glorious sun marching across the zenith, the green trees and flowering hedges, the curiously gazing crowd, the gentle, smiling face of the Son of David—all absolutely new, not anything of it ever seen before. And now this heaven on earth of clear eyesight is possessed by them, and is to be possessed in easy enjoyment for ever. No wonder that Bar-Timeus and his companion glorified God.



"Lord, that I may see."

They are types of the many millions of converts to the true religion of Christ, whose eyes in all ages are opened by the touch of the Son of David, after their hearts have faithfully given forth their earnest prayer for light. Converts follow Christ with the eager zeal of deep thankfulness, often outdoing those who never have known how sad is the darkness of religious error.

CHAPTER IV.

ZACHEUS THE PUBLICAN.

Luke xix. 1-10.

ANOTHER incident, not miraculous but highly instructive nevertheless, marked the Master's passage through Jericho. It is His colloquy with Zacheus, the publican.

This man was not only a member of that guild of Satan, as the Jewish people considered it, the gatherers of the Roman tribute, but he was a chief among them. He had made a fortune at the business, and was loaded with its spoils as well as tainted with its infamy. Yet he was a worthy man, either because he had dealt honestly with both the government and the people, or—and this is more likely—because, having been dishonest, he had disgorged his thefts and had done it in true repentance. With God that settles all scores; but not so with men, who are often loath to register the decrees of divine mercy.

Zacheus having become a religious man, the passage of the Messiah through his town stirred him deeply. The miracle of Bar-Timeus and his companion aroused everybody's curiosity, and moved

Zacheus with a burning purpose at least to behold the great Man of God—he could hardly hope to do more. So far he had failed to see Jesus. The crowd was an essentially orthodox one, made up of pilgrims to the Holy City, and he could not safely make his way among them. Then, too, he was an undersized man, and the burly Galileans walled Jesus in and Zacheus out with an impenetrable barrier. “And he sought to see Jesus, who He was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore-tree, that he might see Him, for He was to pass that way.”

This was an act of humility. Boys, indeed, do such things without a thought; but it was a child-like act of self-forgetfulness in a rich man. He had, indeed, forgot his sense of dignity, forgot everything but Jesus, and he received his reward. The Saviour saw him, a gray-bearded man, perched like a street urchin on the lower limb of a wide-spreading tree, and He stopped beneath him. “And He said to him: Zacheus make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received Him with joy.”

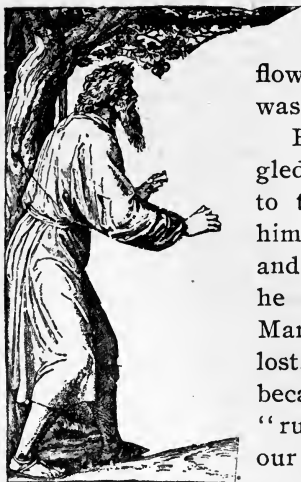
Joy filled the soul of Zacheus. His house was not far, perhaps at the very spot, and he quickly led the Master to it. But “when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner.” These whispers grew into murmurs and then into open protests; per-

And entering in, he walked through Jericho. And behold there was a man named Zacheus: who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore-tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of anything, I restore him four-fold. Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

haps one of the disciples voiced them directly in the Saviour's ear. But Jesus undertook the defence of Zacheus, and it was a crushing defeat for the murderers. To the Master the publican needed not to defend himself had he but known it, for the commission of every crime against Heaven would not hinder Jesus from the company of the criminal. But Zacheus had the best possible justification any sinner can have—repentance, reparation, and amendment. Zacheus, therefore, halted the movement to his house; and “standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him four-fold.” This touched the sore spot with a healing balm. The hand that loosens its grip on another man's money is the hand of a hero. Most thieves hang on till hand and money and body and soul are cast into hell. The penance of the miser

who makes sure of pardon by four-fold restitution is heroic, especially when it overflows the measure by gifts to the poor. Such was the penance of Zacheus.

For this reason the Lord loved him, and singled him out for public favor. As they came to this chief publican's home, “Jesus said to him: This day is salvation come to this house,” and then turning to the multitude: “because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.” The Lord might especially praise Zacheus because he had not waited to be sought, but, “running before,” had, with that simplicity which our Saviour so much prized, climbed a tree to see and hear Him the better; had already made amends for his rapacity by giving away half



“And he made haste and came down.”

his fortune; and had, upon the least scruple of unjust dealing, made sure of pardon by reparation four times over. All this is the admirable defence of Zacheus as he hindered the Master from entering his house and breaking his bread till he had shown that it was not spotted with the blood of his victims.

An ancient tradition tells us that after our Saviour's death and resurrection and the coming of the Holy Ghost, Zacheus gave up all things for Christ's sake, became a distinguished disciple of St. Peter and was made Bishop of Cesarea.

CHAPTER V.

THE PARABLE OF THE TEN POUNDS.

Luke xix. 11-28.

BUT neither the incident of Zacheus nor the miracle of the blind men made at the time a deep impression on the followers of Jesus. Their minds were preoccupied with the Kingdom of God, which they thought would be manifested by the Messias at the coming Passover in Jerusalem. Their thoughts about that kingdom were widely unlike those of Jesus, as we know. The most striking difference was in point of time. "As they were hearing these things, He added and spoke a parable, because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately be manifested." Jesus knew that a terrible trial must intervene, a trial unto death for Himself, but for His disciples a literally crucial test of their fidelity; and for the leaders of the Jewish nation a final and fatal loss of their place as citizens of God's Kingdom.

As was His custom, He taught the right view by

a payable—that of the Ten Pounds: Jesus is going to enter into His kingdom and to return; that is, He will enter through the cruel gate of death into His Father's palace to be invested with His eternal kingship, and then come back in triumph at the Resurrection. As He departs, the Jews cry after Him, "Away with Him! Crucify Him!" In the hearts of His disciples, however, He has left His teaching, the prophecy of His Resurrection and of the founding of a spiritual kingdom, just as a rich man entrusts his capital to his agents for investment. When Jesus rises from the dead, He expects to find among His followers an increase of love and of faith, the gold and the silver of His treasury.

Some set about their Master's work with zeal. The Apostles and disciples were not required to do much in comparison with what He would do and suffer for them; but they must at least stand the test of the Saviour's condemnation and death, and thus increase their faith and love—"faithful over few things." To these faithful servants the superabundant graces, the high dignities of office, should be distributed.

Others, who were not equal even to this, must suffer the penalty of spiritual sloth. These were cowards, time-servers, sluggards. It availed them little to say that they feared their Master too much to risk His money by trading: that is, spiritual sloth shall not be allowed the excuse so commonly offered, "I fear I am not worthy, therefore I will lie quiet." Many a Christian thus veils his indolence. Their opportunity, their grace, their honor, all go to the faithful who have had to take their places and must be rewarded accordingly. Against the slothful and the cowardly Jesus turns their own words into a con-

clusive argument. It is a lesson to those whose indolence misuses such maxims as, "It is better not to try than to try and to fail"; especially those whose over-prudent advice dampens the energy of others; above all to superiors who, for fear of failure, will neither act themselves nor let others act.

In a subsequent repetition of this parable, Jesus says that the unprofitable servant was "wicked and slothful," and was cast out into exterior darkness amid weeping and gnashing of teeth. In the present application of it He merely dismisses him, stripped and disgraced.

Then comes the terrible ending—the fate of the rebels against the new-crowned King: "But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me."

It is the divine sentence upon the Jews, executed by themselves and their chosen rulers, the Roman governors. They will refuse the kingship of Jesus; they will imprecate His blood upon themselves and their posterity; they will publicly and officially prefer Cæsar to rule over them instead of the Son of God. And Cæsar will rule over them indeed; he will scourge them into revolt, destroy their priesthood, massacre the bulk of the race, and scatter the remnant to the ends of the earth.

"And having said these things, He went before, going up to Jerusalem."

He said therefore: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. Hesaith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds. And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

CHAPTER VI.

"SIX DAYS BEFORE THE PASSOVER."

John xi. 55, 56; xii. 1.

JESUS could count six days before Him now; then all would be over. It was the eighth day of the month Nisan and the Sabbath when He reached Bethany. At sunset of the thirteenth of the month the Passover festival would begin, and then His life would be done and His body in the grave. Those six days stretched out before Him as the concluding week of a long campaign appears to a general on the eve of battle; the events which decide the fate of the army and the country crowd together more interest than all the many months or even years of marches and countermarches that have gone before. Jesus knew that He was soon to raise the Cross, the standard of His Kingdom, to rally about it the elect of all nations, and to abide the result of the conflict.

There is no reason to suppose that He allowed Himself to ignore His prophetic knowledge of His sufferings. We know that His soul rose up in a great act of courage, equal to His love for men, as He contemplated what the Father had revealed to Him—the betrayal, the trial and condemnation, the scourging, the mockery, the Cross.

While His soul beheld all this with the mingled terror of the man and joy of the hero, He led His disciples from Jericho over the difficult and dangerous road to Bethany. Loving hearts awaited Him there; hateful ones awaited Him in Jerusalem, where His enemies were set upon putting an end to His

career, then and there. They watched for Him among the pilgrims coming in advance. "The Pasch of the Jews was at hand; and many from the country went up to Jerusalem before the Pasch to purify themselves. They sought therefore for Jesus." Spies stood at every gate and mingled with every caravan, and as they reported to their masters in the Temple, these were impatient. "They discoursed one with another, standing in the Temple: What think you, that He has not come to the festival-day?" They feared He would escape them. Their news was first that He was on His way from the neighborhood of Jericho. Many of those already arrived had seen Him, heard Him, told of His movements in the direction of the Holy City. Had He turned aside from the road? Had He retreated with His followers into the Perea? Then they learned of His arrival at Bethany, very near the city, and of His halt there. They panted for His blood, and knew that they must now choose the best time to kill Him. They dreaded His Galileans, although the Roman garrison was strengthened at that time with special purpose to suppress any turbulence of the assembled Jews.

Hence the conspirators impatiently waited for Him. Meantime they had their partisans fully instructed: "And the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him." This was the situation at Jerusalem, as "Jesus six days before the Pasch came to Bethania, where Lazarus had been dead, whom Jesus raised to life."

CHAPTER VII.

MARY MAGDALENE ANOINTS JESUS.

Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 2-11.



THE last Sabbath that the Master was to spend with His disciples had drawn to a close amid His loving friends of Bethany. Chief among them were Mary and Martha and Lazarus; but another is now named, Simon, called the leper. He, perhaps, had been healed by Jesus; at any rate he would now pay Him honor by giving Him a banquet. Some have conjectured that Simon was the father of the three pious friends of Jesus, or at least a very near relative, perhaps their guardian. He was certainly most intimate with them, for Martha served at table during the feast. Lazarus was one of the guests, and Mary was the chief figure in a strange ceremony which has made this banquet very memorable.

This was the public anointing of Jesus, in anticipation of His death and burial. She had done this once before as a thank-offering for her conversion; now she is to show her love by repeating the touching function as a sign of her belief and acceptance of the Master's prophecy of His death. It is to penitential love that Jesus granted this privilege. "Mary therefore, having an alabaster box, took a pound of ointment of right spikenard of great price, and anointed the feet of Jesus as He was at table, and wiped His feet with her hair." Beautiful and typical ceremony! Those ringlets and tresses which had served lustful vanity are now consecrated into a crown of chastity by the ointment wiped from the patient feet of Jesus.

The peoples of the Orient use perfumes much more

than Europeans, and it is a mark of honor to a guest to anoint his feet with fragrant essences after they have been washed at the end of a journey. On this occasion the very vase in which the perfume was sealed was of precious material, as was frequently the case with very costly ointments and spices; Mary broke it as she began her loving ministry.

Mary did not scruple the high price of her ointment, since it honored the Son of God, and served her own most holy aspirations. Not so Judas Iscariot, of all beings alive the most unlike the generous Mary of Bethany. He was purse-bearer for Jesus and the Apostles, and he coveted the box of ointment. Why, thought he, was it not handed over to him as a gift to the common fund? "Then Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor?"

There never was a day when the worldly-minded did not assume to teach the pious how to be thrifty and prudent. If devout souls build noble churches and altars to God, they are lectured for not spending all on the poor. If they spend all on the poor, they are lectured for favoring idleness and pauperism. The world, which knows nothing of heavenly wisdom, will teach Heaven's children how to be wise according to God. It is in this connection that we are again brought to the study of the saddest, the most perplexing of all the problems in the Gospel—Judas Iscariot. His treason to Jesus is prefaced by his admonition to Mary for lacking human prudence—a painful case of the incompatibility between the utilitarian and the religious spirit. St. John reveals his motives: "Now he said this, not because he cared for the poor, but because he was a thief."

And when he was in Bethania, in the house of Simon the leper, . . . they made him a supper there, and Martha served; but Lazarus was one of them that were at table with him. Mary therefore, having an alabaster box, took a pound of ointment of right spikenard of great price, and anointed the feet of Jesus as he was at table, and wiped his feet with her hair, and breaking the alabaster box, she poured it out upon his head, and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor. And they murmured against her. Jesus therefore said: Let her alone, that she may keep it against the day of my burial. Why do you molest her? She hath wrought a good work upon me. For the poor you have always with you, and whosoever you will you may do them good; but me you have not always. What she had, she hath done: she is come beforehand to anoint my body for the burial; for she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, whosoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

Yet he spoke the sentiments of the disciples, as many another clever rogue has pushed himself forward and become the spokesman of honest but unthinking companions. Theft was his object and thrift his plea, and thrift was thus made the pretext to mislead good souls to their own harm. They gave him a chorus of approval: "And the disciples seeing it, had indignation, saying: To what purpose is this waste?" It was utilitarianism scandalized at love's prodigality. Mary's act, so solemn, so touching, so graceful, so fitting an acknowledgment of the royal dignity of the Master, must be taken into shop and weighed against three hundred pieces of money—and found wanting. To Mary, love was a prophet; the words of Jesus reported to her by the Apostles, foretelling the end at Jerusalem, were not all mystery.

Her beloved Master was to die; she hastened to anoint Him. And Jesus instantly took up her defence; His plea for her was the nearness of His death: "Let her alone: against the day of My burying hath she kept this."

She had bought the spikenard for the purpose of anointing Him at His death in Jerusalem, whither she intended to follow Him. Another version of the text is: "Suffer her to keep it against the day of My burying"; and this supposes that she had other vases of it which she had not broken, but which she had

brought to show Him. These the disciples coveted, but Jesus still insisted upon her liberty of action and upon the merit of her work: "Why do you molest her? She hath wrought a good work upon Me." Then He took up their argument about the poor. No doubt to assist the poor is a high order of charity. But to honor Jesus, or His Church or His saints, is to advance every form of charity. What is done to honor charity's Leader increases the number of charity's votaries and enlarges their generosity. The poor Jew who accepted Jesus as his Messiah had rather go hungry and naked than to see his Master buried without the honors due to a Jewish Rabbi. And so it has been ever since; it is the Catholic Church of Christ which both loves and cares for His poor best of all societies, and is best loved by them in return; and she is at the same time the most lavish in honoring His public worship with costly and magnificent temples, altars, and vestments. No class enjoys the sight of these royal insignia of the King so much as the poor. None would be so deeply injured as the poor if, under pretence of giving them bread, the public honor of their loving Saviour were hurt by cheap and sordid surroundings at His worship. They live upon the glory of the Carpenter's Son as well as upon bread.

The moment chosen by Mary to spend upon Jesus the price of a precious ointment was opportune, and He maintained this against the murmurers. The time to help the poor is every day; but Jesus was on



ALABASTER BOX USED BY EASTERN
WOMEN FOR JEWELRY AND PRE-
CIOUS CINTMENT.



SPIKENARD.

the eve of His departure, and whoever would honor Him must do it at once: "For the poor you have always with you, and whensoever you will you do them good; but Me you have not always." How plaintive the tones of His voice as He again prophesied His approaching death! How sad that He must argue and plead and insist upon the joint right which entitled Him to receive and Mary to give by forestallment those traditional anointings, which He knew and she foreboded would not be possible between the cross and the sepulchre. "She is come beforehand," He continued, "to anoint My body for the burial; for she in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her." The Apostles themselves shall relate it, and they that now condemn shall praise it, and the lesson it teaches shall give heart to many devout souls whose joy is to help religion with one hand and not to withhold the other from helping the poor.

So ended the feast at Simon's house. Meantime many Jews, a great multitude, says St. John, had come out from Jerusalem to Bethany, "not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead." Many believed in the miracle, and their faith was confirmed by the testimony of the dead man and of his sisters. Others hated Jesus too bitterly to be capable of judging fairly; these came to apprehend Him, being of the party of the high-priests or in their pay. They were hindered in their purpose by the presence of a great number of Galileans, nearly all of them enthusiastic adherents of the Galilean Prophet. Meantime Lazarus was in danger; for, says St. John, "the chief

priests thought to kill Lazarus also, because many of the Jews, by reason of him, went away and believed in Jesus." The priests' conspiracy treated the miracles of Jesus as tricks and magic and diabolism, and therefore Lazarus was doomed to the fate of an accomplice of the impostor.

CHAPTER VIII.

THE PROCESSION OF PALMS.

*Matt. xxi. 1-10; Mark xi. 1-11; Luke xix. 29-40;
John xii. 12-19.*



MEANTIME Jesus grew in favor with the common people. It seemed for a few days as if their good hearts would overcome the malice of the conspirators. The steadily increasing multitude, made up of pilgrims from every part of the northern and eastern sections of Israel, combined with those who had come out from the city at the great news of the raising of Lazarus to form a concourse of men and women portentous in size and almost unanimously favorable to Jesus. The distance between Bethany and the city gate was less than two miles. Back and forth moved the crowds, full of curiosity and hope, and desire to testify their loyalty to the Messias. Nor was there any sign of sedition among them. The repeated and steadfast declaration of the Master, that He had no purpose to found a secular kingdom and that His mission was wholly religious, seems at last to have made religion the dominant thought in men's minds.

Yet He was a king; He never refused, He always accepted the royal title of Son of David. Whatever

else it meant to the people, it was now plain that it did not mean war. Hence the stern eye of the Roman power gazed calmly upon the commotion between Jerusalem and Bethany, and this agitation aroused no uneasiness in the fortress of Antonia, now filled with a heavy force of legionaries.

The word was passed on the first day of the week that Jesus was coming to the city. His enemies, instead of taking measures to apprehend Him, were fain to bite their lips and wait. For the people were too deeply stirred in favor of Jesus to allow of His being apprehended: "A great multitude that had come to the festival day, when they heard that Jesus was near to Jerusalem, took branches of palm-trees, and went forth to meet Him, crying: Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel."

The palm-branch is an emblem of victory. Moses had exhorted the people to express their feelings at the celebration of the Feast of Tabernacles by waving palm-branches. By instinct, therefore, had the faithful Israelites procured these sacred signs of holy joy, to wave above their heads as they came forth to meet Jesus, while they sang the prophetic songs of their ancient Scriptures. Hosanna, they cried, to the King of Israel! All hail to the Son of David!

Jesus did not hesitate to accept these acclamations of His people. He felt and knew that He was King, not of armies indeed but of souls, not for warlike conquests but for the all-loving conquests of a merciful God. To add to the solemnity He sent His disciples to procure for His use the traditional royal ass: "And when they drew nigh to Jerusalem and were come unto the mount called Olivet, then Jesus sent two of His disciples, saying to them: Go ye into the village that



is over against you, and immediately you shall find an ass tied, and a colt with her, on which no man ever hath sitten; loose them and bring them to Me. And if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. And the disciples going, found the colt standing as He had said unto them, tied before the gate without, in the meeting of two ways, and they loose him. And as they were loosing the colt, the owners thereof said to them: Why loose you the colt? Who said to them as Jesus had commanded them: Because the Lord hath need of him; and they let him go with them."

Without doubt the owners were friends and adherents of Jesus. They felt honored that their humble beast should be the triumphal throne of the Messias. "And the disciples brought the colt to Jesus and they lay their garments upon him, and He sat upon him. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek and sitting on an ass, and a colt, the foal of her that is used to the yoke."

The kings of this world are mounted on war-steeds

caparisoned with cloth of gold ; Jesus, King of Israel and of all mankind, poor in His omnipotence, humble in His eternal majesty, rides in triumph upon the foal of an ass, caparisoned with the rough garments of peasants and fishermen. The mother ass was taken in the procession (how singular the simplicity of this most popular of all royal triumphs!) to help control the foal, now used by man for the first time.

The people were stirred by the deepest emotions of joy and expectation. The miracle of raising Lazarus from the dead—the climax of so many others—finally overflowed their religious souls. They interrogated again and again the witnesses of this greatest of the wonders of their Prophet, and these witnesses were numerous and communicative : “The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to

meet Him, because they heard that He had done this miracle.”

And the next day a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him and cried : Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel. And [the disciples] brought the [ass's] colt to Jesus and they lay their garments upon him, and he sat upon him ; as it is written : Fear not, daughter of Sion ; behold thy King cometh sitting upon an ass's colt. And a very great multitude spread their garments in the way, and others cut boughs from the trees and strewed them in the way. And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples, they that went before and they that followed, began with joy to praise God with a loud voice for all the mighty works they had seen, saying : Blessed be the King who cometh in the name of the Lord, peace in heaven and glory on high ! Hosanna to the Son of David ! Blessed be the kingdom of our father David that cometh, Hosanna in the highest !

How different this popular enthusiasm from the wild spirit of revolt ! Instead of seizing the weapons of war the people cut branches from the trees, their hearts full of loving allegiance to Israel's Messiah, not fired with hatred of the foreign tyrant. The shouts of battle were unheard ; instead of them the praises of God were chanted in the holy canticles of the prophets. “The whole multitude of His disciples, they that went before and they that followed, began with joy to praise God with a loud voice, for all

the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord; peace in Heaven, and glory on high! Hosanna to the Son of David! Blessed be the kingdom of our father David that cometh, Hosanna in the highest."

Well might the Roman garrison stand idly by as this array of Jews armed with palm-branches approached the city. The Romans were stern masters and cruel enemies, but their cruelty was not wanton, like that of the elder Herod, nor was panic alarm likely to rush them to sudden slaughter, even though this subject race saluted their Prophet as King and as heir to the throne of David. The disciples, who led this strange triumphal march, were in an ecstasy of religious excitement, though little understanding the glory of the Master, which they so deeply enjoyed. St. John relates his own feelings and that of his fellow-Apostles in after days:

"These things the disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him."

But what were the feelings of the Pharisees and the members of the Sanhedrin during this Procession of Palms down the slope of Mount Olivet towards the city? They were a prey to mingled chagrin and hatred. Meantime



"Say that the Lord hath need of them."



“Behold thy King cometh sitting on an ass’s colt.”

some men, whether spies of the chief priests or half-hearted adherents of the Saviour we know not—the over-prudent Nicodemus perhaps among them—appealed to Jesus to give over this singular triumph: “Master, rebuke Thy disciples. To whom He said: I say to you that if these shall hold their peace, the stones will cry out.” As formerly He had exercised prudence in refusing a triumph, so now He was bold and fearless in accepting it. Prudence is not cowardice, nor is courage rashness; all wisdom of action lies in the choice of its occasion, and Jesus would now enjoy the people’s homage.

Such was the Procession of the Palms. It was the final triumph of the Peaceful Prince, the end of His royal progress through His kingdom. Josue’s greatest victory had been in the march of the unarmed Levites around the walls of Jericho, sounding trumpets. Jesus conquers men and nations by palm-branches, by songs of holy joy, by kindly words of affection and of pardon. But Jerusalem was hard to win, whether with the joyful love which the palm-branch symbolizes in the Orient, or the threat of doom which Jesus was soon to launch against her.

How strange a hardness of heart to resist the sweetest doctrine ever preached by a prophet! How deep the guilt of resisting the loving kindness of God’s messenger, bringing with Him as a witness of His mission a living man whom He had raised from the dead. This obduracy finally extorted from the Master the tearful anathema which ended the singular Procession of Palms.

CHAPTER IX.

CHRIST WEEPS OVER JERUSALEM.

Matt. xxi. 10, 11, and 14-16; Mark xi. 11;

Luke xix. 41-44; John xii. 19.

THE nearer Jesus came to the city the deeper sank His heart in sorrow. His feeling of triumph gradually died within Him; and at last He melted into tears. The air of gentle authority with which He received the plaudits of His loving disciples gave place to one of unspeakable gloom. Disappointment, despondency, the sense of failure, of love rejected and despised, the sting of ingratitude, crowded all joy out of His heart. The people were His, but He had failed with the priesthood and the Sanhedrin. Whatever man had a voice in Israel by divine appointment raised it against Jesus. Official Judaism, the successor of Moses and of Aaron, was false to God His Father, corrupt, venal, worldly, apostate in heart if orthodox in external observance.

All this came upon Jesus as with the multitude of His followers He approached the capital of His Father's theocracy. He saw the splendid Temple like a vision of the gates of heaven rising up before Him, but as He looked into the future He saw this wonderful edifice in ruins. He recalled the past, and each of His visits to the holy place; every sermon of His and of the Baptist came before His mind as a record by which Jerusalem should be arraigned, judged, condemned, and destroyed, instead of having been instructed unto life eternal. This sense of failure was keen and bitter, for He stood for the Father who had been rejected; but the woe of helpless sympathy, the prophetic knowledge of the eternal ruin of souls, was

more bitter yet and overwhelmed His courage and swept it away in a paroxysm of tears.

Jesus loved His native land, He loved the Jewish

And when he drew near, seeing the city, he wept over it, saying : If thou also hadst known, and that in this thy day, the things that are to thy peace ! But now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee around, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

race, whose purest blood flowed in His veins, whose physical traits of form and countenance were in Him advanced to their utmost perfection. He had come to save the race of Israel, had preached and worked miracles to win their souls, had been faithful to the liturgical laws and the holy places and the holy times

appointed by His Father for their sanctification. All was now over. The predestinated hours had come and gone. He knew and mourned it with the sorrow of a mother over her first-born.

He stopped as the city came into full view, alighted, perhaps, and sat on the palm-branches spread for His convenience, and then wept bitterly.

Forty years later, Jerusalem went down under the blows of the Roman hammer, and was completely destroyed. Since then it has for most of the time been held by the unclean imposture of the false prophet Mahomet ; it has been used by the Turks mainly as their profitable show place for devout Christians to

venerate the footsteps and tomb of the Saviour. As for the Kingdom of Israel and the priesthood and the Temple, they have totally vanished away ; no fable or dream has less reality in our day, or any day since the rejection of Jesus by the official heads of the chosen people, than the glorious church and nation of ancient Israel.

When Jesus had ended His lament over Jerusalem, He arose, mounted the ass's colt,



"Shall not leave a stone upon a stone."

and continued His progress into the city ; and as the ever-increasing throng of pilgrims entered, they met His triumphal procession on its way to the Temple. They, as well as all in the city who had not yet heard of the events of the day, were moved with wonder. "Who is this?" they asked. "And the people said: This is Jesus the Prophet, from Nazareth of Galilee." Upon that name hung the hopes of many unfortunates. "And there came to Him the blind and the lame in the Temple, and He healed them."

Again the conspirators sought to suppress the emotions of the people by an appeal to Jesus Himself: "The chief priests and scribes seeing the wonderful things that He did, and the children crying in the Temple, and saying, Hosanna to the Son of David, were moved with indignation, and said to Him: Hearest Thou what these say? And Jesus said to them: Yea, have you never read, *Out of the mouths of infants and sucklings Thou hast perfected praise?*" Upon which the Pharisees were cast down; they felt bitterly their humiliating defeat. They "said among themselves: Do you not see that we prevail nothing? Behold the whole world is gone after Him."

Night was falling when Jesus and the twelve left the precincts of the Temple, and under cover of the darkness made their way back to Bethany. More than once during these exciting days the seclusion of Bethany gave Jesus an interval of rest. Its quiet was a welcome contrast with the city and its throngs of people, stirred to their innermost depths by the occurrences of this last period of the public activity of Jesus, as well as by the never-resting machinations of the conspirators.

CHAPTER X.

JESUS AND THE BARREN FIG-TREE.

Matt. xxi. 17-22; Mark xi. 11-14, and 20-26.

“And in the morning, returning into the city, He was hungry.” Not with bodily hunger, for it was just after His departure from the hospitable roof of Mary and Martha at Bethany. He hungered for souls, and would show the Apostles a sign of how tasteless to Him were souls unfruitful of faith and love: “And when He had seen afar off a fig-tree having leaves, He came, if perhaps He might find something on it. And when He was come to it, He found nothing but leaves; for it was not the time for figs. And answering, He said to it: May no man hereafter eat fruit of thee any more for ever. And His disciples heard it. And immediately the fig-tree withered away.”

That is, it began to wither away on their departure. For when they passed by the next morning, “they saw the fig-tree dried up from the roots. And the disciples seeing it wondered; and Peter remembering, said to Him: Rabbi, behold the fig-tree which Thou didst curse is withered away.” The lesson of His divine power was plainly taught, and also that of the worthlessness of a life of observances without fruit of inner and outer fidelity to the divine rule of love, joined to the living root of all justice, which is true faith. Our Saviour enforced this by recurring to His oft-repeated teaching on the efficacy of prayer.

This incident of the barren fig-tree, and the brief discourse which it was made to illustrate, were for the Apostles alone, and we have joined the parts of the narrative as given by Matthew and Mark,

separated by a day's events in the city. It is all very curious: the looking for figs to eat when the time of their ripening had not come; the finding a tree all covered with leaves, yet with no figs, ripe or unripe, upon it; the cursing of it for a barren and useless mockery of a fruit-tree, typical of a religion of words and signs and empty show; and then the use of the miracle of the tree's quick death to show the efficacy of prayer, ending with His never-forgotten task of urging brotherly love and forgiveness of injuries—all this in the two early mornings on the way from Bethany to the Temple.

It was not so easy for the Apostles to credit their own supernatural gifts at this time as it had been in the earlier and prouder days of their company with Jesus. But He insisted on the Apostolic virtue of faith as the force which should make them masters over every power of earth and hell. The event will justify His prediction. The preaching of the Apostles will wither the tree of Judaism root and branch; it will lift the mountain of paganism from off the heart of humanity. Their word shall be mightier than the sword of the Roman Empire, and shall overcome the yet stronger force of human passion. The faith of Christ shall wither the tree of vice and make that of truth fruitful in every land under the sun.

And Jesus answering saith to them: Have the faith of God. Amen I say to you, if you have faith and stagger not, not only this of the fig-tree shall you do, but whatsoever shall say to this mountain: Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done for him. Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man, that your Father also who is in Heaven may forgive you your sins. But if you will not forgive, neither will your Father that is in Heaven forgive you your sins.

CHAPTER XI.

“UNLESS THE GRAIN OF WHEAT FALLING INTO THE GROUND SHALL DIE.”—THE VOICE FROM HEAVEN:
“THAT YOU MAY BE THE CHILDREN OF LIGHT.”

John xii. 20-36.

ST. JOHN narrates a touching instance of humility on the part of some Gentiles, most probably proselytes, and therefore entitled to enter that outer court of the Temple called by their name. These had come up “to adore on the festival-day,” and were anxious to speak face to face with the great Prophet. They knew His doctrine of universal atonement, and would thank Him, we may suppose, for having so large a heart for them. But, very unlike the enemies of Jesus, who crowded up to shout their questions at Him, these devout men timidly sought the help of the disciples, and spoke to Philip, whose former dwelling-place was Bethsaida, near which the Gentile traders passed and repassed the whole year long; perhaps they had known Philip there.

It may be that the incident occurred on the way from Bethany that morning: They said to Philip: “Sir, we would see Jesus.” But in these latter days the Master’s power had taken on a more majestic mien: “Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.” His answer was a discourse upon the glory of His death. It was doubtless an anticipation of the questions these Gentiles would put to Him. Seldom have even the words of Jesus expressed so terrible a doctrine or risen to so high an eloquence, as when He here proclaimed the mystery of life springing from its own death. He used, as was His wont, an illustration from nature,

whose mystery of life is also wrapped in the decay of death.

And as if this absorbing topic had led Jesus into forgetfulness of the surrounding group and the multitude awaiting Him about the Temple, He began to think aloud: "Now is My soul troubled. And what shall I say? Father, save Me from this hour?" The contemplation of His death aroused violent emotions in the soul of Jesus. His human nature snatched a momentary sway, and He cried out to Heaven for pity. We shall see the same thing happen again the night before Calvary. This is the first sigh of His agony. But the Saviour's high purpose of suffering for us soon regains the mastery. He recalls His choice long since made, and the covenant with His Father: "But for this cause I came unto this hour. Father, glorify Thy name."

These last words pierced the skies. We have said that the Master was thinking aloud; and now the Father's secret communication with His Holy One suddenly becomes public: "A voice therefore came from Heaven," whose echoes reverberated through the colonnades of the Temple, so that the crowd to its outer edge were startled as if with thunder; but those near at hand heard its tones of more than angelic music. "I have both glorified it," said the voice, "and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to Him."

But Jesus answered them, saying: The hour is come, that the Son of Man shall be glorified. Amen, Amen I say to you, unless the grain of wheat, falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honor. Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him. Jesus answered: This voice came not because of me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.)

Jesus explained that it presaged His death ; not indeed to Himself personally, upon whom the dark shadow always rested, but to them ; that they, knowing He conversed with God, might not lose faith in Him when He should be raised upon the gibbet, the scorn of His enemies. Were it upon a gibbet or a throne, they could but lift Him up for the worship of all mankind. "Jesus answered : This voice came not because of Me, but for your sakes. Now is the judgment of the world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die)." The honest Greeks who had elicited all this now knew that all races, all men, "all things" were to be gathered to the Christ and to God, when He should be "lifted up."

He knew that His disciples were familiar with this mystery of the Son of Man's death, however dimly they understood it, and would question Him no more about it ; but He was not surprised that others should wish an explanation. "The multitude answered Him," says St. John, "we have heard out of the law that Christ abideth for ever, and how sayest Thou, the Son of Man must be lifted up? Who is this Son of Man." Strangers alone could be thus unfamiliar with His often-repeated title, Son of Man. What should He say to them? Neither time nor occasion served Him to instruct them fully in His Messiasship, His two natures, God and Man. They were willing hearts, however, and so He bade them cling to Him by mere obedience. They knew He had the truth of God and the authority of God. Follow the light, is His exhortation, and it will finally dispel all your darkness. After saying this He found means to get

away out of their reach, and to rest and be quiet: "Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light believe in the light, that you may be the children of light. These things Jesus spoke, and He went away and hid Himself from them."

How noble a title is this—Children of Light! They who rightly bear it, know that in the voyage of which Jesus is the pilot, it is by alternate light and darkness that one is best guided; as on a darksome coast the mariner is served by light-houses whose lamp is better seen because it does not shed a steady glow but flashes out suddenly after intervals of gloom.

CHAPTER XII.

THE TEMPLE AGAIN PURGED OF BUYERS AND SELLERS.

—"BY WHAT AUTHORITY DOST THOU THESE THINGS?"

Matt. xxi. 12, 13, and 23-27; Mark xi. 15-17, and 27-33; Luke xix. 45, 46, and xx. 1-8.



As a poisonous plant creeps upon a stately tree and gradually enwraps it and sucks up its life, so love of money insinuates itself into the service of God, even into the highest functions of religion, and under forms of law and as vested rights the hateful vice of avarice is protected by the sacredness of the altar. At last it comes to this, that to tear away the parasite is to endanger the tree; to reform religious abuses (nearly always rooted in money-getting) is to run the risk of stopping the work of religion altogether.

Men often defend abuses by asserting that "under the circumstances" they are indispensable to the worship of God.

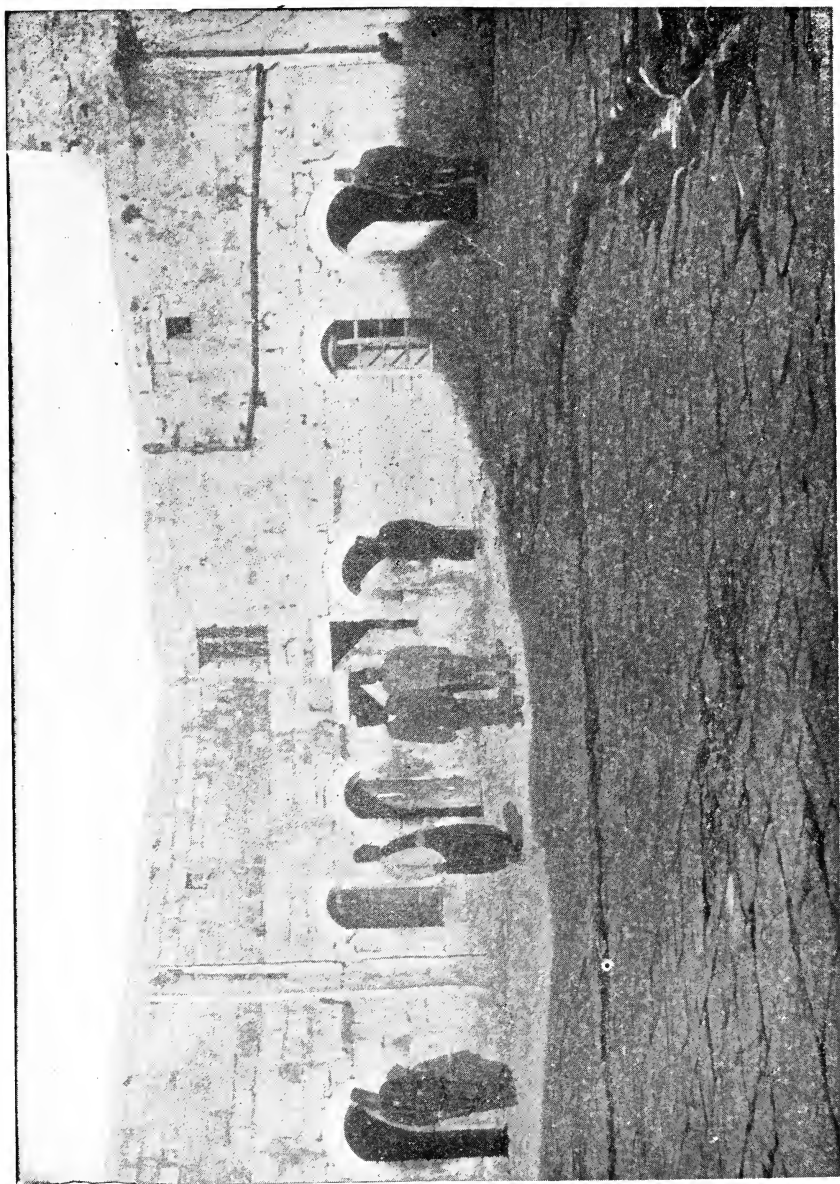
This we say on account of our Lord's being again forced to cleanse the Temple of its traffickers. Of course they were the lessees of the false-hearted priests; they had rented and paid for their stands; they had "rights," and they had "long-established custom"; they had "lawful authority" to back them: all this they had, and all this was only an aggravation of their sin. A bad excuse lends a deeper tinge of guilt to an offence. A wicked deed cannot be patched and mended; it must be totally ended.

Jesus had not a moment's hesitation. Rights to trade in the holy place there were none, nor could custom or authority make common traffic lawful in the house of prayer. He was especially indignant for two reasons: one was because this barter profaned the Gentiles' Court, for He loved the nations of the world and was sensitive to their rights in the Temple. This is seen by His quotation from Isaias (lvi. 7). Another reason was that He had expelled these traders once before and they had returned again.

"And when He was entered into the Temple," says St. Mark, "He began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers and the chairs of them that sold doves. And He suffered not that any man should carry a vessel through the Temple. And He taught, saying to them: Is it not written, *My house shall be called the house of prayer to all nations?* but you have made it a den of thieves."

This was especially exasperating to the leaders of the conspiracy. Not only did He destroy a lucrative "business" in which they were secret partners, but





THE JUDGMENT HALL OF PILATE.

"He was teaching daily in the Temple." His commanding figure shed authority from its every motion, His voice and not theirs was the trumpet of Israel, and they felt that they were superseded. "Hosanna to the Son of David!" was the salutation of the people to this new man, this obscure country Rabbi. "The chief priests and the scribes and the rulers of the people," having considered all this, renewed their deadly purpose, and "they sought how they might destroy Him: for they feared Him because the whole multitude was in admiration at His doctrine, and they found not what to do to Him, for all the people were very attentive to hear Him."

It looked to the public eye as if He were about to establish Himself permanently in the Temple. Every night He went away to Bethany, but only to reappear every morning in the holy place. His enemies saw that they must take decisive steps to ruin and end Him, and snatch from the people the new life which God had sent them. Meanwhile they tormented Him as best they might with questions, to extort incriminating admissions. The morning after He had purged the Temple, and when He had come into the city and begun "teaching the people in the Temple and preaching the Gospel, the chief priests and the scribes with the ancients met together and spoke to Him, saying: Tell us by what authority dost Thou these things, or who is he that hath given Thee this authority?" If He had crept to their feet and asked their favor, He might have got it; right or wrong, if He would serve their political purposes, He might have gained their tolerance, just as the money-changers had obtained it for helping their pecuniary interests. But the Messiah was against them for their sins, for their impenitence, their hypocrisy, their venality,

their use of their office for personal ambition and greed.

And now they would draw Him into a snare of words. "By what authority dost Thou these things?" Instantly He referred them to His great forerunner and divinely chosen authentic, John the Baptist. He was a prophet by appointment of God, by miraculous birth, by a stupendous miracle of persuasiveness unto repentance, acknowledged as a prophet by all. John's word was true if there was truth in Israel. He was witness for Jesus of Nazareth. Other authority Jesus had in abundance: the healing of the sick, the cleansing of lepers, the release of demoniacs; and Lazarus was there, the third dead man that He had recalled to life. What an honest Jewish scribe wanted and had a right to have was the law's authentic, a prophet's witness. Would these scribes admit the testimony of John? If yes, the case was closed in Jesus' favor. If no, they were false to their vocation in Israel; they would not accept a prophet. "I also will ask you," said Jesus, "one word, which if you shall tell Me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from Heaven or from men? But they thought within themselves saying: If we shall say from Heaven, He will say to us: Why then did you not believe him? But if we shall say from men, we are afraid of the multitude, for all held John as a prophet. And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things."

CHAPTER XIII.

THE PARABLE OF THE TWO SONS.

Matt. xx. 28-32.

WHENEVER Jesus began to speak of John the Baptist He seemed to linger lovingly upon the theme. On this occasion He drew yet another lesson from His Precursor's mission. He insisted upon his call to penance as the voice of God.

Smooth clerical politicians had gone to John to test him and to use him, and in that spirit had been baptized by him, professing a repentance they did not feel. "Ye brood of vipers," was what he called them. They have their successors in all orders of Christians, men and women, in high places and in low, who say "I will" to the call of God, and yet go their ways, devious

But what think you? A certain man had two sons, and coming to the first he said: Son, go work to-day in my vineyard. And he answering said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering said: I go, sir, and he went not. Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the Kingdom of God before you. For John came to you in the way of justice, and you did not believe him; but the publicans and the harlots believed him. But you seeing it, did not even afterwards repent, that you might believe him.

ways, after personal or party gain. Using the name and the office and the honors they bear for ends selfish and often deeply corrupt, such men, from the Baptist's time till now, are an offence in the sight of God and man, far more loathsome than open sinners who, at any rate, would not hide their vice with a cloak of religion. The brutal sinner is less offensive than the clever one. The repentance of a shameless reprobate is a glory to God and a joy to the angels; and our Saviour holds it up as a pattern to those who hope to be saved while dexterously balancing an inward vileness with external propriety.

CHAPTER XIV.

THE PARABLES OF THE WICKED HUSBANDMEN, AND
OF THE KING'S SUPPER.

*Matt. xxi. 33-46, xxii 1-14; Mark xii. 1-12;
Luke xx. 9-19.*

JESUS now drove His lessons home by two parables.

The meaning of the parable of the husbandmen was unmistakable: the perfidy of the leaders of the Jewish race in all its history, their slaughter of the prophets and their thirst for the blood of the Messias. Our Saviour's hearers felt the home-thrust: "Which they hearing said to Him: God forbid. But He looking on them, said: Have you never read in the Scriptures:

The stone which the builders rejected, the same is become the head of the corner. By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, the Kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

There was a man a householder, who planted a vineyard and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent to the husbandmen a servant, to receive of the husbandmen of the fruit of the vineyard. Who having laid hands on him, beat him and sent him away empty. And again he sent to them another servant, and him they wounded in the head and used him reproachfully. And again he sent another, and him they killed, and many others, of whom some they beat, and others they killed. Then the lord of the vineyard said: What shall I do? Having therefore yet one son most dear to him, he also sent him unto them last of all, saying: I will send my beloved son; it may be, when they see him, they will reverence him. Whom when the husbandmen saw, they thought within themselves, [and] said one to another: This is the heir; come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard and killed him. When therefore the Lord of the vineyard shall come, what shall he do to these husbandmen? He will come and will destroy those husbandmen, and will give the vineyard to others.

The parable and its application form one of the most pointed of our Saviour's many arraignments of official Judaism. History offers no parallel to the strange insatiation of the race, from the time when in their wheat fields and pastures the sons of Israel sold their brother

Joseph to the Madianite caravan, down to the time when they will force upon Pilate the murder of their King, bought by them from the traitor Judas for thirty pieces of silver. They were now a doomed race. Their nation, after giving its truest members to the Redeemer's Church, should be scattered abroad to the ends of the earth. They will bear, indeed, the law of Moses with them, but emptied of its promises. The Jewish race will bear about with it the law of Moses as a stigma of shame; it is as if a murderer were condemned, in lieu of the death penalty, to wear for ever the blood-stained clothes of his victim and even to be called by his name. And the religion of the Jews, perfected beyond all the dreams of their prophets, becomes the heritage of the hated Gentiles.

All this was taught by Jesus in the Temple of Jerusalem, His glances sweeping outwards away beyond the crowd stunned by His words, and taking in the many millions of the contemporary and the future races of mankind. He had fixed His hearers' minds upon their own race, for in the Hebrew prophets Israel was called the vineyard of the Lord; and as He went on and told of their oft-repeated rejection of Jehovah's messengers, and by painful repetition had shown through the thin veil of His parable the cruel and brutal murder of the prophets, and even when not murdered, their rejection by the



A VINEYARD IN THE EAST.

And Jesus answering, spoke again in parables to them, saying: The Kingdom of Heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited, behold I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king heard of it, he was angry, and sending his armies he destroyed those murderers and burnt their city. Then saith he to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call them to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good, and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen.



"Sent his servants to call them that were invited."

people and priesthood; when at last He came to the direful climax, the coming of God's Son to them, the Only-Begotten of the Father, and the result of it—their murmurs, their proud suspicions, their insisting on their own terms, their secret plotting, their awful resolve to kill Him; when He had reached this fulness of their guilt, the better-minded caught their breath and cried out: "God forbid!" in a torment of shame and foreboding. But Jesus stood to the facts. He read the truth in the hearts of many present before Him; already He felt the iron of their deadly words to Pilate, "Crucify Him!" sinking into His soul. "The Kingdom of God," He insisted, "shall be taken from you."

The chief priests had their emissaries present, and they knew that

He spoke all these things of themselves. Their fingers itched for His throat, but they were too cunning, too cautious to brave the multitude by seizing Him; other men were no less edified than they themselves were appalled by the daring Rabbi of Nazareth, as He closed the long line of the prophets of Israel by His word-pictures of Israel's guilt and ruin. So the conspirators bided their time. And then Jesus gave His audience another parable, one that His nearest followers had heard before.

It exhibited the Hebrew race as the invited

guests of the Lord's wedding feast; told of many of them scorning the honor; of their places being taken by the general mass of mankind, and these in turn winnowed of the personally unworthy, till the banquet is filled with the King's faithful friends.

CHAPTER XV.

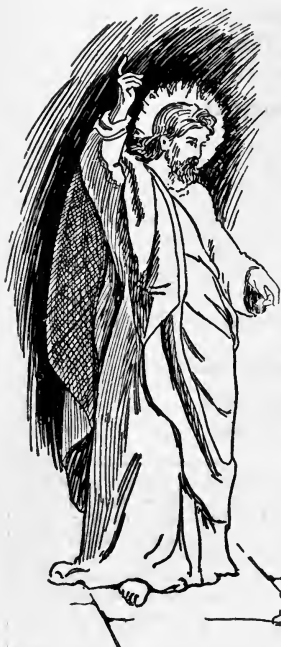
THE RELATION OF CHURCH AND STATE.

Matt. xxii. 15-22 ; Mark xii. 13-17 ; Luke xx. 20-26.

THE Pharisees were notoriously of the national party, as the Herodians were of the Roman party, and the two factions were at deadly feud with each other. Yet both hated Jesus intensely. Hence their ill-sorted alliance in putting Him to public question on the perilous subject of Cæsar's authority. Though the Pharisees rated the Herodians as traitors to both religion and fatherland, and the Herodians were the home guards of the Roman garrison, yet they were ready to unite against Jesus. Evil has many varieties, but all of them make men equally enemies of the Son of God.

Both parties were well trained in hypocrisy, and they baited their snare to entrap the Saviour in His speech, with a pretence of admiration for His manly qualities. "Master, we know that Thou speakest and teachest rightly, and carest not for any man, for Thou regardest not the person of men, but teachest the way of God in truth.

Then the Pharisees going, consulted among themselves how to ensnare him in his speech. And they sent to him their disciples with the Herodians, spies who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. And they asked him, saying: Master, we know that thou speakest and teachest rightly, and carest not for any man, for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore what dost thou think? Is it lawful for us to give tribute to Cæsar or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute; and they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they could not reprehend his word before the people, and wondering at his answer they held their peace, and leaving him, went their ways.



"To God the things that are
God's."



"They offered Him a
penny."

Tell us therefore what dost Thou think? Is it lawful for us to give tribute to Cæsar or not?"

Their purpose was to wreck the Messias upon the rock of the Roman Empire. To embroil the representatives of religion with the civil authority is now, as it was then, the aim of wicked and ambitious schemers; it will always be so. If Christ shall say, "Pay the tribute," then He is a traitor to His theocratic nation; if He shall say, "Do not pay the tribute," He is a rebel against Rome. In either case He is ruined. The Master was not to be entrapped; nor would He hurt His frankness by an evasion. What they had hypocritically said of His fearless truth-telling was entirely correct, and His answer proved it, though it baffled them. He taught first that Cæsar had just authority, for as a matter of fact his rule preserved order, and so far at least was entitled to the tribute; yet He taught that the Roman authority was not unlimited, for God's majesty is above all, and this stood for religion, for equity between man and man, for peaceful and just administration of the laws. Furthermore, a plain inference from the answer of Jesus was that in purely mundane affairs the State is not subject to the Church, each being independent in its own sphere.

The Messias had previously taught that He had not been set over men to settle disputes about a family inheritance, a matter which belonged to the civil tribunals; and now He taught that neither He nor His Church could be forced to decide between rival

claimants for secular princedom. Let men and nations adhere openly to His religion, let them be submissive to His religious and moral influence and to that of His Church after Him, and they shall be able to form civil codes, establish civil tribunals and minister to the temporal welfare of the people, guided by wisdom from above—but in such affairs they were not immediately subject to the Church's authority. Referring, therefore, the case offered Him to its proper sphere, that of the private and public conscience of men in secular matters, Jesus, first unveiling the deceit of His questioners, made His far-famed answer. It is a brief summary of all the learning on the delicate subject of the relation of Church and State: "He saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

CHAPTER XVI.

"THEY SHALL NEITHER MARRY NOR BE MARRIED."

Matt. xxii. 23-33; Mark xii. 18-27; Luke xx. 27-40.

THE Sadducees were the agnostics of that era, unbelievers in immortality, especially the resurrection of the body. Yet some of them, as we have seen, were high in office, both Annas and Caiaphas being of that sect. The Sanhedrin, however, was made up almost entirely of Pharisees, stiff adherents of orthodoxy, and as stiff tyrants over consciences by means of their rabbinical observances. The Sadducees hated Jesus from political motives mainly, for they were tools of the Roman governor and satellites of the Herods, enemies of religious movement and change of all kinds. The hatred of the Pharisees likewise

had its origin in politics, though of a sort directly opposite to those of the Sadducees, for the Pharisees were set upon revolution. They found Jesus at once peaceful in His aims and all powerful with the people. The two sects could work together for this one end: to destroy the Prophet of Nazareth. On all other points they were at daggers drawn with each other. In their enmity to Jesus they often acted in concert, but sometimes separately. Immediately after the defeat the Pharisees had suffered over the question of the tribute, their ill-sorted allies, the Sadducees, tried their chance with a difficulty which no doubt had served them to confuse the Pharisees: "And there came to Him that day the Sadducees, who say there is no resurrection, and they asked Him saying: Master, Moses wrote unto us that if any man's brother die and leave his wife behind him, and leave no children, his brother shall take his wife and raise up seed to his brother. Now there were seven brethren, and the first took a wife, and died leaving no issue. And the second took her, and died, and neither did he leave any issue. And the third in like manner. And the seven all took her in like manner and did not leave issue. Last of all the woman died. In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife."

Such was the argument against man's immortality, a gross extension of bodily relations into a spiritual condition in order to prove the doctrine of a future life an absurdity. They would not believe what they could not understand; they revolted against mysteries. Yet nothing can be more unreasonable than such an attitude of mind. Is there no knowledge except full knowledge? And, furthermore, if

God be all powerful, does it not follow that His work shall be hard to understand, since many an intelligent man cannot understand even a great poet, or the intricacies of a problem in mathematics. The Sadducees belonged to the class who will worship a man because he is great beyond their comprehension, and yet they exact of the great God that His works shall be brought down to their level, even in reference to the mysterious life of disembodied spirits. Sensual men they were in their tastes and conduct, and cynics and sceptics in their frame of mind, trimmers in their politics, content, as to religion, with the bark of the Mosaic tree, its civil advantages, its racial privileges. Hence their choice of this puzzling question, and hence their flippant style of wording it. Nothing hurts a sensualist so much as the affirmation of human dignity, and the worthiness of man for a high destiny. With the Sadducees the sensual enjoyment of women's company was ever in their thoughts as the chief happiness of life, whether here or hereafter; an Oriental trait religiously perpetuated in the joys, earthly and heavenly, of the unclean sect of Mahomet.

The answer of Jesus was a bright ray from the celestial life, telling of the freedom of the saints in Heaven from sexual trammels. Both Scripture and unaided reason might teach them that in that blissful state there was no need of marriage to propagate a race of immortals: "Do ye not therefore err because you know not the Scriptures nor the power of God? For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in Heaven. The children of this world marry and are given in marriage, but they that shall be accounted worthy of that world, and of the resurrec-

tion from the dead, shall neither be married nor take wives. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection."

How beautiful a vision of our future life, in which every noble love of man and woman shall outlive the body and become refined like the sexless purity of the angels! Not the frenzy of carnal appetite but the joy of angelic union shall be the mutual love of those doubly regenerate souls.

The Sadducees were condemned even by the pagan philosophers in their disbelief in immortality, but yet they had the effrontery to claim to base it on the books of Moses. Though the future life is everywhere presupposed by the Hebrew lawgiver, yet he does not openly teach it. The Book of Job, a divine revelation contemporary with Moses if not antedating it, and perfectly well known to the Israelites, taught immortality explicitly. It was a dogma which the immemorial tradition of the entire human race had sacredly transmitted. But these sensualists would neither learn from the implied teaching of Moses, nor the express tradition of the whole world as witnessed in the inspired pages of Job. Our Saviour unveiled the teaching of God in the book of Exodus: "And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You therefore do greatly err." The inference doubtless seemed far-fetched to sceptics like the Sadducees. But it was God's meaning followed by the clear eye of Jesus out beyond the reach of their narrow vision. The people saw it plainly enough,

including some of the Scribes: "And the multitude hearing it were in admiration at His doctrine. And some of the Scribes answering said to Him: Master, thou hast said well. And after that they [the Sadducees] durst not ask Him any more questions."

CHAPTER XVII.

THE GREAT COMMANDMENT.—"WHAT THINK YOU OF CHRIST."

Matt. xxii. 34-46; Mark xii. 28-37; Luke xx. 41-44.

OF all the people of Israel, the Pharisees were assuredly those who should have welcomed the Messias and aided Him in His mission. Some of them did so, timidly at least; the great majority were squarely against Him because, while they were wholly national, the purpose of Jesus was to establish an international and universal religion. A few wavered between the new prophet and His opponents, and these constantly tried or "tempted" Him.

A case in point was the question asked by a Scribe about the paramount precept of the law, which followed the discomfiture of the Sadducees concerning the resurrection of the dead. His act seems to have been agreed on at an informal meeting of his fellows. "Master, which is the great commandment of the law?"

The typical Pharisee would have been pleased with such an answer as this: The great commandment of the law is to be a true Jew; or this: It is to keep the liturgical observances. The typical Sadducee would have been pleased with a different reply: The great commandment is to keep the peace and

But the Pharisees, hearing that he had silenced the Sadducees, came together. And one of them, a doctor of the law, that had heard them reasoning together, and seeing that he had answered them well, asked him, tempting him : Master, which is the great commandment of the law ? And Jesus answered him : The first commandment of all is : Hear, O Israel, the Lord thy God is one God ; and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first commandment. And the second is like to it : Thou shalt love thy neighbor as thyself. There is no other commandment greater than these ; on these two commandments dependeth the whole law and the prophets. And the Scribe said to him : Well, Master, thou hast said in truth that there is one God, and there is no other besides him. And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbor as oneself, is a greater thing than all holocausts and sacrifices. And Jesus, seeing that he had answered wisely, said to him : Thou art not far from the Kingdom of God. And no man after that durst ask him any question.

enjoy the good things of life. No Sadducees would be satisfied with any answer Jesus could possibly give. But many of the Pharisees—some gladly, others in spite of themselves—must have assented to the answer actually given. It was the same that had been drawn out by Jesus from another lawyer on a previous occasion (Luke x. 25), as the condition for eternal salvation : “ And Jesus answered him : The first commandment of all is : Hear, O Israel, the Lord thy God is one God ; and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first commandment. And the

second is like to it : Thou shalt love thy neighbor as thyself. There is no other commandment greater than these ; on these two commandments dependeth the whole law and the prophets.”

It was a sweeping answer totally removing all misconception as to the highest obligation on man's conscience, and it was well worthy the consideration of legalists and formalists, as well as all kinds of disciplinarians. Conformity is right, and legal observance is a duty, but the main purpose of religion, says Jesus Christ in summarizing all truth of God, natural and revealed, is to cleave to God with our affections, and esteem our neighbor's welfare as much as we do our own. For the sake of this are given not only rules of conduct and forms of worship, but

even the eternal dogmas of religion. The Scribe was won by this great answer. It made him at least a novice in the discipleship.

Commandments exact obedience, and Jesus teaches that the heart's allegiance is the only true obedience. God's law goes straight to the heart and wins its interior conformity to outward observance. Religion must have a law which enforces itself on men of good will; the evil disposed it saves by appealing to their better selves. Such a law is love, the law of liberty, the law of union between legislator and subject. It claims all and gains all, mind, heart, soul, and body. It reaches the will through the intelligence, which studies nothing except for the joy of love; it reacts on the intelligence through the will, because love commands the thoughts as well as the emotions.

The Scribe had asked but for the first and greatest commandment. Jesus gave him that and added what He could not separate from it, the second great commandment, as closely joined to the first as the humanity of Jesus was joined to His divine nature—the love of our neighbor. As the sovereignty of God is in His fatherhood, so the rights of our neighbor are in God's brotherhood. And all power and all right are rooted and grounded in love. Take that, He would say to the Scribe, and with it you can measure all the dimensions of your duty to God, and you can assess the value of all the claims of humanity upon you. But oh what a tax on pride and what a bankruptcy for self-love is this doctrine!

This was the end of questioning for the enemies of Jesus, until they should seize and arraign Him in their courts; then they will put Him questions as rivets to His fetters. But now he takes up the question-

ing Himself. He had been catechised about a most essential point, the greatest law of God. He returns the favor by asking them, men of learning, to tell Him about the greatest act of God, the union in one person of the human and the divine natures, David's Son and God's Son. It should have been the field of all their Biblical research, as it had

And the Pharisees being gathered together, Jesus asked them saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit in the Book of Psalms call him Lord? saying by the Holy Ghost: The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool. If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions; and a great multitude heard him gladly.

been the burden of all God's promises and the favorite theme of all the prophets—the Incarnation of the uncreated Word in the seed of David. What could they teach about that? for they were Rabbis and teachers in Israel. The common people, simple, direct in their judgment, God fearing, God expecting, had answered the question a few days

before by a tumult of joyous welcome: "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord." A devout mind learns more by one loving glance into Scripture, than a proud doctor by a life-time of study.

CHAPTER XVIII.

"THE SCRIBES AND PHARISEES HAVE SITTEN ON THE CHAIR OF MOSES."—"WOE TO YOU, SCRIBES AND PHARISEES."—THE WIDOW'S MITE.

Matt. xxiii. 1-39; Mark xii. 38-44; Luke xx. 45-47, and xxi. 1-4.

JESUS, now nearing the end of His life, took those who had fought against Him, set them over against the people, and condemned them in an invective the equal of which has never been known. But as these

Pharisees and Scribes and Sadducees were officials of God's Covenant and stood for lawful authority among the Jews, the Master was careful to take account of that. Obedience is due to the law and not to the person who administers it. His authority is to be obeyed whether he be a worthy representative of it or not. As a good man cannot make a bad law good, neither can a bad man make God's law bad, or his evil life absolve us from obedience to his lawful decisions.

The Master gathered to Him both His chosen disciples and the general mass of listeners for this important teaching: "Then Jesus spoke to the multitudes and to His disciples, saying in His doctrine and in the hearing of all the people: The Scribes and Pharisees have sitten on the chair of Moses; all things therefore whatsoever they shall say to you observe and do, but according to their works do ye not; for they say and do not."

Then follows the terrible litany of the Pharisees' sins. *They exempted themselves* from the obligations which they enforced mercilessly on others: "For they bind heavy and insupportable burdens, and lay them on men's shoulders, but with a finger of their own they will not move them."

They were *Pleasers of Men*, eaten up with vanity, and the meanest kind of vanity, that of parading religious fervor. "And all their works they do for to be seen of men; for they make their phylacteries broad and enlarge their fringes." This was to abuse a laudable custom (Exodus xiii. 1-16) of wearing a little tablet as a memento of divine favors sewed to the sleeve; the Pharisees made this an ostentatious and boastful parade of piety: "Beware of the Scribes who desire to walk in long robes, and love saluta-

tions in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts, and to be called by men Rabbi."

They were *Oppressors of the Poor*, many of them being usurers, foreclosing mortgages upon their debtors as savage beasts close their jaws upon their prey: "Who devour the houses of widows, feigning long prayers. These shall receive greater damnation."

They were *Usurpers of Authority*. The title Rabbi, or Master or Teacher, was not theirs by deserving, yet they exacted it to the injury of the Mastership of God, whose plain teaching they obscured by human devices. It was only in this sense that Jesus forbade *His* teachers of men and *His* masters of doctrine to assume those titles. For if the Church gives the title of Master to her priests, it is because she stands for Christ, the only Master; and if the people call their priest Father, it is by the divinely planted instinct of filial love for one who in his ministrations gives them the fatherhood of God and the brotherhood of Christ. And these distinctions but bring out the more clearly the brotherly equality of souls before God—all being one in their origin as children of God, one in their destiny, one in the means of attaining to it. Meantime the noblest distinction is seen in the humility of the most gifted brethren in serving the lowly ones: "Be not you called Rabbi, for One is your Master and all you are brethren. And call none your father upon earth, for One is your Father, who is in Heaven. Neither be ye called masters, for one is your Master, Christ. He that is the greatest among you shall be your servant, and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted."

The Pharisees were *Hypocrites*. There is no vice

more detestable than hypocrisy, for it is sin masquerading in the honorable robes of godliness; there is none more to be dreaded, because it can do its deadly work with impunity. The hypocrite is not only an enemy but a spy. Such was the Pharisee. Professing orthodox religion, he hindered men from the perfect religion of God, Jesus Christ. He made converts and embittered them with devilish pride and hate. "But woe to you, Scribes and Pharisees," exclaimed the Master; "hypocrites! because you shut the kingdom of Heaven against men; for you yourselves do not enter in, and those who are going in you suffer not to enter. Woe to you, Scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of Hell two-fold more than yourselves."

The Pharisees were *Blind Guides*, and wilfully so. They set themselves up to be teachers of the law of God, and they obscured instead of revealing it. They imposed upon men observances of their own invention, and enacted laws where God had left liberty. By their additions and interpretations they made an already hard law intolerable. Our Saviour instanced their silly teaching about oaths: "Woe to you, blind guides! that say: Whosoever shall swear by the Temple, it is nothing; but he that shall swear by the gold of the Temple is a debtor. Ye foolish and blind! for whether is greater, the gold, or the Temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon the altar is a debtor. Ye blind! for whether is greater, the gift or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it and by all things that

are upon it. And whosoever shall swear by the Temple, sweareth by it and by Him that dwelleth in it. And he that sweareth by Heaven, sweareth by the throne of God, and by Him that sitteth thereon." False orthodoxy, false zeal, false devotion, false direction of souls—hypocrisy, obstinacy, pride, greed, pettiness, scrupulosity in trifling observances and barefaced laxity in the gravest religious duties: "Woe to you, Scribes and Pharisees! because you tithe mint and anise and cummin, and have left the weightier things of the law, judgment and mercy and faith. These things you ought to have done, and not leave those undone. Blind guides, who strain out a gnat and swallow a camel."

The Pharisees were *Formalists*. They reversed the true order, which is that the outer part of religion shall serve the inner part. They made everything tributary to the Jewish race and the Mosaic ceremonial. Both were good only as means to an end, which end was the love of God, and love of God's children in every race. They wore themselves out with ablutions of the body, and of the body only—their souls were full of vice: "Woe to you, Scribes and Pharisees, hypocrites! because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you, Scribes and Pharisees, hypocrites! because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity."

Not only against the living did the Pharisees sin,

as being religious braggarts over their brethren, but also against their dead predecessors in office. For while they lauded the prophets whom their fathers, the ancient Jews, had persecuted, yet were they worse than they, for they persecuted the very Messias Himself and were even now lying in wait to kill Him. Jesus showed this in His condemnation of them as *False Children of False Fathers*.

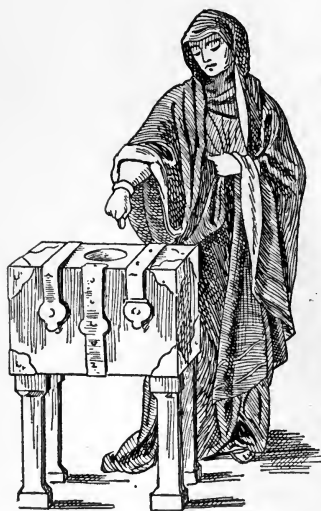
"Woe to you, Scribes and Pharisees, hypocrites! that build the sepulchres of the prophets, and adorn the monuments of the just, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets."

Then follows an awful anathema, only to be exceeded in horror by that invoked by the conspirators upon themselves not long afterwards:—"His blood be upon us and upon our children!" Jesus launches upon them the malediction of God for their *Blood-guiltiness*: "Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of Hell? Therefore behold I send to you prophets and wise men and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the Temple and the altar. Amen, I say to you, all these things shall come upon this generation."

It was not the gentle Master's custom to condemn with unmixed severity, even when the case was, like

He beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling his disciples together he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance, but she of her want cast in all she had, even her whole living.

this, of unmitigated wickedness. His heart only the more generously overflowed when its waters of affection had been for a moment restrained by the duty of reproof. It was so now, as He looked over the heads of His scowling enemies, and opened His soul to the city of God, to the multitude of its dwellers and its hosts of pilgrim worshippers: "Jerusalem, Jerusalem!" He cried in tones of deepest sorrow, His loving heart taking in all His enemies under the holy city's name, "thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not. Behold your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say: Blessed is he that cometh in the name of the Lord." Only when this singularly obstinate race shall be glad to recognize the Messias will He return to renew His mission. When shall that be? St. Paul affirms that the "fulness of the Gentiles" will precede the entrance of the Jews into Christ's kingdom.



"She of her want cast in all she had." with the generosity of one poor woman, He

gave a beautiful lesson. Thus He taught in the daytime in and about the Temple, and at night retired to Bethany, or to the tent of a disciple on Mount Olivet, all the people watching again in the mornings for His return.

CHAPTER XIX.

THE UNBELIEF OF THE PHARISEES.—THE UNION OF THE MESSIAS WITH HIS ETERNAL FATHER.

John xii. 37-50.

BEFORE dismissing the subject of the Pharisees and their vices, Jesus discoursed upon their unbelief. This had been a subject of prophecy: "And whereas He had done so many miracles before them, they believed not in Him, that the saying of Isaias the prophet might be fulfilled which he said: *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?*" It was not that God hindered their belief in order that His prophet might be justified, but their unbelief was a penalty of their pride and hypocrisy. "Therefore they could not believe, because Isaias said again: *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them.* These things said Isaias when he saw His glory and spoke of Him."

But Jesus cried out and said: He that believeth in me, doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world; that whosoever believeth in me, may not remain in darkness. And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak.

Although the divine persuasion of Jesus won some minds among the Jewish leaders, yet these being set

upon their worldly interests and the honors of the synagogue, did not rise to the courage of their convictions. St. John says: "However, many of the chief men also believed in Him, but because of the Pharisees they did not confess Him, that they might not be cast out of the synagogue. For they loved the glory of men more than the glory of God." How often do we see the interests of true religion risked, procrastinated, and finally ruined, because its advocates, sometimes even its official guardians, are inspired by worldly prudence rather than by manly courage in its defence. To avoid trouble, to postpone trouble—here is the smooth excuse of most of those who allow truth and virtue to go to wreck, yielding to cowardice under the guise of prudence. Such was the fatal vice of the Pharisees and elders of Judaism who believed in Christ.

That they and all others dealt with the eternal Father when they dealt with Jesus, He had often enforced upon His hearers. He did so once more and with great emphasis: "But Jesus cried out and said: He that believeth in Me, doth not believe in Me but in Him that sent Me. And He that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not remain in darkness." And this light-giving was life-giving; for it was to redeem men from sin that He taught as well as suffered, and His office of judge was to be manifested only after all this was done: "And if any man hear My words and keep them not, I do not judge him, for I came not to judge the world but to save the world." How judgment exists and how it has its rights He shows: "He that despiseth Me and receiveth not My words, hath One that judgeth him." It is God the Father who judges in the secret con-

science of the culprit; and at a final reckoning the word of truth, now rejected, shall rise up against the sinner as the record of his crime of wilful unbelief: "The word that I have spoken, the same shall judge him in the last day." The conclusion is plain—the Father and the Son are one, and their message is their one divine revelation of the commandments and the life of God: "For I have not spoken of Myself, but the Father who sent Me, He gave Me commandment what I should say, and what I should speak. And I know that His commandment is life everlasting. The things therefore that I speak, even as the Father said unto Me, so do I speak."

The public ministry of Jesus was near its end, and nothing could be more miserable than what seemed to be its results. Jesus was now departing from the Temple of His Father as a man devoted to condemnation and death by the leaders of the Father's people and religion. The secular ambition of the race had grown so strong that it smothered its spiritual instincts, which like a tree whose trunk has been wounded, gave forth only the barren leaves of greed for worldly power, and an overgrowth of formalism in religion. Jesus had failed; in spite of the sublimity of His doctrine, the holiness of His life, the amazing power of His miracles, He had failed. His people, taken in their leaders and rulers, were unconvinced; and these leaders and rulers had entered into a conspiracy which was to put Him to torture and to death.

Weighed down with the woe of this, Jesus went out from the Temple for the last time.

CHAPTER XX.

THE TERRIBLE PROPHECY OF THE DESTRUCTION OF
THE CITY AND THE END OF THE WORLD.

Matt. xxiv. 1-13; Mark xiii. 1-9; Luke xxi. 5-13.

THE Messias, before leaving the outer enclosure of the Temple, turned sadly and gazed upon its splendid colonnades and massive front. "One of His disciples saith to Him: Master, behold what manner of stones and what buildings are here." The words were an exclamation of joy and of religious and racial pride in the glories of the Temple of Jerusalem. But such feelings were not those of Jesus; rather He was filled with the omens of future doom, and saw the Temple and the race which adored God in it beaten to the earth and scattered abroad: "And Jesus answering saith to him: Seest thou all these great buildings? The days will come in which there shall not be left a stone upon a stone that shall not be thrown down."

Evening was approaching as they moved out towards Bethany, passing over Mount Olivet, all minds vibrating with this direful farewell to Israel's holy shrine. When they had passed through the gate and were come to the summit of the steep ascent of the Mount of Olives, Jesus sat down to rest. The Apostles had conferred together, and their troubled minds now found voice. The foremost among them begged Jesus to explain His ominous utterance. The western sky was illumined with the rays of the setting sun, and the massive structure of the Temple, with its pinnacles and gables, was clearly defined against this bright background: "And as He sat on the Mount of Olivet over against the Temple, Peter and James and John

and Andrew asked Him apart: Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?" This referred, as is plain, to the ruin of Jerusalem and the destruction of the Temple. But they knew that their Master coupled with the end of Israel the end of the world, one being the shadowy type of the other. Hence they added: "And what shall be the sign of Thy coming?"

Upon this the Master gave them and us His prophecy of the divine judgment. He told of the end of the chosen people and the end of the world and His words were interspersed with many lessons for the guidance of the Church and her members in future ages. He mingled all these together, and for that reason the brief account of the Evangelists lacks the clear divisions which His own careful teaching must have secured. Faithful Jew as Jesus was, the destruction of the Holy City was to Him, and must ever remain to us, of gravity great enough to make its awful terrors the outlines of His picture of the end of the world itself.

First He warned the new Church against the various impostors who should arise (as history tells us they actually did arise) in the near future, wild leaders of fanatical Jews, aggravating the woes of the people and hastening their slaughter: "And Jesus answering said to them: Take heed that no man seduce you. For many will come in My name, saying: I am Christ; and they will deceive many, saying: I am

And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are here. And Jesus answering said to him: Seest thou all these great buildings? The days will come in which there shall not be left a stone upon a stone that shall not be thrown down. Nation shall rise against nation and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences and famines and terrors from heaven, and there shall be great signs; these things are the beginning of sorrows. But look to yourselves; for before all these things they will lay hands on you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. And this gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come.

He, and the time is at hand; go ye not after them." He exhorts them to rise above the human terrors of war, as indeed the Church of Christ has always done, gaining souls and even whole races amid its horrors. "And when you shall hear of wars, and rumors of wars, and seditions, be not terrified; these things must first come to pass, but the end is not yet." What He thus calls the "beginning of sorrows" are the convulsions of both the moral and the material universe: "Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences and famines and terrors from heaven, and there shall be great signs. These things are the beginning of sorrows." The future trials of the Apostles and of their successors rise into the prophetic vision of their Master mingled with the scenes of war and destruction marking the end of the Jewish nationality. "But look to yourselves," He said; "for before all these things they will lay hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake. And it shall happen unto you for a testimony. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake. And then shall many be scandalized and shall betray one another."

Added to these trials was to be that of a spurious Christianity, various kinds of heresy and apostasy, traitors in the citadel as well as enemies battling outside the gates. "And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved."

The hopeful soul of man may easily believe prophecies of triumph, but how hard for these Jews of the common stock of the people to credit the Lord's woe-ful vision of the end of their nation? There before their eyes shone the gorgeous Temple, its roof glistening with plates of beaten gold, its white marble front resplendent in the evening light with innumerable columns and majestic walls—all to go down in total ruin, irretrievable ruin, burying in hopeless death their venerated Hebrew faith. And instead? No promise except that of an essentially spiritual religion. Yet that was the holy gift of a miraculous faith, the soul's unshaken loyalty, a religion whose essence was spirit and truth, whose abiding temple was reserved for the Heavenly Jerusalem, whose race was no race, but all humanity united in an equal brotherhood.

CHAPTER XXI.

THE PROPHECY OF THE END FURTHER ENFORCED
AND ENLARGED.

Matt. xxiv. 14-31 ; Mark xiii. 10-27 ; Luke xxi. 14-27.

THE destruction of the Temple and of the city, the end of the world, and the second coming of Jesus were three events which the Apostles thought would be simultaneous, and much that their Master had so far said seemed to justify this opinion. But as He went on they were thrown into that state of uncertainty as to "times and moments" in which all Christendom has ever since remained. From the time that St. Paul warned his converts at Thessalonica against believing that the day of the Lord was at hand (II. Thess. ii. 2) till our own day, writers and preachers have tried to

read the signs foretold by Jesus, including great saints and pontiffs, seeing in the calamities of their times the gathering of the portents into their fulness; but this has always proved illusory. As before noted, the whole prophecy is like the effect of three objects in line with each other and widely separated, but seen without perspective, their forms mingling and blending indistinguishably together, known to be three and seen as one. The end of the Holy City was the type of the end of the world, and it pleased the Saviour to place both before our gaze as preceding His second coming, one actually, the other figuratively. It is only when thus interpreted that the lessons of this long and marvellous discourse of Jesus can be understood.

Resuming His theme, He gave us one test of the nearness of the end which seems intelligible; namely, the spread of His Kingdom. "And this Gospel of the Kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come." This was afterwards supplemented by St. Paul's revelation of the final conversion of the Jews as a race following the Gospel's conquest of the entire Gentile world; a gracious and consoling thought for all who realize that every sacred tie of blood kinship bound our Saviour most affectionately to this unhappy people: "For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved" (Rom. xi. 25).

And now follows Christ's prophecy of the heroic career of His disciples, waging war against the cruel tyranny of the heathen, and also against the worldliness of their nearest relations. Let any man compare

the events of the first three centuries after Christ with this awful picture, and he will adore God no less in the constancy of the martyrs than in the steady advance of their religion to final victory.

It is calculated that from the death of St. Stephen, the first martyr, till the peace of the Church at the end of the third century no less than three millions

of martyrs shed their blood for the honor of Jesus Christ—men, women, and even children; nobles and slaves; every grade of the priesthood, including all but two of the Popes; the unceasing sacrifice varied only by the heathen's greater or less ferocity, a tempest of rage which sometimes seemed to sweep the entire Christian religion from the face of the earth. Occasionally the fires of hatred were restricted to one or two localities, but embracing alto-

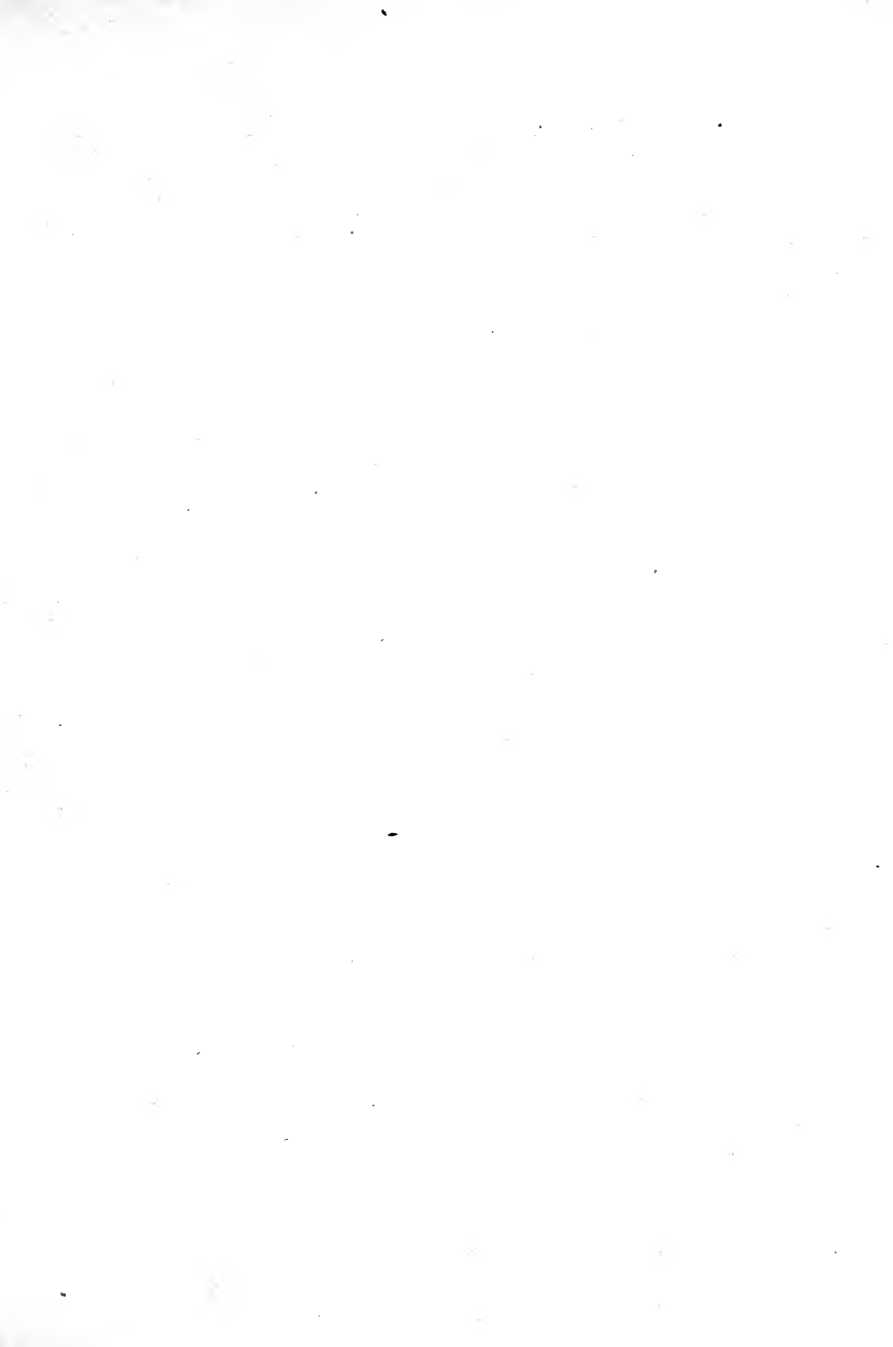
And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak, but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren and kinsmen and friends, and some of you they will put to death. And the brother shall betray the brother unto death, and the father the son, and children shall rise up against the parents and shall work their death. And you shall be hated by all men for my name's sake, but a hair of your head shall not perish. In your patience you shall possess your souls; but he that shall endure unto the end he shall be saved.

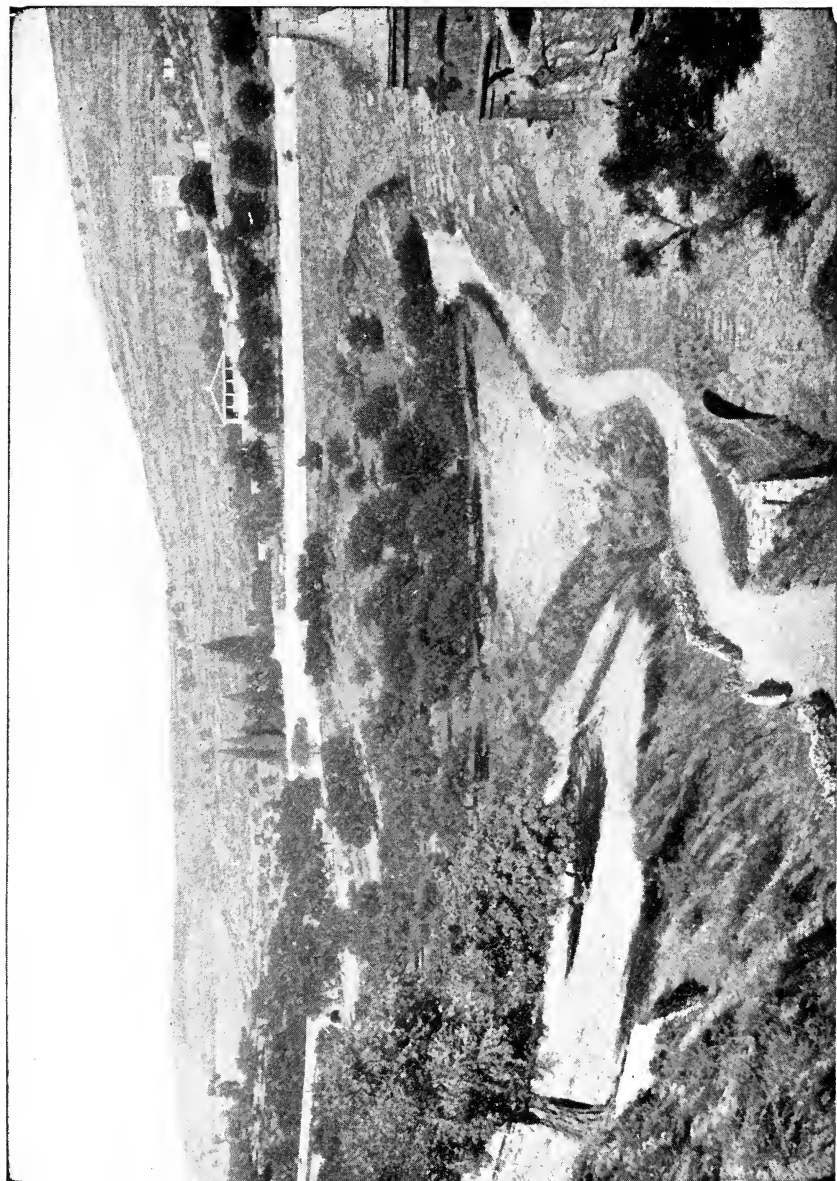
gether ten separate persecutions by universal enactment and enforcement. But the faith of Christ could no more be exterminated by heathendom than the sunlight by darkness. The Light of the World climbed upwards every instant till at last it lit up the whole world with its glory.

The Master resumes the Vision of the Judgment: "When therefore you shall see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand), and when you shall see Jerusalem compassed about with an army, know then that the desolation thereof is at hand. Then let those that are in Judea flee to the mountains, and those that are in the midst thereof depart out, and those who are in

the countries not enter into it; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. For these are the days of vengeance, that all things may be fulfilled that are written."

So dreadful are the facts of history about the siege and destruction of Jerusalem under Titus, A.D. 70, that they strain the power of belief. The city was crowded with pilgrims to the Passover when it was surrounded by the Roman legions, and thus a million of people were enclosed in the city walls. These were divided into two warring factions, and finally into three, butchering one another while endeavoring to beat back the terrible enemy outside. The siege lasted from early spring-time till the first week in September, and during that time upwards of 700,000 Jews, men, women, and children, are said to have perished by every conceivable kind of death, including self-murder, child-murder, starvation, plague, and cannibalism, the city being meantime surrounded by a circle of never ending slaughter in the struggle between the regular combatants on either side. At last the city fell, the Roman eagles were placed over the Temple, the pagan gods were adored in the Holy of Holies, and the splendid edifice, the glory of the chosen people, one of the noblest memorials of the religious sentiment of the human race, was totally destroyed. Jerusalem was razed to the ground, its last vestiges being demolished during the next century; the plough passed over the city of David and the place where the name of the Lord had been honored for so many ages. Previous to the siege, and for the sake of depriving the Jews of any other refuge after they had lost their capital, every fortified place in Palestine had





THE VALLEY OF JOSAPHAT.

been captured and garrisoned by the Romans or totally destroyed. The end was the dispersion, utter and perpetual, of the remnant of the people. Hence the picture our Saviour draws is not too gloomy, nor is it unworthy of being selected to typify the final calamities preceding the end of the world and the day of judgment.

“But woe to them that are with child, and give suck in those days, for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled.”

“But pray that your flight be not in the winter, or on the Sabbath; for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened.”

Amid the convulsions of the Roman invasion false Christs, history informs us, arose to incite the unfortunate people to fresh outbreaks or to vain resistance. Our Saviour plainly foretells the same for the end of the world.

What does the Master mean by “the sign of the Son of Man,” unless it be a great luminous cross? It will be resplendent in the sky, lighting up the dark-

Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it you beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out; Behold he is in the closets, believe it not. For as lightning cometh out of the east and appeareth even unto the west, so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away with fear and expectation of what shall come upon the whole world. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

ened heavens with the victorious standard of the Crucified, a sign of love, a sign of power. When Christians begin any act of religion they mark themselves with the sign of the cross. So shall Jesus mark Himself and His universe as He opens His great court for the world's judgment.

Many learned men have tried reverently to fix the future date of this last act in the drama of God and Man, but in vain. Even Jesus Himself, though He must have known it, received it from the Father as something reserved from revelation: "But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father alone."

CHAPTER XXII.

PERSONAL APPLICATION OF THE VISION OF JUDGMENT.

Matt. xxiv. 32-51 ; Mark xiii. 28-37 ; Luke xxi. 28-36.



THE Master's application of His prophecy to the judgment of every single soul at the point of death is directly associated with His teaching of the general judgment, being here interjected between the first scene—the destruction of the present material world together with the divine heraldry of the Great Cross—and the detailed narrative of the event itself.

"But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: see the fig-tree and all the trees, when they now shoot forth their fruit you know that summer is nigh: so you also when you shall see these things come to pass, know that the

Kingdom of God is at hand. Amen, I say to you, that this generation shall not pass away till all these things be done. Heaven and earth shall pass away, but My words shall not pass away."

The prophecy would therefore be fulfilled, either in reality or in type, by the ruin of the race, the city, and the Temple of the Jews; many of His hearers would live to witness this personally. As a people, the generation of Abraham should survive, though broken and scattered, till the end of the world, and it should then behold the final fulfilment.

True to His practical mission, the Saviour of men now enforces the lesson of each one's personal preparation for death—a summary of all the woes of humanity, the meeting of the divine Judge and the human culprit in the reckoning between personal human sin and personal divine justice.

With urgent and persistent force the Master develops the lesson of every one's personal responsibility to God; not His mere obligation to observe a code of laws, but to prepare to stand face to face with the Law-maker. "Take ye heed, watch and pray, for ye know not when the time is, even as a man who, going into a far country, left his house and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning); lest coming on a sudden he find you

And take heed to yourselves lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye therefore, praying at all times that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man. And as in the days of Noe so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark; and they knew not till the flood came and took them all away; so also shall the coming of the Son of Man be. Then two shall be in the field; one shall be taken and one shall be left. Two women shall be grinding at the mill; one shall be taken, the other shall be left. Watch ye therefore, because you know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not the Son of Man will come.



"Two women shall be grinding at the mill."

sleeping. And what I say to you I say to all: Watch."

He goes on to show yet more distinctly that every man must guard his heart as being God's home, and his thoughts and affections as God's household goods. "Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant whom, when his lord shall come, he shall find so doing. Amen, I say to you, he shall place him over all his goods. But if that evil servant shall say in his heart: My

lord is long a-coming, and shall begin to strike his fellow-servants, and shall eat and drink with drunkards, the lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth."

CHAPTER XXIII.

THE WISE AND FOOLISH VIRGINS.—FAITHFUL AND SLOTHFUL SERVANTS.

Matt. xxv. 1-30.



EASTERN HEAD-DRESS
FOR A FESTIVAL.

AMID the awful prophecy of the end of the city and of the world, the Master, as we have already noticed, scattered the good seed of personal warning. This lesson He enforced by two parables. One was the drama of the wise and foolish vir-

gins. It was based upon the ceremonies and festivities of a Hebrew marriage. Pure wedlock was honored by this race, not only as the highest natural condition of happiness, but also as the channel for the royal blood destined in the fullness of time to flow in the veins of the Chosen One. In associating His lesson of spiritual watchfulness with the most interesting event in human life—that of marriage—Jesus added greatly to the force of His teaching.

We see at a glance that the lamp of the virgins is faith; and as a lamp without oil is useless, and sometimes worse than useless, an aggravation of misery if it happens that life and death depend upon a lighted lamp, so is faith worse than useless when it lacks love. Charity is to faith what oil is to a lamp—charity which repents for sin in tender sorrow, which honors the Bridegroom's voice by prompt obedience, and also by constant watchfulness for His coming. Let those who rest their hope of heaven on the true faith, or even the sanctity of their state of life, or, again, on their intimate companionship with fervent Christians,—let all nominal Catholics take this parable as a warning. Love is due to the Heavenly Bridegroom,

Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: But the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not.



"Give us of your oil, for our lamps are gone out."

Watch ye therefore, because ye know not the day nor the hour. For even as a man going into a far country called his servants and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey. And he that had received the five talents, went his way and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth and hid his lord's money. But after a long time the lord of those servants came and reckoned with them. And he that had received the five talents, coming brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant! because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me, behold I have gained other two. His lord saith to him: Well done, good and faithful servant! because thou hast been faithful over a few things I will place thee over many things; enter thou into the joy of thy lord. But he that had received the one talent came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown and gatherest where thou hast not strewed; and being afraid I went and hid thy talent in the earth; behold here thou hast that which is thine. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed! Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him and give it him that hath ten talents. For to every one that hath shall be given, and he shall abound, but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness; there shall be weeping and gnashing of teeth.

and He will have it or He will demand justice. When He comes He will choose His own time and place. Nothing but the Psalmist's preparation will content Him: "My heart is ready, O Lord, my heart is ready": it is full of the oil of charity, it is throbbing with love, it chooses Thee in preference to everything, it watches for Thee every day and hour; even in sleep it watches, and at the first cry, "Behold the Bridegroom cometh," it trims and lights its well-filled lamp, it utters its instinctive greeting of love.

Never did dramatist set forth a more moving scene than Jesus in the shut door and the weeping sluggards outside, too late for the wedding feast, listening with despairing hearts to the voice from within: "Amen I say to you, I know you not." The other parable was, substantially, a repetition of that of the ten pounds, given on a previous occasion to a much larger and a less select audience (Luke xix. 12).



CHAPTER XXIV.

THE LAST JUDGMENT.

Matt. xxv. 31-46.

How much is literal and how much figurative in the scenes of the Last Judgment given us in St. Matthew's Gospel it is not possible accurately to decide. But, even though the scenes and circumstances and the terms of greeting and of reprobation may or may not be literal prophecies, this fact is literally certain: "All nations shall be gathered together before Him," and shall be publicly judged. Also is this other fact certain: "the condemned shall go into everlasting punishment, but the just, into life everlasting."

These stupendous words are but single instances in a series of teaching in which the Lord, either by His own words or those of His inspired interpreters, affirms the eternity of our future life, be it miserable or happy. In the New Testament the unending state whether of woe or bliss hereafter is taught nearly seventy times, either fate often presented in alternative—a challenge from divine love to human freedom of choice. Concerning this doctrine there is no room for doubt; there is no place for questioning the meaning of Christ's words; there is no refuge for Christian faith struggling with the awful dogma of eternal woe, except the refuge of the Cross. The mystery of the Cross, "Shall separate them one from another."



"You know not the day nor the hour."



And when the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty : And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats : And he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand : Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat : I was thirsty, and you gave me to drink : I was a stranger, and you took me in : naked, and you covered me : sick, and you visited me : I was in prison, and you came to me. Then shall the just answer him, saying : Lord, when did we see thee hungry, and fed thee ; thirsty, and gave thee drink ? And when did we see thee a stranger, and took thee in ? or naked, and covered thee ? Or when did we see thee sick or in prison, and came to thee ? And the king answering, shall say to them : Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand : Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat : I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in : naked, and you covered me not : sick and in prison, and you did not visit me. Then they also shall answer him, saying : Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee ? Then he shall answer them, saying : Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment : but the just, into life everlasting.

however, is deeper than that of hell ; its revelation of divine love is more baffling to human scrutiny than that terrific word " Depart ! " Hence it was precisely as the Saviour was preparing to ascend the Cross that He fully disclosed the terrors of the judgment.

One might dwell for many pages on the scenes painted by the Master in this prophetic picture. Its study has formed the school whose pupils have filled the deserts and the cloisters of Christendom. The judgment anticipated has illuminated the annals of every state of life with heroic examples of the love of God and man. Love of man, indeed. For Jesus, who commands faith in God as the root of all virtue, and love of God as the life-sap in both root and branch, yet names neither faith in God nor love of God in this His balance-sheet of eternal reckoning. It is the kindly care of the sick, and of the hungry and shivering poor, pity for the disgraced and

imprisoned, these are the only reasons assigned for a reward of unending bliss. How great is the dignity of the kind heart ! How fruitful is the grace of Christ, since



the very leaves and bark of this tree, the lower grades of Christian virtue, nourish the souls of men unto heavenly vigor. How noble is our poor humanity, since beneath the loathsome form of the beggar, and the guilty shrinking of the common criminal in the jail, Jesus Christ reveals His own divine self! These poor creatures are not merely His deputies; they are of a new relationship which He has lovingly invented, and which is so near to Him that He can only fitly describe it as personal identity.



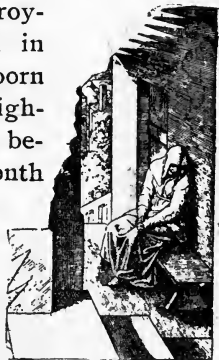
“And all the angels
with Him.”

CHAPTER XXV.

JESUS PREPARES FOR HIS LAST SUPPER, AND THE
CHIEF PRIESTS MAKE A BARGAIN WITH JUDAS.

Matt. xxvi. 1-20; Mark xiv. 1-17; Luke xxii. 1-14.

“Now the feast of unleavened bread, which is called the Pasch, was at hand.” This is otherwise called the Passover, literally expressing the destroying angel’s passing over the Hebrew children in Egypt on his mission of death to all the first born male children of their oppressors. It was the highest feast of the Jews and lasted for eight days, beginning on the fifteenth day of the Hebrew month Nisan, which was the fifteenth day after the first new moon following the spring equinox. It was a sacrificial festival, but yet not exclusively reserved for the ministrations of the Temple and the priesthood, for the paschal lamb was offered in each household by the Jewish father at the head of his family, who consumed it with solemn



“I was in prison, and
ye visited me.”

ceremonies. The Passover was also named the feast of the unleavened bread, that being the only kind eaten during the whole week.

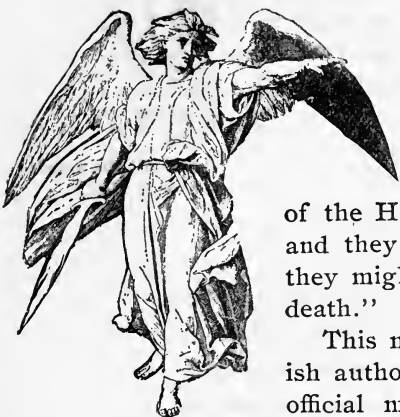
Jesus knew that at the very time He would be celebrating this festival affectionately with His household of Apostles, the household and synagogue of Satan would meet secretly to arrange for His be-

trayal and murder. "He said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and the ancients of the people into the court

of the High-Priest, who was called Caiphas, and they consulted together that by subtilty they might apprehend Jesus and put Him to death."

This meeting, though it embraced the Jewish authority as to its personnel, was not an official meeting of the Sanhedrin: it was a council of the corrupter fanatical leaders.

The festival day named among them answers to Wednesday in our Holy Week, so that this consultation took place perhaps on the morning of that day, or more probably the previous evening after sunset. The conspirators were well aware that our Saviour's most ardent adherents were Galileans, a bold race and easily stirred to revolt, many thousands of whom would be present in Jerusalem for the Passover, a solemnity which often drew a million pilgrims to its shrine. The cunning of the enemies of Jesus was equal to their cruelty. They feared the people; and so they withheld the stroke of death till the Thursday and Friday following the great



day of the feast. Perhaps they thought for the present of taking only remote means for His destruction, such as sounding Pilate and intriguing with him, for they well knew that they must have the aid of the Roman garrison in order to compass His death.

An unexpected event hastened their plans to fulfilment, so that the crime was done and the end finally reached before the approaching Sabbath. This event was the treason of Judas.

One of Christ's Apostles turned traitor, took the initiative, came to the chief priests without solicitation on their part and offered to deliver his Master into their hands. His terms were very simple: money. Various words of Jesus show His previous knowledge of this most detestable of all the crimes ever committed by that fallen humanity which He loved so well; nevertheless He did not expel the wretch from His chosen band: He would try to save Him to the very end; He would set an amazing example of love's unwearying patience; He would respect even in these desperate circumstances the mysterious dignity of man's free will. But the last struggle was now over in the soul of Judas.

Who can fully understand his motives? He may have lost faith in the Master's Messiasship, he may have expected a larger sum as his price for Jesus' blood: whatever his motives, he finally took counsel only of the evil one.

Judas was the only one of the Apostles who was not a Galilean, coming, as is generally thought, from Karioth in Judea, a town situated four hours' journey south-east of Hebron. The awful crime which has placed his name first in the list of the world's criminals, has lifted into similar prominence the dreadful



"And they were glad."

vice of avarice. Yet after bargaining with the greedy high-priest he could get no more than the legal exchange for a murdered slave (Exodus xxi. 32), amounting to about twenty dollars of our money. Possibly he received promises of support or favor in addition

Then were gathered together the chief priests and the ancients of the people into the court of the high-priest, who was called Caiphas, and they consulted together that by subtilty they might apprehend Jesus and put him to death. But they said: Not on the festival-day, lest perhaps there should be a tumult among the people. And Satan entered into Judas, who was surnamed Iscariot, one of the Twelve. And he went and discoursed with the chief priests and the magistrates how he might betray him to them: and [he] said to them: What will you give me, and I will deliver him to you? And they were glad, and covenanted to give him thirty pieces of silver. And he promised. And from henceforth he sought opportunity to betray him, in the absence of the multitude.

to this sum of money, or of further payments later on. But as it turned out the commutation for killing a slave was the highest price the betrayer of the Jews' Messias could obtain for his Master's blood—an insult calmly studied out by the chief priests amid their hot passions of hate, ambition, and avarice. An additional element of horror is that the money was part of the public funds, drawn from the treasury of the Temple. Out of the

rich man's noble charity or vain ostentation and out of the poor widows' mites—out of money offered to support the worship of God the Father, was the betrayer of God the Son paid for his treason. Associated with the love of Jesus for our wicked race is the love of Judas for money.



CHAPTER XXVI.

JESUS CELEBRATES THE JEWISH PASSOVER.

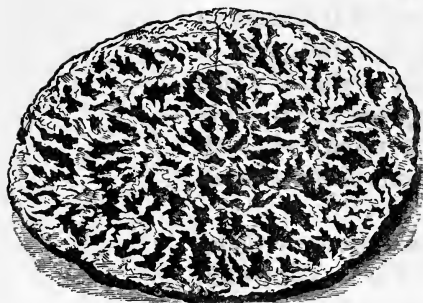
*Matt. xxvi. 17-20 and 29; Mark xiv. 12-17 and 25;
Luke xxii. 7-18.*

THIS solemn banquet of thanksgiving, in which the Hebrews celebrated their deliverance from the bondage of Egypt and commemorated all the subsequent glory of their elect race, was in the present case the final tribute of the Messias to the Mosaic law. Solemnly, His heart full of the omens of His approaching death, the Lamb of God prepared for the eating of that lamb of the Passover which was one of the most conspicuous types of Himself and of His mission of salvation. He prepared for the celebration in a miraculous manner, as being a worthy prelude to this solemn occasion. He secretly inspired a disciple living in the city to get ready a room with all the proper requisites, including the lamb itself, roasted and ready for eating.

Jesus and His Apostles came back from Bethany the evening corresponding to our Holy Thursday. The narrative of what happened, blended from Matthew, Mark, and Luke, is as follows: "And the first day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying: Go, and prepare us the pasch, that we may eat. But they said: Where wilt Thou that we prepare? But He said to them: Behold as you go into the city there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth. And you shall say to the good man of the house: The Master saith to thee, My time is near at hand; I will keep

the pasch at thy house. Where is My guest-chamber, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished, and there prepare ye for us. And the disciples went their way, and came into the city, and they found as He had told them, and they prepared the pasch. And when evening was come, He sat down, and the twelve Apostles with Him."

The paschal lamb used by our Saviour had been killed at the Temple, according to the Jewish custom, on the afternoon prior to the feast. It was brought to the dining-room, having been roasted, as is most probable, by the disciple whom Jesus had engaged to provide all things necessary for the cere-



THE PASCHAL BREAD.

mony. The little band of the Apostles, twelve in number, were like the twelve original tribes of that race whose children they were, and whose deliverance from worse than Egyptian bondage they were about to celebrate. Jesus, presiding as father of the family, observed faithfully the prescriptions of the law as they were interpreted in His time, very pro-

bably as follows: As the opening ceremony of the feast He drank from a cup of wine, which He then passed to His Apostles, all offering a short prayer of thanksgiving; and this was followed by the washing of hands. Next they ate of a salad of bitter herbs with unleavened bread, in memory of the sufferings of their ancestors during their slavery. Then followed a sweet aromatic sauce, typical of the divine favor which had always protected them, and after this the paschal lamb was brought in and placed on the table.

It was solemnly blessed by the head of the family, a second cup of wine passed around, and the lamb divided and eaten. This was followed by a third cup of wine, which was called the cup of blessing, because it accompanied the final thanksgiving. During the whole banquet Jesus would follow the custom of His people, explaining the meaning of each observance, and leading them in singing psalms of praise, such as cxii., cxiii., cxix.

Of the Passover banquet itself the Evangelists have given us but the briefest account. But they tell us of two things which Jesus said, which in their deep tones of love and sorrowful farewell indicate how pathetic was the whole ceremony. One of these utterances was as follows: "With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it till it be fulfilled in the Kingdom of God." Herein He spoke of His crucifixion, in which was fulfilled and finally completed all the prophetic significance of the lamb slain and eaten as the end of exile, and of the passing over by the angel of destruction of all souls sprinkled with His blood. The second recorded speech of our Saviour is what He said when passing to His Apostles the cup which opened the feast. "And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine till the Kingdom of God come." Both of these utterances mean the same thing—the abrogation of the ancient rite, and the substitution in its stead of the new rites and observances of the Church of Christ. The foremost of these is the Eucharist, the mysterious banquet of Christ's own body and blood. This He was going to institute before they finished

the evening, setting it in the place of highest dignity in the Church's worship. Jesus thus performed His last act of Jewish ritual observance, ate His last paschal lamb, and drank His last paschal cup.*

CHAPTER XXVII.

JESUS WASHES HIS DISCIPLES' FEET.

John xiii. 1-20.

IF little is said by the Evangelists concerning the Jewish Passover celebrated by Christ and His Apostles, a very full account is given of what occurred after it was over, events of supreme interest to the human race.

The Holy Spirit reserved to John, the latest Evangelist, the beloved disciple, and the chief exponent of our Saviour's love, the description of the washing of the disciples' feet. What a spectacle! the Son of God stooping down and washing and wiping and kissing the feet of these rough men! Love is

* St. Luke's account of the celebration gives the whole of the Saviour's solemn announcement of His farewell to the Mosaic rites: "I say to you; that from this time I will not eat [the paschal lamb] till it be fulfilled in the Kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine till the Kingdom of God come." This Evangelist thus gives the twofold farewell of our Saviour to the Mosaic law, and puts it in its exact place right after the paschal supper. St. Matthew and St. Mark omit His farewell to the paschal lamb, giving only His reference to "the fruit of the vine," the paschal cup; and they place the words after their account of the Eucharistic supper. St. Luke's narrative is thus the fuller and more careful one, and by its union of the Saviour's reference to the paschal lamb with that to the paschal cup we are made certain that this Evangelist's account gives this utterance its proper place, which was not after the Eucharistic supper. The other two Evangelists gave the Master's reference to "the fruit of the vine" at the end of their narrative of the events of the evening as a sort of addendum. The words "the fruit of the vine" could not have referred to the Eucharistic cup.

sometimes fond of making public exhibitions of its interior affection. It can do this without risk of vanity; for it glories too much in the applause of its beloved to be moved from its loyalty by the applause of standers-by. Hence our Saviour's insistence on the public ceremony of washing His disciples' feet.

We are struck with the contrast between the Redeemer's love and the traitor's baseness, as carefully brought out by St. John, for it is entirely certain that Judas was present; he was proof against the reproachful glances and the caresses, perhaps the whispered appeal, of the Master incident to the washing of his feet. We notice, too, the singular aptness of the Master's quotation from the fortieth psalm, as if on washing the heel of Judas He had physically felt it spurning and kicking Him in the brutal assault attending His betrayal and arrest in the later hours of that same night.

The example of humility here given, emphasized by St. John in the words, "knowing that the Father had given Him all things into His hands, and that He came from God and goeth to God," and yet cleans the feet of twelve dull peasants, is one of the most moving in all the Gospel. It struck deep into the soul of Peter, whose hasty nature (soon to be tamed by a rude lesson) revolted

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter said to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter said to him: Thou shalt never wash my feet: Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord: and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, *He that eateth bread with me, shall lift up his heel against me.*

against such an indignity. He was rebuked: "If I wash thee not, thou shalt have no part with Me." The discipleship is conferred by Christ, not assumed by Peter; and it is given by the ritual of Christ's amazing humility. The Master of life and death, of earth and heaven, lays off His dignity as one lays off his garments; He takes on the lowliness of humanity as He girds Himself with an apron like a waiter serving at table; He assumes the lowliest offices of brotherly love. It is thus that discipleship is conferred in the Christian religion, for the rule and spirit of the humility of Jesus is made perpetual. "I have given you an example, that as I have done to you, so you do also. Amen, Amen, I say to you, the servant is not greater than his lord, neither is the Apostle greater than he that sent him."*



"Thou shalt never wash my feet."

The concluding words of Jesus, as given in St. John, nineteenth and twentieth verses, are instructive: "At present I tell you before it [the betrayal] come to pass, that when it shall come to pass you may believe that I am He." The prophet here speaks, and reveals the purpose of His prophecy—the comfort of His disciples in the awful trial now near at hand. But what did He mean by adding the succeeding words of mission? Perhaps they were to renew the Apostles' sense of their relation to Him as His authorized messengers, rudely shaken by His revelation of the treason of Judas. "Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me."

* The incident of the washing of the disciples' feet, the manner of its narration, and the injunction of its apparently literal imitation as one of the ceremonies of Christ's religion, has caused some of the Protestant sects to perpetuate it as a sort of sacrament. This should be a warning against unauthorized interpretation of Scripture. No sacrament was instituted by Jesus in this function, nor any obligation imposed for its continuance, as is proved by Apostolic tradition.

CHAPTER XXVIII.

"IS IT I, LORD?"

*Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23;
John xiii. 21-32.*

NEXT followed the exciting scene of the accusation of treason. Jesus threw it out among the Apostles for the purpose of saving Judas, even though it tortured the sensibilities of His eleven loyal followers. It was a reprimand administered publicly, yet capable of being taken only privately, for He never allowed them to know whom He meant. The outward calmness of the Redeemer was in vivid contrast with the excitement of the Apostles, for His trouble was "in spirit," far beneath the surface which remained unruffled. "When Jesus had said these things He was troubled in spirit, and whilst they were eating He said: Amen, I say to you, that one of you is about to betray Me." Instantly there fell utter silence; quick looks of suspicion, of inquiry, of chagrin at the bare thought of the great crime. "The disciples therefore looked one upon another, doubting of whom He spoke; and they being very much troubled, began every one to say: Is it I, Lord?"

Now, there was deep consolation to our Lord in this demand, for, although its form in the original Greek implies denial, yet it was a sign of humility. They were ready, each and all, to believe themselves open to temptation; they might mistrust even their long-tried love for Him; the patient Master who had

When Jesus had said these things, he was troubled in spirit: and he testified, and said: Amen, amen, I say to you, one of you shall betray me. The disciples therefore looked one upon another, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh? He therefore leaning on the breast of Jesus saith to him: Lord, who is it? Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.

said: "Learn of Me that I am meek and humble of heart," had not taught in vain. But yet His answer was baffling. He immediately showed that His aim was to admonish all the innocent for the sake of the one who alone was guilty. "Behold the hand of him that betrayeth Me, is with Me on the table—one of the twelve who dippeth with Me his hand in the dish, he shall betray Me." All were at table with Him, all were dipping in the dish with Him, all were warned and no one specially pointed out. But the words that follow are like the voice of doomsday. "The Son of Man indeed goeth, as it is written of Him, but woe to that man by whom the Son of Man shall be betrayed; it were better for him, if that man had not been born."

This showed what He meant by the word betrayal; it was not any ordinary disloyalty, but the deliberate handing over of Jesus to His enemies to be slain. Judas may have been stupefied by the accusation, by the glance of his Master's eye, the clamor of his conscience within and that of his brethren without. But now he found words and an opportunity to ask, "Is it I, Rabbi?" It was done secretly, and it was lost to the eleven in their own confused talk over the terrible words Jesus had spoken. Nor did they catch the whispered words of the answer: "He saith to him, Thou hast said it."

But Peter, always forward and persistent, would not rest content with his Master's answer to their general inquiry. Leaning over towards John, whom Jesus had placed beside Him and whose head He had drawn to His bosom, He undertook through him to learn who the traitor was. "Now there was leaning on Jesus' bosom, one of His disciples whom Jesus loved. Simon Peter therefore beckoned to him and

said to him: Who is it of whom He speaketh? He therefore, leaning on the breast of Jesus, saith to Him: Lord, who is it? Jesus answered: He it is to whom I shall reach bread dipped. And when He had dipped the bread He gave it to Judas Iscariot, the son of Simon." It would seem from this that Peter and John learned the exact truth about Judas—that at least John did. Yet what follows indicates that the amazement and confusion of mind which reigned among them all hindered the two Apostles from understanding their Master fully.

But Judas was now aroused to the need of immediate betrayal; his purpose was known and was revealed. "And after the morsel Satan entered into him." His final resolve was taken, his new master, the Evil One, assumed control. The Redeemer read him through and through, and as if to echo the betrayer's thoughts He said to him: "That which thou dost do quickly. Now no man at the table knew to what purpose He said this unto him. For some thought, because Judas had the purse, that Jesus had said to him, Buy those things which we have need of for the festival day, or that he should give something to the poor. He therefore having received the morsel, went out immediately. And it was night." This looks as if the final words of Jesus to the traitor were spoken aloud after a whispered colloquy in which a last appeal to the unhappy wretch was made and rejected. Jesus had managed to shield him from the fury of his brethren, had dealt with him alone in striving to turn him from his fell purpose, and yet He had spoken to them all of this dreadful blood-guiltiness. He had used the crime of one to increase the humility of all the others.



"Satan entered into him."

Judas hurried away into the darkness of that fearful night, whose threatening forms and accusing voices were to haunt him for ever.

He was not present at the institution of the Eucharist; at least such seems the most satisfactory adjustment of the various accounts of the four Evangelists, though many great names are affixed to the contrary opinion. The question will never be finally settled. But the traitor went away, according to St. John, after receiving "the morsel," which certainly was not the Holy Communion. Place this account given by St. John between the twenty-fifth and twenty-sixth verses of St. Matthew's narrative in his twenty-sixth chapter, and the chronology of these two Apostles, who were eye-witnesses, is perfectly harmonized, and is a better guide than that of St. Luke, whose statement of the entire incident of Jesus reproaching Judas is extremely brief.

And this accords with the words of Jesus spoken immediately after the traitor's departure. "When therefore he was gone out, Jesus said: Now is the Son of Man glorified, and God is glorified in Him; God also will glorify Him in Himself; and immediately will He glorify Him." For what was the glory of Jesus but His sacrifice for our salvation upon the altar of the cross, a triumph which every step of Judas brought nearer to its fulfilment? And what is the perennial glory of Jesus but the perpetuation of His death and resurrection upon the Calvary of our altars, which He was about to establish by the institution of the Eucharist?

CHAPTER XXIX.

THE BEGINNING OF THE LAST DISCOURSE.—THE
DENIAL OF PETER FORETOLD.—STRIFE FOR PRE-
EMINENCE.

Luke xxii. 24-30; John xiii. 33-38.

ST. JOHN, in his account of our Saviour's last night with His disciples, omits the institution of the Holy Communion, because it is related by the three other Evangelists, and, as he must certainly have known, very fully described by St. Paul (I. Cor. xi.) Furthermore, he had himself in his sixth chapter given the Redeemer's prophecy of it containing His solemn definition of the dogma of the Real Presence. St. John is very full, however, in his account of our Saviour's last discourse and the conversations with the Apostles scattered through it. This opens with the last eight verses of his thirteenth chapter and occupies him through the three that follow it; finally he devotes the seventeenth chapter to the prayer of Jesus. This whole section of St. John's Gospel, embracing more than four chapters, is a rich treasury of heavenly teaching, and the prayer of Jesus is the most powerful plea to the Father for brotherly love and divine unity among men that He ever uttered. That part of St. Luke's twenty-second chapter between the twenty-fourth and thirty-eighth verses, is placed conjecturally near the opening of our Lord's discourse.

An interesting question never settled, and never likely to be, is, what relation in point of time has all this discoursing to the institution of the Eucharist? Was it all done beforehand? Evidently not, for at one point our Lord says, "Arise, let us go hence."

Did it all follow the Eucharist? Some commentators say yes and others no. These last place the institution of the Holy Communion immediately after the departure indicated by the words, "Let us go hence," which meant, they surmise, only adjourning to another room prepared expressly for the Eucharistic Supper. But many suppose that the Eucharist was instituted immediately after the celebration of the Jewish Passover, and that the discourse followed: part of it given on the spot and the remainder on the way to Mount Olivet, or after arriving there. But it is, in our opinion, quite probable that the first part, that preceding "Arise, let us go hence," was preliminary to the Eucharistic Supper, and with this portion of it we join the verses from St. Luke above referred to.

After our Saviour had said—as if communing with Himself or speaking to His Father—"God will also glorify [the Son of Man] in Himself; and immediately will He glorify Him." He turned most affectionately to His Apostles. "Little children," He exclaimed, "yet a little while I am with you. You shall seek Me, and as I said to the Jews, Whither I go, you cannot come: so I say to you now." This sounded plaintively to the disciples: it was like a father's last address to his children, a death-bed admonition. The substance of the message followed: "A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another." Here, then, is **THE LAW**. Love has entered the hall of divine legislation and has abolished all other law, repealed it all and enacted itself as the one precept, the new law, of the new Kingdom. And what love? Brotherly love. And in what measure? The King's measure, Jesus Christ's measure. He

loves us as His Father loves Him ; He loves us as He loves His own life ; and more, for He gave more than His life for His beloved ; He gave His peace of mind, His fair fame, His kingship over His own people ; He gave everything. And it is after this pattern that He would have us love our fellow-men. He insists on this with a lover's impatience. He selects it as the public and private test of discipleship, superior to faith, to obedience, or to martyrdom. "By this shall all men know that you are My disciples, if you have love one for another."

But Peter had been offended by his Master's saying, "Whither I go you cannot come," and he now reverted to it: "Simon Peter saith to Him: Lord, whither goest Thou?" Jesus insisted: "Whither I go thou canst not follow Me now, but thou shalt follow hereafter. Peter saith to Him: Why cannot I follow Thee now? I will lay down my life for Thee." It was thus that Peter brought on himself the prophecy of his fall. The Redeemer, as if under provocation, exposed the boaster's weakness. He did it very pointedly, repeating, and almost derisively, the vaunt of His follower that he would be true unto death. "Jesus answered him: Wilt thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow till thou deny Me thrice."

Nor was our Saviour contented with the rest of

If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely: is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

His Apostles. They were, in fact, no better than a set of raw recruits, indicating, as far as their natural gifts went, little of that wondrous heroism which followed their receiving of the Holy Spirit. They seem to have been continually arguing about precedence, and often very hotly, so that the word *strife* describes their attitude. Even now, while yet fresh from the lessons of the feet-washing, they struggled for supremacy. Therefore their Master set before them the spirit of the Gentile world and taught them how to reverse its maxims: "And there also arose a strife amongst them, which of them should seem to be greater; and He said to them: The kings of the Gentiles lord it over them, and they that have power over them are called beneficent. But you not so, but he that is the greater among you, let him be as the least, and he that is the leader as he that serveth." Let us appreciate the motive which our Lord assigns for this humility: none other than His own example. He does not offer other argument than His own self. As if to say, You take Me for teacher, then do as I do by mere faith in Me; after that look for other reasons, which at best must be inferior ones to the all-sufficient reasonableness of patterning on Me. "For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth."

And yet He was mindful of their high office, nor would He wound their susceptibilities without mercy. "And you are they," He added, "who have continued with Me in My temptations, and I appoint to you, as My Father hath appointed to Me, a kingdom, that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the

twelve tribes of Israel." The obvious lesson is that however assured shall be the lofty place of the Apostles, it is but a shadow of the Redeemer's own, and if they share His place of honor, they must gladly share His spirit and practice of humility.

CHAPTER XXX.

THE LAST DISCOURSE CONTINUED: "I HAVE PRAYED FOR THEE."—SECOND PREDICTION OF PETER'S DENIAL.—THE INCIDENT OF THE TWO SWORDS.

Luke xxii. 31-38.

HAVING enforced humility upon the whole body of the Apostles, Jesus turned to their leader and gave him a special lesson. First He set him off from the others, and announced emphatically his final security from Satan's plots, as He had before made him the bulwark against the incursions of the vices and lies that swarm out of the gates of hell: the confirmation of his brethren shall be his office. Yet he is to pass through a dark valley of degradation for the annihilation of all self-love. This cure of Peter's pride shall come from the remorse and bitter weeping following his denial of his Master, which Jesus foretells for the second time, led thereto by a repetition of the Apostle's boast of fidelity.

And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee both into prison and to death. And he said: I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest me.

What follows, in St. Luke's narrative, is the Redeemer's mysterious reference to the use of the sword for some sort of defence. He prefaces it thus: "And

He said to them: When I sent you without purse and scrip and shoes, did you want for anything? But they said: Nothing." This, it would seem, was the rule of life for the actual preaching the Kingdom of God. But another condition is at hand. He is to be apprehended as a criminal and taken away from them. The kingdom shall for a brief time be suspended and the King shall be swept off by His enemies. And what about the disciples meantime? We shall see further on that He will send them into hiding with orders to go back to Galilee. They must be disguised, they must suffer a sort of reversion into the common state of pilgrims sojourning at Jerusalem and returning to their homes. They must be provided with money; each must be ready with his own purse in case they should be scattered. They must carry weapons of defence from the robbers who infested the roads of Palestine. "Then said He unto them: But now he that hath a purse let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in Me: *And with the wicked was He reckoned.* For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough."

How sadly they must have recalled the peaceful days of their preaching with Jesus, their working of miracles in His name, every want joyfully supplied by the grateful people. Now all is to be changed. They are to be hunted like wolves, to fly from place to place, hardly getting the bare necessities of life even by paying for them, and obliged to fall back for a time on the natural right of self-defence. Such was the drift of His warning. But as usual they did not

fully understand Him, and He quickly resumed His discourse, interrupted by His admonition to Pêter and the incident of the swords.*

CHAPTER XXXI.

THE LAST DISCOURSE CONTINUED: "I AM THE WAY,
THE TRUTH, AND THE LIFE."

John xiv. 1-15.

As we go onward with the Master this discourse rises higher than even the Sermon on the Mount. It elevates the precepts of brotherly love therein given into the inner life of God. The maxims of human brotherhood are wholly divinized. Joy and peace are the emotions, trustfulness and faith and love the virtues, our Lord's divinity and His relation to the Father and the Spirit the dogmas of this most sublime Sermon, uttered by the Redeemer as He stood on the first ascent of the Mountain of God.

As the heavenly promises dropped from the Master's lips, Thomas, the Doubter, gave Him occasion for plainer exposition. "And whither I go you know, and the way you know," said Jesus. He was going to His Father in Heaven through the terrible way of the Cross; they ought to have known it by this time, surely. But it was not so. "Thomas saith to Him: Lord, we know not whither Thou goest, and

Let not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be.

* Another interpretation of the expressions, "Here are two swords—it is enough," is that they meant this as an inventory of their armory wherewith to fight the Jews. Simple men! to dream of fighting the power of the high-priests backed by the legions of Rome with an army of a dozen peasants armed with two swords. According to this opinion our Saviour answered ironically, "It is enough." Or perhaps His answer "It is enough" meant words enough about that matter.

how can we know the way?" Instead of answering by again affirming the Cross as the road to the crown, He bent kindly to their feeble comprehension; assuring them that faith in Him and love of Him was the gate to heaven and the key of that gate. "Jesus saith to him: I am the way and the truth and the life. No man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also, and from henceforth you shall know Him, and you have seen Him."

This was a most puzzling statement of the relation of Jesus to God—the Jehovah of the Jews—and

Philip stumbled upon a question whose answer is one of the plainest of our Lord's teachings, that He is the very same God with the eternal Father. First He adverts to His teaching: His words are so stamped with power that they make the mind ready for a high claim; and second, the works of Jesus are those of

Philip saith to him: Lord, shew us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works' sake.

one who is Lord and Master of all things, especially master of the secret of His own identity. The Wonder-worker of the ages is the Truth-teller of the ages, and herein He makes Himself one with God the Father. "I am in the Father and the Father is in Me."

Jesus then proceeds to explain the Apostles' share in His mission from the Father. It is the perpetuation in His Church of a miraculous faith. The Church takes His place on earth as wonder-worker after He goes to His Father, increasing in volume and efficacy the evidences of His divinity by the teaching of all truth and the working of all miracles. "Amen, amen,

I say to you, he that believeth in Me, the works that I do, He also shall do, and greater than these shall he do, because I go to the Father." Jesus then adds the gift of prayer, again making Himself the equal of the Father in His statement of the motive for the efficacy of prayer. "And whatsoever you shall ask the Father in My name, that will I do, that the Father may be glorified in the Son. If you shall ask Me anything in My name, that will I do." Finally, as if to settle them down to a plain precept, yet an all-embracing one, He says, "If you love Me, keep My commandments." If they were mystified by His loftier teachings, here was something homely and on a level with their understanding. Love and obedience are the two sole requisites for the highest aspirations; the first is the substance of the spiritual life, and the other the test of our possessing it.

CHAPTER XXXII.

THE LAST DISCOURSE CONTINUED: JESUS DISCOURSES OF THE HOLY SPIRIT.—HOW THE FATHER AND THE SON AND THE SPIRIT DWELL IN THE CHURCH AND IN THE SOUL OF EACH CHRISTIAN.

John xiv. 16-31.

POSSESSING obedience and love, the soul of man possesses God. And Jesus now teaches very explicitly how God is our Father. It is because His Son, who lives by the Father, lives in us by the Father's love, which is God the Spirit. Thus Jesus, who is the Divine Word, mediates through the Divine Spirit between man and the Heavenly Father, and in that manner effectuates the filiation of the soul with God. On this particular occasion the Apostles are especially

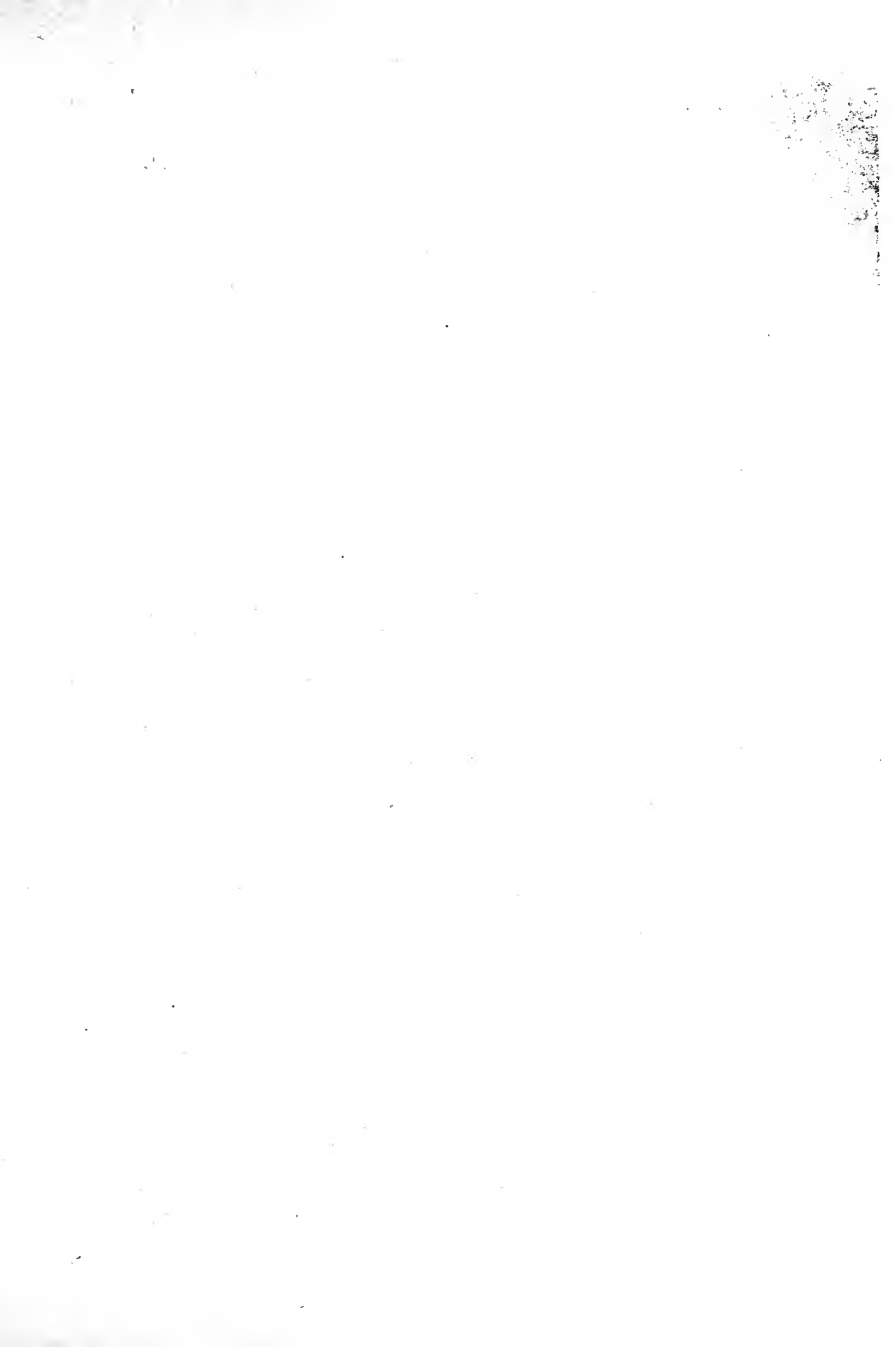
And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. The Spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him

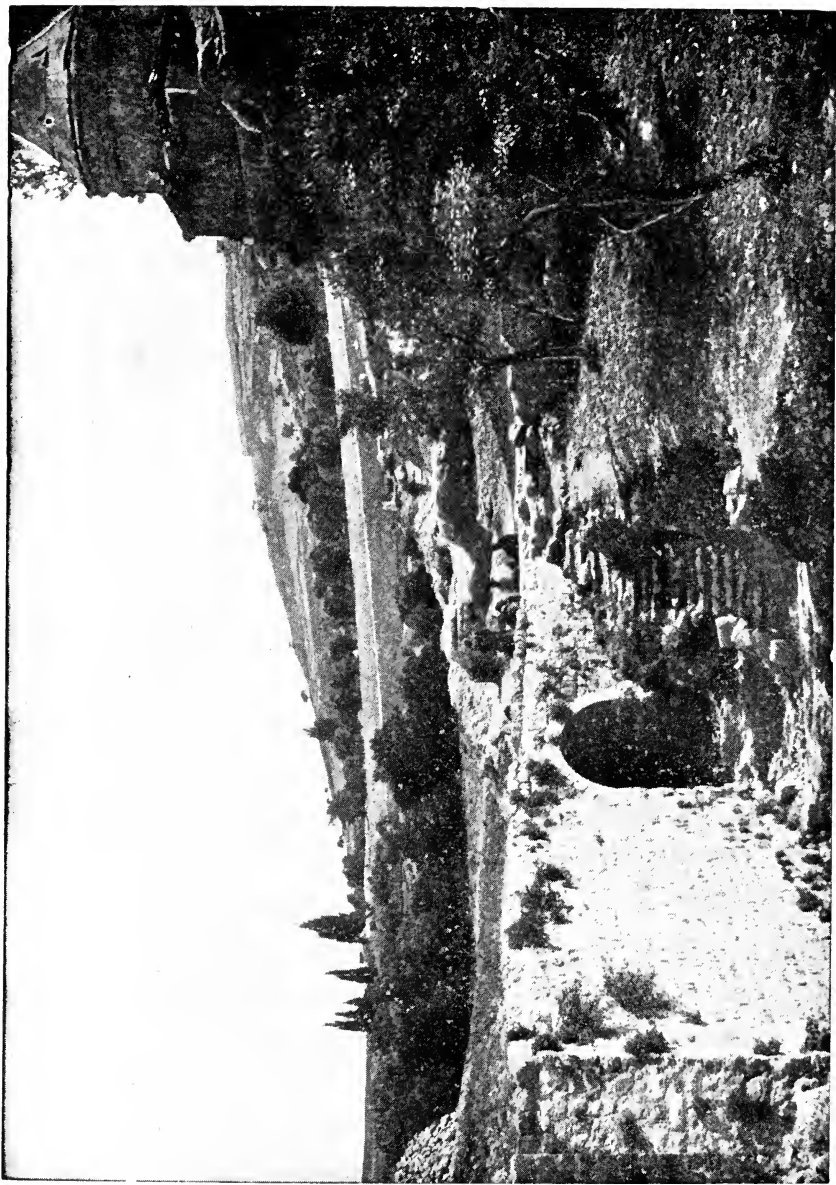
meant as the recipients of God the Holy Ghost, obtained by their Advocate, Jesus the Son of God. The Divine Spirit is to comfort them with the assurance of the certain truth generating the Church's faith, as well as investing them and their successors with the gift of unerring teaching authority.

This is high doctrine. But the last words of their Master were nearer the comprehension of the dis-

ciples: "He that loveth Me shall be loved by My Father, and I will love him and will manifest Myself to Him." This gives to each believer a personal share of the treasure of divine influence promised to the Church. The Apostle St. Jude asked for instruction about the method or process of Christ's union with them. "Judas saith to him, not the Iscariot: Lord, how is it that Thou wilt manifest Thyself to us, and not to the world?"

The answer of Jesus is most instructive. The first condition for obtaining the indwelling Divinity is simply love. The method of loving is to love, the process of loving is to love: in other words, we begin to have God as our soul's Father and Brother and Spouse by the inspiration of love from on high. This inner love works outwardly and inwardly by obedience, the keeping of our Saviour's law—"he will keep My word." To the outward brotherhood, as well as to the inward conscience, this obedience is the test of our possessing the divine love; it is likewise the first fruit of love. But the imparting of this life of love is not a wholly spiritual act; it is both spiritual and external; it is visible and invisible;





OVER THE BROOK OF CEDRON WAS A GARDEN.

according, in this respect, with a previous teaching: "As I live by the Father, so he that eateth Me, the same also shall live by Me." Hence the answer to St. Jude affirms good works, obedience to God's law, as both the criterion and the fruit of love, and shows the united action of the Son and the Father upon the soul of man. "Jesus answered and said to him: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not keepeth not My words. And the word which you have heard is not Mine, but the Father's who sent Me."

But a further question He answered without their asking it: What is to take the place of His visible presence after His departure? How shall His teaching be maintained as a living voice, exerting all its present spell upon their hearts? The answer is the constant presence of God the Holy Ghost in the Church, constantly teaching and guiding men both as individuals and as nations. "These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you."

Then our Saviour gave the Apostles some very comforting words in view of His departure from them: "My peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would be glad because I go to the Father; for the Father is greater than I." This He said as man, and as indicating the blissful lot of His human soul in the bosom of God the Father.

He then renewed His farewell, giving it the form of a prophecy: "And now I have told you before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I. Arise, let us go hence."

It is plain that He means by "the world" that unregenerate mass of mankind everywhere surrounding the faithful children of God, as well as the smaller number of men and women of earthly ends and purposes scattered among the faithful themselves in all ages, very often more powerful than they. These are called "the world," and "the worldly," and "the worldly-minded," because they make the life in this world the chief end of their striving. They live for men's approval rather than for God's, for the present and visible joys of life rather than for those that are future and invisible. Upon these the heart of Jesus is bent, indeed, for their salvation; but against their influence and their maxims He incessantly sets His own influence and the maxims of His Gospel, which distinctly prefer the invisible and future and eternal good to the present and fleeting good of this world.

In this discourse the soul of Jesus reaches upwards and brings down to His Apostles a doctrine above any hitherto imparted. It is the doctrine of union with God—He is expounding the Way, the Truth, and the Life of oneness with the Deity. Intimate, indwelling union, is the boon He offers. The doctrine which expresses it is the Unity and Trinity of God. God the Father, God the Son, God the Holy Ghost, one God, made known to us by this wisdom as God our Father, God our Brother, God the Spouse of our souls.

Another treasure in this discourse is the doctrine of the Holy Ghost. Jesus teaches that He is distinct from the Father and the Son, since the Son is to ask for Him and the Father is to send Him; He is personal God because He is to be master and teacher in Jesus' stead. He is the power of God in the souls of men, as Jesus was the power of God in the visible lives of men. That Jesus and the Holy Ghost are of one substance with each other and the Father, and also that each of the Three is of distinct personality, is the plain doctrine herein affirmed.

Finally the interior life is placed first and highest among the relations between God and man. The privilege of intimately knowing and consciously enjoying Jesus and His Eternal Father is granted not only to the Apostles, but to the souls of all regenerate men—to all whom the Father and Son shall love; and this divine privilege, this heavenly "partaking of the divine nature," is brought into actuality by the coming of the Holy Ghost, and maintained by his indwelling. He is the unifying principle of the Godhead, as the Son is the filiating principle, and the Father the originating principle.



CHAPTER XXXIII.

THE HOLY EUCHARIST.

*I. Cor. xi. 23-30 ; Matt. xxvi. 26-28 ; Mark xiv. 22-24 ;
Luke xxii. 19-20.*

WE have already considered the question whether our Lord's extended discourse at the Last Supper was all delivered before the institution of the Eucharist or all after it ; or was given in part as a preparation for the supper, and afterwards resumed and finished. We follow the opinion of those who divide the discourse, placing the first section—that treated of in the preceding chapters—as introductory to the great Sacrament of the New Law. The sentence, " Arise, let us go hence," according to this view, is not taken as the signal of departure to the Mount of Olives, but rather to mark a removal to another room arranged for the institution of the Blessed Sacrament. It seems

to us highly probable that some portion of our Saviour's discourse, so redolent of love, was given as a preliminary to the institution of this His sacrament of love.

The bread used in the institution of the Eucharist was the unleavened bread of the Passover supper. The Latin Church always uses the same kind at Mass, both in order to be more exact in the imitation of our Lord's first Mass, and to typify the absence of the leaven of sin from our hearts at the heavenly banquet. The breaking of the bread was, we are led to think, made

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said : Take ye and eat : this is my body which shall be delivered for you : this do for the commemoration of me. In like manner also the chalice, after he had supped, saying : This chalice is the new testament in my blood : this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself : and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep.

easy by the loaf being partially divided beforehand. The consecration probably took place after the Redeemer had thus carefully prepared for an act so solemn and so touching, perpetuating to the end of time His true presence and His loving remembrance everywhere among the children of men.

The words changing the bread and wine into the Lord's body are explicit: "This is My body," "This is My blood." For fifteen hundred years Christendom held universally to the literal meaning and to the miraculous change which these words proclaim; up to the Reformation only two feeble attempts were made at denial of the Real Presence, one in the ninth and the other in the eleventh century, and both were instantly and unanimously rejected and condemned by the Church, her people and her ministry. A year before the institution the Redeemer had promised His real flesh and blood for a mystical banquet, and had insisted sternly on acceptance of the literal meaning of His words. The promise is now fulfilled. The substance of the bread and wine is separated from their outward forms, and these forms are assumed by the substance of the flesh and blood of Jesus Christ. A change of substance, transubstantiation, has taken place behind the veils of the external appearances of bread and wine. Otherwise, Christ, alike in St. John's account of His promise of the Eucharist and in this fourfold account of St. Matthew, St. Luke, St. Mark, and St. Paul of the fulfilment of the promise, has hopelessly deluded and bewildered His entire Church, including the Apostles themselves; which is beyond all possibility of belief.

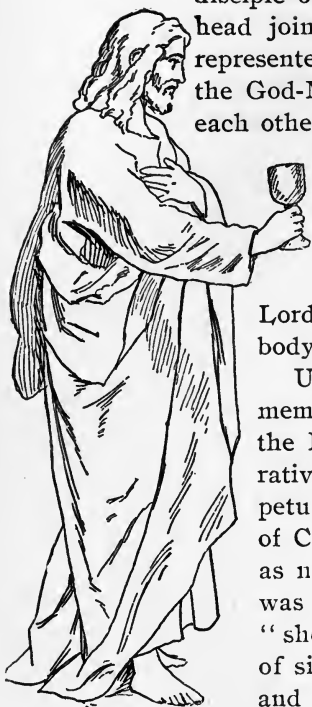
This most solemn event was the perfecting of the design of God in the Incarnation. It extends the divine union of Creator and creature to each individual

disciple of Christ unto the end of time. As the God-head joined our human nature, as nature, and as represented by that of the Man-Christ, so now does the God-Man join every one of us to Himself and to each other in this banquet of union and communion.

Accordingly St. Paul teaches (I. Cor. x. 16, 17): "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread."

Upon the Redeemer's words, "Do this in commemoration of Me," is placed the institution of the Mass as a sacrifice. There is a commemorative as well as an actual identity of the perpetual Eucharistic sacrifice of the Mass with that of Calvary. For the Eucharistic blood of Christ as now offered upon our altars is the same that was offered up on Calvary, being in both cases "shed for you, and for many, for the remission of sins." Jesus as commemorated in Holy Mass and Communion is the same Lamb of God who takes away the sins of the world by His sacrifice on the Cross. Hence St. Paul: "As often as

you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until He come." Therefore, the command, "Do this in commemoration of Me," makes the Apostles priests—that is to say, sacrificial ministers of Christ's new law, ordained to offer Christ in the Eucharistic sacrifice which is the perpetual renewal of that of Calvary. The offerer is the same High-Priest represented by His apostolic priesthood, the Victim is the same, the purpose the same, the efficacy the same. The differences between



"This chalice is the new testament in My blood."

Calvary and our daily Mass are not essential—lapse of time, separation of place, and the present unbloody consummation of the act of sacrifice. None of these differences affect the real act and its eternal purpose, for time is naught to the Deity, nor is it aught to His immortal children, nor is separation of place a hindrance to divine love and power, nor is the Christ of to-day, who dies no more, any less a Redeemer than He who once for all was slain upon the altar of the Cross.

Here then is the essence of Christ's religion: The perpetuation of Himself both physically and spiritually into every moment of time, the localization of Himself into every place, changing the entire world into a holy of holies, the personalization of Himself into every human being, enabling each one to live with Him in a union like that whereby He lives one life with the Father. Truly the Eucharist has made a religion of divine wonders.

CHAPTER XXXIV.

JESUS RESUMES HIS DISCOURSE: UNION WITH HIM IS THE CONDITION OF ALL SPIRITUAL LIFE.—THE IDENTITY OF JOY AND LOVE AND OBEDIENCE.—“LOVE ONE ANOTHER, AS I HAVE LOVED YOU.”—THE WITNESS OF THE SPIRIT.

John xv. 1-27.

IN various places of the Old Testament God called the people of Israel His vine. He had planted the race and fenced it about as a gardener plants the nursery of a vineyard, for it was God's purpose that Israel should finally overspread the earth with divine fruitfulness. Jesus now proclaims the fulfilment of this in His own person, teaching thereby the abso-

lute need of mental and moral union with Him by faith and love. That union is like the oneness of a vine and its branches.

As the sap in a dead branch is incapable of fruitfulness, so all the life of a Christian in mortal sin is that of a dead member of Christ. And all the fruitfulness of one who is not a Christian is that of a wild vine, insipid and useless.

Jesus gives us a further exposition of His ever-

I am the true vine; and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away: and every one that beareth fruit He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in Me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified: that you bring forth very much fruit, and become My disciples.

recurring theme in this discourse—the qualities of Holy Love, especially as related to joy and obedience. His measure of love for us is the same as that of the Father for His Son; His standard of our obedience to Him is His own obedience to His Father's will; His gift of joy to us is the fulness of His Father's gift of joy to Him. "As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments you shall abide in My love; as I also have kept My

Father's commandments and do abide in His love. These things I have spoken to you that My joy be in you, and your joy may be filled."

And then He gave His Apostles, and through them He gives to us, a most touching explanation of His love; how of His own initiative He had chosen them to be His friends, had made His heavenly wisdom their common property, His own fruitful influence for good their own, His power of prayer their own prerogative. As they were Jews, and therefore men of law, He begins and ends with the emphatic statement that all commandment is love; and as their

thoughts about men were racial and narrow, He insists that all love of God is love of our fellow-men.

Furthermore He anticipates their difficulty—that their love for men may not be reciprocated. He shows that the reason is ignorance of Him, their Redeemer. Until men know Jesus with the living knowledge of faith, brotherly love is impossible in the sense in which He teaches and practises it. Was not this proved by His own failure to win men's love? It was from lack of knowing Him, wilful and obstinate refusal to learn Him and His teaching, that men rejected Him. Those who are thus unknowing and unloving He calls "the world"—the multitude of men and women who more or less completely make this world, this present life, its maxims and its joys, the rule and aim of their existence. "If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Jesus thus divides the human race into two distinct classes, those who take Him and His Father's kingdom as the only purpose of their lives, and those who take instead the riches and honors and pleasures of this world. The former have chosen Him as their Master, and His painful lot as their joy; every other joy being absorbed in this. "Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will persecute you. If they have kept My word, they will

This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me; but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you. These things I command you, that you love one another.

keep yours also. But all these things they will do to you for My name's sake, because they know not of Him that sent Me."

Jesus then explains the sinfulness of the worldling: He knowingly rejects God and God's Son and messenger. "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated, both Me and My Father. But that the word may be fulfilled which is written in their law: They hated Me without cause."

"But when the Paraclete cometh whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, He shall give testimony of Me. And you shall give testimony, because you are with Me from the beginning."



CHAPTER XXXV.

THE LAST DISCOURSE IS CONCLUDED: JESUS FORETELLS PERSECUTION.—RENEWED PROMISE OF THE HOLY GHOST.—SORROW SHALL BE TURNED INTO JOY.

John xvi.

OUR Saviour's knowledge of the forebodings in the hearts of His followers once more drew from Him an explanation of their future sufferings; also a palliation of the crimes of their persecutors. It is the same as He shall utter on the Cross: "They know not what they do." "These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues, yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God." Such will be the delusion of even great souls, like Saul of Tarsus, who will hold the garments of the men who shall stone St. Stephen to death. "And these things they will do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come you may remember that I told you of them." Every one of His hearers, excepting John, was destined to die the martyr's death and to be comforted by these words in his mortal agony. "But," He adds, "I told you not these things from the beginning, because I was with you." This was in answer to a thought in their minds of the vivid contrast between their early triumphs in Galilee and the present gloomy prospect.

Then the Redeemer renewed His doctrine of the Spirit. It is that man's joy is union with God, and this mainly in his inner life, enjoying in the gift of

And now I go to him that sent me, and none of you asketh me : Whither goest thou ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient to you that I go ; for if I go not, the Paraclete will not come to you ; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin : because they believed not in me. And of justice : because I go to the Father ; and you shall see me no longer. And of judgment : because the prince of this world is already judged. I have yet many things to say to you : but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself : but what things soever he shall hear, he shall speak : and the things that are to come he shall show you. He shall glorify me ; because he shall receive of mine, and shall show it to you. All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine, and show it to you.

divine faith the wisdom of God, the affections all attracted upwards and satisfied in God. Jesus has given this inner joy to us in His own twofold joy as God and Man.

The Apostles had shared in God's joy in their Master's very looks ; they had heard it thrilling in the tones of His voice. But this was God and His Paradise unmerited, overwhelming and mastering them with resistless force. Could they be made worthy of it ? Yes, if they would keep the inner touch and inner sight and inner sound of God after being deprived of the external aid of Jesus' bodily presence ; or at

least with no other external aid than the mystical body of Christ, His Church. Hence He explains over again the relation of the Christian to the invisible God, the Father, Word and Spirit : it is joy. Filial joy is the dominant sentiment of religion, when true and perfect. Jesus, meantime, could not repress a rebuke—though it was a mild one—because they did not open their hearts and sympathize with Him, and ask Him of His departure, the woe of which filled His discourse with omens. They were, in fact, wholly taken up with their own impending loss.

He assures them of the power of the Paraclete to convict men of their sins in His court of conscience. Since Jesus sent His Spirit to rule the human race, conscience has found a voice more terrible than Sinai's trumpet tones.

He has, He assures them, many things yet to

teach, and these He will impart after His resurrection: concerning the outer Messianic kingdom, His Church and its treasury of graces; concerning the interior kingdom of the Spirit and its ever-flowing springs of love and joy, of pardon and peace; and concerning the end of the Jewish ceremonial law.

Again He tells of His departure, His reappearance, and finally His ascension into heaven: "A little while, and you shall not see Me; and again a little while, and you shall see Me, because I go to the Father." At last they asked the questions He had been striving to elicit. "Then some of His disciples said one to another: What is this that He saith to us: A little while and you shall not see Me: and again a little while, and you shall see Me; and: Because I go to the Father? They said therefore: What is this that He saith: A little while? We know not what He speaketh?" Yet He delayed giving them full satisfaction, but returned to the doctrine of Christian joy as the sequel of Christian suffering, which will end in a bliss so great as to do away with all forms of prayer except that of thanksgiving. Meantime He bids them wait for a teaching plainer than He had ever given them, not in parables and proverbs, but in direct words; which indeed He fulfilled in His many interviews with them, after rising from the dead. But for the present one plain fact He had already taught

And Jesus knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. And in that day you shall not ask me anything. Amen, amen, I say to you: If you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive: that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name; and I say not to you, that I will ask the Father for you: for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb.

and that He now repeats: He is about to leave the world and return to His Father. Also He gives His ever-recurring promise of the efficacy of prayer.

Upon this the simple-minded followers of the Redeemer gladly confessed His divine wisdom. "Now we know that Thou knowest all things, and that Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God." The faith He desired them to have was indeed in their hearts and on their lips. But what quality of faith? Very cowardly indeed. "Jesus answered them: Do you now believe? Behold the hour cometh, and it is now come, that you shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." And He ends His discourse by renewing His grant of the gift of peace. "These things I have spoken to you, that in Me you may have peace. In the world you shall have distress; but have confidence: I have overcome the world." How nobly has He overcome it! and how differently do His words sound from the famous boast of Cæsar after one of His victories, "I came, I saw, I conquered"! That conquest of Cæsar's was by shedding the blood of his enemies; our Saviour's by His enemies shedding His blood, lovingly offered for them and for all mankind.

CHAPTER XXXVI.

JESUS PRAYS FOR HIS CHURCH.

John xvii.

JESUS ended His long discourse with a prayer for the Christian Church and for Catholic unity. His own glory, our supernatural life, and the true faith as the foundation on which it rests are all won for us by the prayer of Jesus and placed by Him in His Father's hands.

The answer to that prayer will be the glory of the Cross. The glory of Christ is in dying as the victim of our sins and rising again as our leader, victorious over death and sin; He teaches that the way of true glory for us also is in the Cross and its sequel of newness of life in the Holy Ghost.

These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

Jesus renders account of His mission. "I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were and to Me Thou hast given them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee; because the words which Thou gavest Me, I have given to them, and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world but for them whom Thou hast given Me, because they are Thine, and all My things are Thine, and Thine are Mine, and I am glorified in them."

He does not pray for the world—that is, for His

enemies, in His present outpouring to His Father ; but rather on this occasion He separates and distinguishes from all others those who, like His Apostles, are granted a special grace of election. Through them all men of good will shall have the fulness of His mercy and the fruit of His prayers. Meantime, He postpones His own personal prayer for the world and for His enemies till the solemn hours of His oblation on the Cross.

After this He adverts to His separation from His Apostles, and pleads with His Father for their enlightenment, their joy, their brotherly unity, and their security from the taint of worldliness. "And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept, and none of them is lost, but the son of perdition, that the Scripture may be fulfilled."

Again He speaks of the world, meaning the mass of men who make the passing joys of this life the aim of every exertion. His joy, which is to learn the will of His Father and to do it in every loving act and patient suffering, is what He leaves to His disciples. "And now I come to Thee, and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word ; and the world hath hated them, because they are not of the world, as I also am not of the world." Yet they are not to be physically separated from worldly-minded people, for they are to be the salt of the earth and the light of the world. "I pray not that Thou shouldst take them out of the world, but



that thou shouldst keep them from evil. They are not of the world, as I also am not of the world." Their sanctification is in heavenly wisdom as He had imparted it to them. "Sanctify them in truth; Thy word is truth." This means an interior enlightenment and sanctification which flows into the soul in a manner similar to the action of the Divine Nature upon the human nature of Jesus. "As Thou hast sent Me into the world, I also have sent them into the world; and for them do I sanctify Myself, that they also may be sanctified in truth." Thus towards the very end He is more than ever bent on setting apart His followers from "the world"; the unknowing world, disdaining Him and them; the unloving world, hating Him and them, or at least hating His maxims; knowing and loving sensual joys, and greed, and ambition, despising lowliness, and generous unselfishness, and gentle forgiveness.

Nothing was plainer in our Saviour's life than that He was a steadfast enemy of division and dissension; and also that He founded but one society. He did not choose one set of Apostles for Galilee and another for Judea. He had but one set of Apostles for the whole world. In His day there was but one church. Why should we think that He would wish it to be otherwise in our day? Our Redeemer had us in mind when He prayed to His Father for the unity of His Apostles and all their spiritual posterity to the end of the world: "And not

for them only do I pray, but for them also who through



Holy Father, keep them in thy name whom thou hast given me, that they may be one as we also are. And not for them only do I pray, but for them also who through their word shall believe in me: That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one. I in them, and thou in me: that they be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me. And I have made known thy name to them, and will make it known; that the love, wherewith thou hast loved me, may be in them, and I in them.

their word shall believe in Me; that they all may be one, as Thou Father in Me and I in Thee, that they also may be one in us." Even as a sign of His own mission does He set this mark of unity; for He adds: "that the world may believe that Thou hast sent Me."

And how perfect this unity shall be, in mind and in heart—that is, in belief and love—is shown by His insisting with His Father that His followers shall be joined together as the persons of the Godhead are joined to each other. Christians are one through faith, charity, and obedience, their souls made one by the indwelling Paraclete, as the Father and Son are one by the Holy Ghost proceeding from both; and their bodily lives are blended into one organism by the unity of the Church and the loving peacefulness of Christ in the communion of the Holy Eucharist. This unity is their glory, as His unity with the Father is His glory.

He then concludes with a touching appeal to His Father to give His beloved followers in all ages a share in His own dignity—to carry the cross and to conquer death and hell, that finally "they may see the glory which Thou hast given Me, because Thou hast loved Me before the creation of the world."

And so Jesus ended His prayer. Who can read it and fail to see that Jesus claimed the divine attributes, the divine eternity before the creation, that He asserted

His divine nature in oneness with the Father? And who can fail to know by it the mind of Jesus about Christian unity in organizing His Church, since



"Over the brook Cedron . . . was a garden."

He gives it the unity of God as its bond? And how plain is the Church's infallible security in the true Christian doctrine, since her unity is that of truth, her sanctification is in truth, her mission into the world is similar to His own mission. "As Thou hast sent Me into the world, I also have sent them into the world." Thus the Church of Christ by faith unites men's understandings into the visible unity of her organism; and unites their hearts into one loving brotherhood through the Holy Communion of Christ's body and blood in the Eucharist.

CHAPTER XXXVII.

JESUS BEGINS HIS PASSION.

Matt. xxvi. 30-38; Mark xiv. 26-35; Luke xxii. 39-40; John xviii. 1.



JESUS began His Passion at His usual place of prayer on the Mount of Olives. Having finished His last discourse and the invocation to the Father, He left the supper-room and led His Apostles eastward along the road to Bethany. "When Jesus had said these things, a hymn being sung, He went forth with His disciples, according to His custom, to the Mount of Olives; over the brook Cedron, where there was a garden." Four hundred and eighty feet from the gate of the city they crossed the bridge over the torrent, and a few moments afterwards reached the olive orchard on the hill-side.

While on the way Jesus renewed His warnings to the disciples. His purpose was to strengthen them beforehand against depression of spirits. He did so by

telling them that He would rise again and lead them back to their native province to finish His instructions. "And Jesus saith to them: You will all be scandalized in My regard this night. For it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee." Peter took offence at this, and repeated his boast of fidelity to the Master, and thereby drew from Him a repetition of the prophecy of his fall. "But Peter saith to Him: Although all shall be scandalized in Thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all." They were conscious of loyalty, but alas! not of that other virtue which is the test of all virtues—humility.

"Then Jesus came with them to a country place, which is called Gethsemani; and He said to His disciples: Sit you here till I go yonder and pray." Upon the slope of the hill and to the right of the road, as one goes eastward, was a little grove or garden of olive-trees. There Jesus tarried for a moment, gathered the eleven about Him, and selecting Peter, James, and John as His immediate escort, bade the others to wait for His return. With His three companions He went out from the shadow of the trees into the pale light of the paschal moon. "And He taketh Peter and James and John with Him, and He began to fear and to be heavy." The dread moment had arrived, the awful Agony in the Garden. Our Saviour's mental crucifixion was begun: "And He saith to them: My soul is sorrowful even unto death; stay you here and watch."

They were not faithful watchers, however; as yet they lacked the grace of Christian sympathy. But they and all true lovers of Christ have since that sad hour been watchers in spirit at Gethsemani and on Calvary. The saints have all been deeply penetrated by the lessons of that night of the Saviour's spiritual desolation and that day of bodily torment which followed it. "For myself, dear brethren," says St. Bernard—and he speaks the universal sentiment of devout souls—"from the first beginning of my conversion, seeing myself to be wanting in all virtues, I took to myself this bundle of myrrh, made up of all my Saviour's bitter sufferings, of the privations He endured in His infancy, the toils He underwent in His ministry, the weariness He suffered in His journeyings, His watching in prayer, His fasting and temptation, His tears of compassion, the snares laid to catch Him in His words, His perils among false brethren, the insults, the blows, the mockeries, the nails; the sorrows, in short, of all kinds which He endured for the salvation of men. I have found wisdom to consist in meditation upon these things, and I have discovered that here alone is the perfection of justice, the fullness of wisdom, the riches of salvation, and the abundance of merit; here is that which raises me in depression, moderates me in success, and makes me to walk safely in the royal road between the goods and the evils of this life, removing, on each side, the perils which threaten my way. Therefore, also, it is that I have these things always in my mouth, as you know, and that I have them always in my heart, as God knows; they are ever on my pen, as all men may see; and the most sublime philosophy which I have in this world is to know Jesus, and Jesus crucified."

CHAPTER XXXVIII.

THE AGONY IN THE GARDEN.

Matt. xxvi. 39-46 ; Mark xiv. 35-42 ; Luke xxii. 41-46.



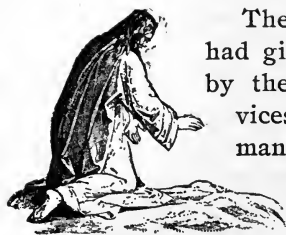
HE took the road out of Jerusalem and across the brook Cedron that David had taken when he fled from Absalom ; but Jesus, unlike David, does not fly from His enemies. He goes to meet them and to give Himself up to them. And first of all he surrenders His soul to a perfect knowledge of our sins. The most hateful company He had ever to suffer was the full realization of human ingratitude.

“And He was withdrawn from them a stone’s cast.” The place where Jesus stationed the three watchers was on the upper or easterly side of the wall enclosing the olive-trees. After leaving them He passed northward along the wall, crossing the road from the city which skirts the enclosure on the north side. At some spot near the road, He stopped and delivered Himself up to the first and incomparably the most painful torment of His Passion : the contemplation of the sins of mankind. Doubtless this consciousness of our sins was not all His suffering in the Garden, for He felt by anticipation the terrible events of that night and the morrow. But the reason of it all was mortal sin, and for that Jesus now atoned by a mental agony far more intense than the shame and the excruciation of Good Friday. When dying He shall say, “My God, My God, why hast Thou forsaken Me !” That desolation begins now. The stern justice of the Father delivers Jesus over to sin as to an executioner.

Jesus was a victim of the conflict of His two great loves: His love of us His brethren, and His love of God His Father. In proportion to His love for us was His terror at the wrath of His Father against us for our sins; in proportion to His love for His Father was His loathing for us on account of our ingratitude to His Father. This is what is meant by the Psalmist when he says Jesus suffered "the sorrows of hell."

As He crossed the road it seemed as if He had suddenly entered hell, so unspeakably bitter was the torture which immediately seized His spirit. And indeed it was His purpose to suffer the torments of the damned in order that men might escape them. Here, then, the human soul of Jesus was made to appreciate as never before what sin is, to realize the offended majesty of God, and, in conjunction with that, the awful calamity of being a lost soul. To use a feeble comparison, He was like an innocent man who has contrived by means of a disguise to take his guilty brother's place in the prisoner's dock, and in his stead to be tried for an atrocious crime, condemned and executed. Infinite holiness disguises itself as pride and sensuality and becomes the victim of the sinner's wickedness. The whole shame and degradation of sin, the entire agony of punishment for sin, entered into the thoughts and feelings of Jesus as poison would have entered His blood had He drunk a cup of it: hence, "let this cup pass from me" was the prayer that sprang to His lips in the horror of His first moments alone.

And he was withdrawn away from them a stone's cast; and kneeling down, he fell flat on the ground, and he prayed that if it might be, the hour might pass from him. And he said: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he cometh to his disciples and findeth them asleep. And he said to Peter: What! couldst thou not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again he went the second time and prayed, saying: O my Father, if this chalice cannot pass away unless I drink it, thy will be done. And he cometh again, and findeth them asleep, for their eyes were heavy. And leaving them he went away again, and he prayed the third time, saying the same words. And there appeared to him an Angel from Heaven strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground.



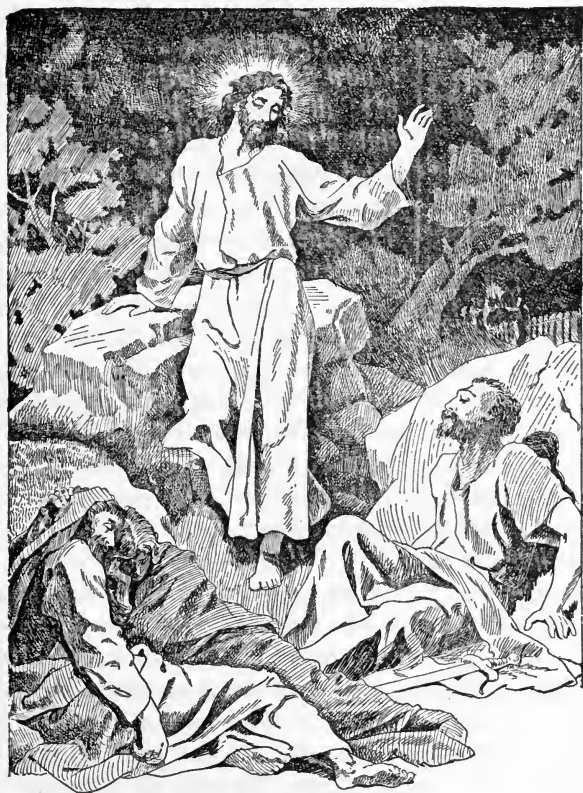
The cup of blessing (I. Cor. x. 16), which He had given us a short while before, is now recompensed by the cup of malediction thrust upon Him by our vices. It agonizes Him to that degree that His human heart craves relief. "O My Father! if it be possible let this cup pass from Me." His prayer, thrice repeated, is refused, and His submission is true, absolute, and universal: "Not

"And He prayed that the hour might pass from Him." My will but Thine be done," submission without exception or qualification, total and irrevocable, mere obedience, the displacement of His own will by that of the Father.

He was made to know all sins, in themselves and in their circumstances and surroundings, the wilfulness of sin and its folly, the aggravating accompaniments, the countless repetition of sins, the relapses after pardon; all this, with a perfect knowledge and a vivid imagination, did its work upon His sensitive soul, plunging Him into a condition of agony which appalled even so lofty a courage as His. It was from this ordeal that He shrank; He was horrified to find Himself *feeling guilty* of every sin, realizing the remorse, the shame, the eternal despair of sin, becoming, as it were, responsible for every sin in all respects except personal guilt; such was the Saviour's doom. He instinctively recoiled from it. "He fell flat on the ground, and He prayed that if it might be, the hour might pass from Him. And He said: Abba, Father, all things are possible to Thee; remove this chalice from Me; but not what I will, but what Thou wilt."

Here, then, began the crisis of our atonement. "The High-Priest of the law," says St. Francis de Sales, "wore upon his back and upon his breast the names of the children of Israel engraven on precious

stones. Ah ! behold Jesus, our chief bishop, and see how from the instant of His conception He bore us upon His shoulders, undertaking the charge of redeeming us by His death, even the death of the



"He findeth them asleep."

Cross. O Theotimus, Theotimus, this soul of our Saviour knew us all by name and by surname ; but above all in the day of His Passion, when He offered His tears, His prayers, His blood and His life for

all, He breathed in particular for thee these thoughts of love: Ah, My eternal Father, I take to myself and charge Myself with all poor Theotimus's sins, to undergo torments and death that he may be freed from them, and that he may not perish but live. Let Me die so that he may live; let Me be crucified so he may be glorified. O sovereign love of the heart of Jesus, what heart can ever bless Thee as devotedly as it ought?" (*The Love of God*, Book XII. chap. 12). This explains the meaning of His saying, "My soul is sorrowful even unto death." It was all the death that an immortal soul could suffer. The forces of a spirit cannot be dissolved, the faculties of thought and love cannot rot and perish like flesh and blood.

But to know the mystery of sin and to feel the insolence and ingratitude of it as Jesus did, and to realize perfectly the divine hatred for it, is to be wounded fatally in every capacity of joy.

But Jesus, if He shrank from this woe and prayed His Father to remove it, did not do so unconditionally. If the Father insisted, He was obedient unto this mental death. The spell of the Father's will was upon Him. "Not My will but Thine be done," He prayed: and as often as He drew away from His self-chosen agony so often did He return to it. Consolation from the Father there was none; the heavens were dark and silent. The loving heart of Jesus sought consolation therefore in the sympathy of His disciples, the chosen three. "And He cometh to His disciples and findeth them asleep. And He said to Peter: What! could you not watch one hour with Me?" How touching an appeal! How sad a disappointment! Peter could boast of heroic fidelity, readiness for chains and even death rather than deny

his Master. But he could not keep awake for His sake a single hour. The awful agony expressed in the words of Jesus, "My soul is sorrowful even unto death," could not haunt away the heaviness of sleep from the Apostles. Judas could watch, and was then watching and waiting for his prey like a sleepless tiger, and he did it for money. Peter could not watch for love. Jesus pitied him, and gave him and the others a final warning. "Watch ye and pray that ye enter not into temptation." And then, as if moralizing on their weakness and palliating it, He said: "The spirit indeed is willing, but the flesh is weak."



"And being in an agony, He prayed the longer."

Back again He went into "the mire of the deep," as the prophet calls His desolation, and generously opening out His mind and heart to the pains of the damned He took them into His soul. "Again He went the second time and prayed, saying: O My Father, if this chalice cannot pass away unless I drink it, Thy will be done." How long He stayed there, across that road which seemed to be the dead-line of His soul, there is no record. He stood His ground, He faced these foes of the spirit world, not with the ordinary valor of one who hopes to conquer, but with a more intense degree of that desperate bravery of love and loyalty which inspires the soldiers of the forlorn hope as they mount the fiery breach, fighting with the certainty of being sacrificed, that the men who follow may win the citadel.

When He was again overcharged with the horrors of sin and of its penalties, He came back a second time, no doubt fainting with His misery, to seek the company of His disciples. Our Lord had taken an enormous disproportion of the night's burden; He

agreed to suffer if the three disciples would but watch. They would not or could not be His partners in even this generous allotment. He was once more disappointed. "And He cometh again, and findeth them asleep, for their eyes were heavy. And leaving them He went away again, and He prayed the third time, saying the same words." This time He fought it out to the end. He outstayed the period of the Father's allotment of bitterness. All that thought and affection, gratitude and appreciation, could suffer from insult and contempt; all that is meant by disappointment, chagrin, failure; all that hell could do to an innocent soul, all this Jesus suffered that we might escape it. At length the end approached. The Father had not, indeed, relaxed His justice; the soul of Jesus had been crucified. But the paternal love sent a messenger of consolation. "And there appeared to Him an angel from heaven strengthening Him."



The angel ministers to Him, but does not release Him. Nothing more clearly shows the extremity of our Saviour's agony than His recourse to angels when men had failed Him. The angel was forbidden to announce from the Father the reversal of the decree, that men's sins were to become Jesus' own; the heavenly messenger was not permitted to unclothe Him of our infamy. He had kind sympathy

to offer, but the shame of being the first born among so many treacherous brethren sank slowly deeper and deeper into the soul of Jesus under the pitying glances of the celestial spirit.

"And being in an agony, He prayed the longer." But the agony, at least in its bitterest suffering, was over. The angel solaced His spirit with messages

"And He cometh again, and findeth them asleep"

from the Father, and helped Him to end His direful task with prayers of less terrible protest. But when He arose and wiped the sweat from His face He found blood mingled with it; it was oozing out from every pore. "And His sweat became as drops of blood trickling down upon the ground." The spasms of His heart had driven the blood of the Saviour with such force as to cause it to overflow its channels.

If Jesus had suffered an indescribable agony in the Garden, He also had gathered an increase of courage from His fortitude and His prayers. For when He realized that His hour was at hand He arose, wiped the blood-stained sweat from His face, and calling to His Apostles to follow Him, calmly advanced towards His enemies to give Himself up to them. There shall be no further sign of fear in Him, or of other emotion, till "all things are accomplished."

Strengthened in soul by this mighty prayer, though doubtless quite worn out in body, the Saviour returned the third and last time to His Apostles "and findeth them sleeping from sorrow," for it is known that excessive grief often brings on a dozing state. "He saith to them: Sleep ye now and take your rest." This indicates a further conference with the angel, or the quiet passing of some interval of time before the arrest of Jesus. Finally, knowing that the traitor and his band of soldiers were approaching, He awakened the three Apostles, saying, "It is enough, the hour is come"; they all returned to the olive grove and awakened the other eight, and then He moved out calmly at their head to meet His foes. "Behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold he that will betray Me is at hand."

CHAPTER XXXIX.

JESUS IS BETRAYED WITH A KISS.

*Matt. xxvi. 47-50 ; Mark xiv. 43-46 ; Luke xxii. 47-48 ;
John xviii. 2-9.*

THE traitor must have led his band to the Garden across a bridge lower down the brook Cedron than the one used by Jesus and His disciples earlier in the evening, if the tradition is true which marks the spot of our Saviour's arrest south of the enclosure of olive-trees. The traitor had many times prayed there with his Master. "And Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples." He knew the way by night as well as by day, but they took lanterns, lest Jesus should be hidden in some of the dark ravines or grottoes. "Judas therefore, having received a band of soldiers and servants from

the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons." He led a detachment from the Roman garrison, a part also of the armed guard or police of the Temple, and with them went some of the priests themselves; it was their servants who carried the bludgeons. The soldiers could easily be had, for all this week they were held in readiness day and night to quell disturbances incident to the great gathering at the paschal solemnities.

That the arrest should be sudden, and if possible bloodless, was doubtless the purpose of all concerned in it, especially



"And he kissed Him."

the Roman officers. Hence the kiss of Judas as a means of identifying Jesus. It was the usual mode of greeting between the loving Master and His Apostles on meeting after a separation. It was an aggravation of Judas's treachery, the same mouth spitting out the venom of treason, "Hail, Rabbi!" while it mocked the victim with a kiss. The caress of love shall be the stab of treason.

The patient meekness of Jesus was never better shown than in His receiving that kiss, and addressing Judas with the holy name of Friend. The questions which He asked, the absence of all anger in His sad words, associated with the power of His very glance to cast His enemies to the ground, and, had He so willed it, to annihilate them, to say nothing of His full liberty to escape, and finally His loving care that His disciples should go unmolested—all this forms a scene of marvellous affection, as well as a vivid contrast between perfect love and satanic hate.

Jesus delivers Himself to them now, though many times before He had released Himself. Then they had the will, but He had withheld from them the power. Now He has the power to save Himself, but He has not the will. He had surrendered to His Father before doing so to them. "The chalice which My Father hath given Me, shall I not drink it?"

They bind the hands of Jesus. Herein He gives us a lesson of how far obedience may lawfully be carried; for He allows His omnipotent hands to be

[And Judas] went before them and drew near to Jesus to kiss him. [For he] had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him and lead him away carefully. And when he was come, immediately going up to him, he said: Hail, Rabbi! and he kissed him. And Jesus said to him: Friend, whereto art thou come? Judas, dost thou betray the Son of Man with a kiss? Jesus therefore, knowing all things that should come upon him, went forward and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also who betrayed him, stood with them. As soon then as he had said to them: I am he, they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he; if therefore you seek me, let these go their way; that the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then they came up and laid hands upon him and held him.

bound, and by such atrocious wretches as these, that He may be wholly submissive to His Father's good pleasure.

The avarice which actuated the awful treason of Judas is all the more fearful because in contrast with one of our Saviour's conspicuous virtues, love of poverty and contempt for riches.

The greatest crime ever committed was this betrayal; and it was conceived and determined in the holiest sanctuary ever known to men, the personal company of the Son of God. Was there ever a spectacle equal to this embrace of Jesus Christ and Judas, the one whispering a last appeal for repentance, and the other thinking only of finishing his horrible work of betrayal?

CHAPTER XL.

THE RESISTANCE OF THE APOSTLES AND THEIR FLIGHT.

*Matt. xxvi. 51-56; Mark xiv. 47-52; Luke xxii. 49-53;
John xviii. 10, 11.*

WHEN Jesus was seized the disciples were still close to Him. They were not to slink away in utter cowardice. "And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword?" Peter, ever eager and rash, waited not for an answer. "Then Simon Peter, having a sword, drew it, and struck the servant of the High-Priest, and cut off his right ear. And the name of the servant was Malchus." Bloodshed, thus adding its furious stimulus, increased the excitement together with the confusion of voices and the crowding in of the guards and attendants. But the calm tones of the Master arose, saving His foolhardy followers



"A COUNTRY PLACE WHICH IS CALLED GETHSEMANI."

from instant destruction, and showing what kind of force may not be used in His defence. "But Jesus answering said: Suffer ye thus far. And when He had touched his ear He healed him. Then Jesus said to Peter: Put up again thy sword into its place. For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scripture be fulfilled, that so it must be done?" The curing of Malchus's ear was the last miracle of Jesus till He rose from the dead, except the spiritual ones of pardoning Peter, and then the thief and the conspirators upon Calvary. His latest miracles were in favor of His enemies. And then He turned His thoughts to the stern obedience His love had plighted to His Father. "The chalice which My Father hath given Me, shall I not drink it?" *



And now having taught His friends a last lesson of peace, He turned to His enemies. They had come out against Him as if to besiege a robber chief in his den. They started forth to quell a sedition—the offence He was least capable of committing—and they had found an unresisting Teacher of pardon and peace. To the leaders Jesus now made His reproaches. As the soldiers were binding His hands, and His disciples were fleeing away, "Jesus said to the chief priests and magistrates of the Temple, and the ancients that were come unto Him: Are you come out as it were against a thief, with swords and clubs to apprehend Me? I sat daily with you teaching in the Temple, and you laid not hands on Me; but this is

* Some commentators read an allegory in this incident—that force used for religious ends has its usual effect in cutting off the ears of the enemies of Jesus: that is, in deafening them to His doctrine.

your hour and the power of darkness. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then His disciples leaving Him, all fled away."

What follows in St. Mark's Gospel is the singular incident of the young man and his night-garment. "And a certain young man followed Him, having a linen cloth cast about his naked body, and they laid hold on him. But he, casting off the linen cloth, fled from them naked." It is certain that St. Mark, who alone relates this occurrence, lived with his mother in Jerusalem at a later date (Acts xii. 12). Probably he lived there at this time also, and many have supposed that the Last Supper was celebrated in his house. Hearing the noise of the band of soldiers, who perhaps searched that house on their way out, Mark, it is presumed, had followed them with the result that he narrates.

CHAPTER XLI.

JESUS IS LED BEFORE ANNAS AND CAIPHAS.—THE
DENIAL OF PETER.

*Matt. xxvi. 57-72; Mark xiv. 53-70; Luke xxii. 54-58;
John xviii. 12-25.*

"THEN the band and the tribune and the servants of the Jews took Jesus and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was high-priest of that year." They probably returned by the way they had come: the lower bridge over the Cedron and thence along the south side of the Temple up to Mount Sion. Various traditions point out on Mount Sion the site of Annas's house and that of Caiphas, as well as of

the room in which our Saviour passed the hours of this terrible night after the high-priests had tried Him. But what is certain from the sacred narrative is, that He was thrice arraigned before the Jewish authority; that is to say, once before Annas, then before Caiphas presiding over the Sanhedrin. These two trials were on Thursday night. The third was by the Sanhedrin early Friday morning. St. John recalls the Balaam-like prophecy of Caiphas. "Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people."

Annas, as we have seen, had been deposed from office by the Roman power, but was considered the true high-priest by the Jews. The trial of Jesus before him was therefore a private one, managed by the conspirators to flatter his vanity and secure his influence against Jesus for the subsequent trials, both Jewish and Roman. Meantime Caiphas, who was a creature of Annas, either lived with him or had been brought to his house for the occasion; and the members of the Sanhedrin were sent for and held their court in the same place. This explanation, which accords with the probabilities of the case and with the brief Gospel narrative as well, makes the first two trials take place in different parts of the same building or group of buildings.

But the Evangelists, before describing the trials,



"Peter remembered the word that Jesus had said."

And Simon Peter followed Jesus afar off, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high-priest, went out and spoke to the portress, and brought in Peter. And the maid that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing and warming himself. And there came to him a servant-maid of the high-priest; and when she had seen Peter warming himself, and had earnestly beheld him, she said: Thou also wast with Jesus of Nazareth, the Galilean. But he denied before them all, saying: Woman, I know him not: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

tell us of Peter's calamitous fall. He denied his Master thrice, which means on three separate occasions, but including at each denial several repetitions of his cowardly words, given in answer to repeated questions. The first occasion was when John, who had some close acquaintance or perhaps kinship with Ananias, induced the portress to let Peter into the courtyard or enclosure about the house. What a change from the boaster in the supper-room, the wielder of the sword in the garden, to the quaking coward in the high-priest's courtyard! Jesus knew

Peter's weakness, and had warned him. He was self-sufficient and rash, would not heed the warning, and fell beneath the bantering questions of a maid-servant. He had been willing to die with Jesus, and now he creeps in among the idle and gossiping servants and soldiers and makes himself one of them, curious "to see the end" without endangering his own safety—and when put to the test answers "Woman, I know Him not."

The end had indeed begun. The lamb was in the wolf's den. The mock trial, instigated by hatred and carried on before judges with murder in their hearts, began with a shameless attempt to force Jesus into incriminating admissions. "The high-priest then asked Jesus of His disciples and of His doctrine." Our Saviour might have pointed to Peter as a specimen of the stuff His followers were made of. As to His teaching, nothing was better known. "Jesus answered him: I have spoken openly to the world; I

have always taught in the synagogue and in the Temple, whither all the Jews resort, and in secret I have spoken nothing." We can easily imagine the glance of majestic scorn with which the Master pointedly said, searching His questioner's motives: "Why askest thou Me? Ask them who have heard what I have spoken unto them; behold, they know what things I have said."

Doubtless the guilty judge quailed beneath this correction from the prisoner, bound and helpless before him; and seeing this, a cowardly attendant came to his master's help. "And when [Jesus] had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest Thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caiphas, the high-priest." Only a short time before when Peter smote Malchus Jesus resented the blow inflicted on an enemy; now when He is Himself smitten he accepts the blow and deigns to argue with His assailant.

This seems to have ended Annas's examination of the prisoner. It was then the turn of Caiphas and the Sanhedrin. Meantime, and while the Saviour was being led from one court-room into another, poor Simon Peter again denied Him. "And all the priests and the scribes and the ancients were assembled together. And Peter followed [Jesus] even into the court of the high-priest. And as he went out of the gate, another maid saw him, and she saith to the standers-by: This man also was with Jesus of Nazareth. And again he denied with an oath, that: I know not the Man. And another seeing him, standing and warming him-



"He wept bitterly."

self, said therefore to him : Art not thou also one of His disciples ? He denied it, and said : O man, I am not."

Meantime the trial of Jesus proceeded. All the malignity of men and devils is concentrated in this court, and from it there is distributed into the whole Jewish race the venom of hatred against Christ, as the blood of a patient is poisoned by the gathered venom of an ulcer—relentless hatred, the barbarous cruelty of souls steeped in vice. Yet they are members of a divinely instituted tribunal, and they are meant by God to be models of righteousness as men, models of justice as judges. They assume the show of these virtues, and add to their ordinary crimes the exceptional one of hypocrisy. They cover blasphemy and sacrilege and murder with the mantle of religious zeal.

The object of every judicial process is to discover the truth ; of this one the purpose is to hide the truth and to put the accused to death. No wonder that our Saviour was almost entirely silent before such a court as this, simply saying that He had spoken in public and all knew His doctrine—He calls the whole nation as His witness.

CHAPTER XLII.

THE FIRST TRIAL OF JESUS BEFORE THE SANHEDRIN.

—THIRD DENIAL OF PETER.

*Matt. xxvi. 59-75 ; Mark xiv. 55-72 ; Luke xxii. 59-62 ;
John xviii. 26, 27.*

ENEMIES of good men have always sought to condemn them out of their own mouths, catching them by words uttered in unguarded moments and capable of misinterpretation. Thus acted the Sanhedrin, now assembled near the midnight hour, bent upon condemning Jesus of Nazareth to death. But they were

legalists of an extreme type and would commit murder under due forms of law, that is, after the show of a trial before a court. Their present meeting was not intended to be a regular session of the court, but rather the conspirators secretly rehearsing their part as forsworn judges; as soon as the law would allow—that is, when morning came—they were going to play their part in the open. But their pretence of evidence and witnesses was utterly futile, They were determined to put Jesus to death any way. What a dreadful crime in these judges, thus to conspire beforehand the death of a prisoner to be tried by themselves!

The Sanhedrin was a court composed of members of the priestly families and of the most distinguished doctors of the Mosaic law. Their power extended over all religious matters in the entire race of Israel, including criminal and civil cases, as far as the limits of Judea. They were not, indeed, the successors of the seventy elders who had been organized by Moses under divine mandate to assist in governing the nation, that council had lapsed ages before. But they were nevertheless a regularly constituted court for the trial of offences against the religious and civil code of God's people. And yet, under the influence of the Sadducean priests, men who did not believe in the immortality of the human soul, as well as of that of the fanatical Pharisees, who perverted the law of Moses to an abominable pet-

Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in; and their evidence did not agree. And last of all there came in two false witnesses, saying: We heard him say: I will destroy this temple, made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high-priest, rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. And: he high-priest said to him: I adjure thee, by the living God, that thou tell us, if thou be the Christ, the Son of the blessed God? And Jesus said to him: I am. Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy, what think you? But they all answering said: He is guilty of death.

tininess of observance, the Sanhedrin revolted almost unanimously against the Messias. Nicodemus and some others among them were faithful ; but they were too few and too timid to make any resistance, or even to appear at the trial.

The supremacy of Jesus over the Temple and the law had been asserted by Him publicly and repeatedly, and this was the chief accusation now brought against Him. Yet their witnesses, depraved men, could not agree in their testimony, contradicted each other—just how is not told. But this claim of Jesus amounted to so high an assertion of power that to admit it as just was something like adoration of Him as Sovereign Master of all things. This was what they hated. Christ's assertion of divine prerogatives was what enraged them. They hurried headlong into murder because God had so loved the world as to become Man ; because God's only begotten Son had taken our human nature, and insisted on proclaiming His divine attributes. Therefore, when legal evidence failed, the infamous Caiphas struck out a short cut to their end. He rose up and adjured Jesus to own His character as Messias. Thus put under oath, our Saviour did not flinch. He might lawfully have evaded the test ; He was subject to none of their courts. But even if He were, this assemblage was no court, for it was neither held at the legal hour, nor publicly called ; nor had it observed the right form of procedure, which, in the first place, required the prisoner's case to be stated and his witnesses summoned and heard ; nor could judges openly committed against a prisoner rightly sit at his trial. All these were fatal objections to the legality of the trial and of any question asked upon it. But when the high-priest asked " Art Thou the Son

of God?" Jesus answered, "I am." I am (as if to say) the only begotten Son of God; I am the beginning and the end; before Abraham your father was, I am. I am the way, the truth, and the life; I am who am. This answer was the full majesty of Jesus in open proclamation. Upon hearing it they all condemned Him, and sentenced Him to death.

They rent their garments in token of horror at His blasphemy. Little did they dream that their perfidy rent the veil of their Temple and extinguished the holy fire of its sanctuary in everlasting shame.

About an hour had passed away since Peter's second denial of his Master. And now his miserable weakness again sank down under the looks and jeers of the crowd in the courtyard. It began with his being recognized by one of the party who had apprehended Jesus. "And after the space as it were of one hour, one of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied." But he denied in vain. He was noticed and recognized by many others, his accent and dress told against him. The excitement was growing high, for the trial was nearly done. Peter in his frantic eagerness to escape cursed and swore in denial of his discipleship. "And they came, that stood by, and said again to Peter: Surely thou art one of them, for thou art also a Galilean, even thy speech doth discover thee. Then he began to curse and swear, saying: I know not this man of whom you speak. And immediately the cock crew again."

The crowing of the cock this second time, unheard by him before, now wakes Peter as if from a drunken stupor. The same instant, Jesus, passing near, transpierces his heart with a glance of loving reproach.

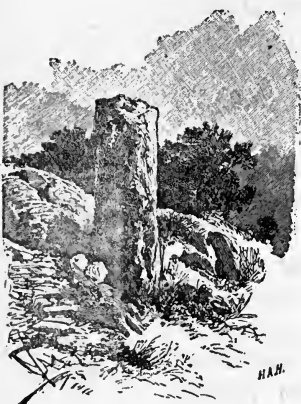
The moon sailing across the high heavens lights up the two pale faces whose looks are fastened on each other, one already swollen by the soldier's blow, but kindly even in reproof; the other haggard with remorse and shame. "And the Lord turning looked on Peter. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny Me. And going forth, he wept bitterly."

A true repentance, deep, humble, sincere; a perfect restoration to the Saviour's love. We shall see that after His resurrection Jesus said and did various important things about Peter, but his sin He never named. That glance of reproach was penance enough.

Peter had made magnificent promises in the supper-room, and he had risked his life in the garden to keep them true. But to the eternal discredit of self-trust he broke utterly down in the courtyard of Caiphās's house, and became an ingrate, a liar, and a perjurer.

To deny the Lord in His hour of deepest misery and direst need was the perfidy of Peter: it thus pleased divine Providence that the visible head of the Church of Christ should be its leading penitent. An institution for the saving of sinners is well begun by the conversion of Peter.

Not even the Redeemer's love for Magdalene or His pardon of His murderers is more suggestive of how to treat penitent sinners than His absolute pardon of Peter, followed by His utter silence as to his offence, His holding him fast in His primacy, and His confirming and augmenting his honors.



TRADITIONAL SITE OF JUDAS'S
SUICIDE.

CHAPTER XLIII.

THE TERRIBLE NIGHT OF HOLY THURSDAY.

Matt. xxvi. 67-68; Mark xiv. 65; Luke xxii. 63-65.

AFTER the trials Jesus was mocked and spat upon. This cruel treatment, which took place in some carefully guarded room in or near the dwelling of Annas, is related in a few brief sentences of the Synoptics. Doubtless the soldiers had much if not most to do with these insults, but there must have been representatives of the Sanhedrin there that they might make sure of keeping their victim; they would enjoy this monstrous pastime of the soldiers and take part in it. The Psalmist (Ps. xxi. 7, 8) saw it all in vision: "But I am a worm, and no man, the reproach of men, and the outcast of the people. All they that saw Me have laughed Me to scorn." The spittle of the Pharisee defiled that patient face, for only against them and their hypocrisy had it ever been hardened. Their brutal fists beat Him, their suggestion it was that tied His eyes and set the soldiers to their mocking of His Messiasship. Isaias (liii.) had foreshown the Saviour as an abject and despised and blinded wretch, wounded and bruised by His enemies. The legionaries stood for the common herd of sinners of all time, debauched and abandoned ruffians; and the proud Scribes stood for those lecturers and authors, and other "Who is he that struck thee?" leaders of sinners, who provide men with the blasphemous lies needed to still remorse of conscience.

A sorrowful night it was, full of pain and insult from without; within, a measureless yearning for the

And the men that held him, mocked him and struck him. Then did they spit on his face and buffeted him. And they blindfolded him, and smote his face with the palms of their hands, saying: Prophecy unto us, O Christ! Who is he that struck thee? And blaspheming, many other things they said against him.



"Who is he that struck thee?"



"Prophesy unto us, O Christ!"

end, for the cross. But while Jesus suffered the insults of this dreadful night He offered an example of the most perfect patience. He was absolutely submissive, yet without cringing. He was, He must have been, exceedingly sensitive to these degrading humiliations and tortures; but there is no record of any complaint. It is not apathy but resignation to the Father's will that

mutely accepts these indignities, a submission so loving as to see something love-worthy even in the malicious instruments of a beneficent justice wreaked upon an innocent victim of redeeming love.

CHAPTER XLIV.

JESUS BEFORE THE SANHEDRIN.

Matt. xxvii. 1, 2; Mark xv. 1; Luke xxii. 66-71; John xviii. 28.

THE haste and hurry of the procedure against Jesus is accounted for by various causes. The conspirators wished to be done with Him before the Passover; they feared a revolt in His favor; especially they were on fire with hate. They seized the earliest possible moment in the morning to open their court and go through the forms of a trial. "And straightway in the morning, as soon as it was day, the ancients of the people and the chief priests and scribes and the whole council came together and held a council against Jesus to put Him to death." It is curious to notice that these sticklers for legality waited till

daylight because it was unlawful to try a culprit for a capital crime at night—yet remorselessly violated the most sacred of all judicial rules, fairness to the prisoner: these judges who prejudice their prisoner are scrupulous as to the legal forms of their procedure.

The Saviour is again incited to be His own incriminating witness, and again willingly asserts His divinity. "And they brought Him into their council, saying: If Thou be the Christ tell us. And He saith to them: If I shall tell you, you will not believe Me, and if I shall also ask you, you will not answer Me nor let Me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? And He said: You say that I am. And they said: What need we any further testimony? For we ourselves have heard it from His own mouth."

It was thus that they condemned Him to death. Jesus proclaimed His Messiasship, and that meant His divine Sonship. Of His own accord He added a citation of His judges to His own court at a future day, when He would arraign them before His divine authority and in the presence of His Father, to be judged in their turn with just judgment and condemned by an irrevocable sentence. It was a sad spectacle, that bruised and helpless Prisoner, defiled with their spittle and hated by them as no man ever was hated before or since; it was a dreadful spectacle to see Him and them laying up material for a future meeting and settlement between Jehovah and them, His chosen but traitorous representatives. Yet there was a terrible consistency in the council's action. It agreed well with their original and persistent rejec-

tion of Jesus. For if Jesus be not the Son of God, it must be owned that He is the worst blasphemer who ever lived. Those in our day who would follow His standard and still deny His divinity are, if indeed less guilty than the Jewish judges, yet far less consistent. For Jesus has taught nothing so clearly as that He is the only begotten Son of God, of one nature with the heavenly Father.

CHAPTER XLV.

THE DESPAIR OF JUDAS AND HIS SUICIDE.

Matt. xxvii. 3-10.



"What is that to us?"

As the sacred narrative follows the Saviour from the council room to Pilate's hall, it turns a side glance upon Judas and tells of His end. He may or may not have fancied that Jesus would deliver Himself from His enemies by a miracle; his avarice may or may not have blinded him to the atrocity of his crime before its consummation. But it is a delusion to attribute any worthy motives to any part of the treason of this base wretch, of whom the Saviour said he had better never have been born; of whom the Gospel says that the evil one entered into him, and of whom St. John says that he was a thief and a hypocrite; of whom St. Peter says that he had fallen by transgression, had been paid money for his iniquity, and had been deposed from his apostleship "that he might go to his own place," adding a reference to the loathsome manner of his death, that he "being hanged, burst asunder in the midst; and all his bowels gushed out" (Acts i. 16-25).

Judas is the Great Traitor, the Great Spy, the Great Thief of all our race. And finally he became

the pattern of the worst form of impenitence, despair. Prowling about the precincts of the court during the trials, hearing a word, catching a glimpse of the proceedings, hearing the cry of triumphant rage, "He is guilty of death!" and knowing what this meant and how he was the cause of it all, the money of the Traitor began to burn him. When morning came the sacrifice at the Temple was attended by some of the priests who had been at the trial, and Judas went to them and handed back the fatal blood-money. But bribe-givers the world over despise bribe-takers. "What is that to us?" they sneered; "Look thou to it." He dropped the pieces of silver on the floor, went out to a quiet spot, and put himself to death. When the bribe-givers heard this they took the money, which must have been gathered up by the servants of the Temple, and, zealous for the outward forms of religion, they would not use this price of human blood for the worship of God. They had recently been bargaining for a potter's field as a strangers' cemetery; this money helped them through and they concluded the purchase.

Thus ended the career of one whose awful crime of the betrayal of Jesus was painted a deeper dye by the sin of despair, by the hateful pride of ranking the guilt of the betrayer higher than the mercy of the betrayed. The despair of Judas, giving up the money he had so ardently coveted, and avowing that he had betrayed innocent blood, is in contrast with the malignant perseverance of the high-priests, who

Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.*

would neither take the money back nor relent in their purpose. Their thirst for the blood of Jesus was insatiable.

Judas' treason has given avarice a peculiar supremacy among the vices. Those whose vocation it is to fight vice know well that love of money is in many ways the most cruel of the enemies of the human soul, as it was the incitement to the most awful crime ever committed.

CHAPTER XLVI.

JESUS BEFORE PILATE.

Matt. xxvii. 2-11; Mark xv. 1; Luke xxiii. 1, 2; John xviii. 28-32.

THE next step in the conspiracy was to engage the help of the Roman power in carrying out the sentence of death. To put a prisoner to death was no longer in the jurisdiction of the Sanhedrin. Therefore they hurried away in a body, dragging their Victim with them, and passing in the earliest light of the dawn from Mount Sion to the Castle of Antonia at the north-westerly corner of Mount Moriah, a distance of three-quarters of a mile. "And the whole multitude of them rising up, bound Jesus and led Him away, and delivered Him to Pontius Pilate the Governor. They led Jesus from Caiaphas to the governor's hall; and it was morning. And they went not into the hall, that they might not be defiled, but that they might eat the Pasch." Their scruple did not refer to the eating of the paschal supper, for this had been done the evening before, but rather to the unleavened bread which was to be eaten until the festival days were over, a privilege which supposed

legal cleanness: they feared defilement by entering the hall of Pilate and coming into the presence of pagan images. Rather, in truth, was their presence a defilement to the pagan Pilate. Even a false pagan is shamed by the company of apostate priests.

Pontius Pilate is a name written high on the roll of infamy, written in Jesus' blood. His career in Judea had been miserable from the beginning. He got his office six years before these awful days, and by a series of blunders, all combining cruelty and cowardice, he had earned the distrust of Rome as well as the hatred of the Jews. These now hoped to have their sentence of death against Jesus ratified by the Governor and instantly executed.

And what were the Saviour's thoughts as the perfidy of the Jews handed Him over to the cruelty of the pagans? Always love. Jesus was the Messiah of the Jews, and had been condemned by His own race through hatred and envy; and yet, though He loved all men, He loved the Jews the most tenderly of all. He was now flung into the strong embrace of Rome, which was to weaken before this turbulent and threatening conspiracy and deliver Him to death; and although Jesus loved all the Gentiles, He loved the Romans best, as the dominant people of the world, the most candid and manly and courageous people ever known. His love for both Jew and Roman never faltered.

Pilate's instincts as a judicial officer dictated his first question to the chief priests. He "went out to them and said: What accusation bring you against this man?" In reply they have the effrontery to demand a blind approval of their sentence against Jesus; but Pilate retorts by bidding them assume the whole responsibility.

The accusers of Jesus, though judges themselves, are insulted because Pilate asks for evidence before condemning their victim. "If He were not a malefactor, would we have brought Him before you?"—language which throws light backward on their own judicial proceedings. "They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate said: Take Him you, and judge Him according to your law." But this meant either a hazardous infliction of the death penalty—a jurisdiction of which their courts had been deprived—or a punishment less than death. "The Jews therefore said to him: It is not lawful for us to put any man to death; that the word of Jesus might be fulfilled, which He said, signifying what death He would die." Namely, the death of the cross, a Roman form of punishment reserved for slaves, and other criminals of low grade in the social order. Jesus was glad of this, for He chose to die the worst form of death, the most infamous, instigated by the most venomous hatred, that of the Jews; invented by the most resistless despotism ever known, the implacable tyranny of the Roman Empire.

Thrust back upon their proofs, the chief priests "began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying, that He is Christ the King." Neither of these charges had any effect on Pilate. He knew from the daily reports of his subordinates that there had been no recent sedition or attempt at one; the tribute to Cæsar, Pilate's chief official concern, had not been meddled with; nor had any claimant to Jewish temporal royalty arisen. But as a demand for soldiers to quell some disturbance or other had been made the previous evening; and as

this prisoner was at that time arrested, Pilate felt it necessary to make at least a personal examination of the case. There is no manner of doubt that he was averse to blood-shedding at this particular moment, and for the obvious reason that the city was overflowing with the most fervent and hence most excitable members of the whole Jewish race. Meantime, though he had while governor caused several bloody massacres, it was for real or fancied reasons of state; there is no evidence to show that this miserable man was naturally blood-thirsty, and his dealing with the case of Jesus shows that he was by no means devoid of a sense of justice. The malignity of the high-priests far outranks any cruelty in this unfortunate Roman's disposition or conduct. But their desperate audacity in a bad cause brings into vivid contrast his shuffling cowardice. The violence of the lawless can have no better ally than the timidity of the magistrate.

CHAPTER XLVII.

"ART THOU KING OF THE JEWS?"

Matt. xxvii. 11; Mark xv. 2;

Luke xxiii. 3; John xviii. 33-38.

FACE to face stood Jesus and the Roman Governor. The trouble and sadness in the soul of the Redeemer cast a heavy gloom on His countenance, and His kindly but solemn glance at Pilate was as the rays of the sun rifting through dark clouds. Pilate met this with wavering. Although, out of complaisance to the Jews, he might be induced to find

Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he said this he went forth again to the Jews, and saith to them: I find no cause in him.



Jesus guilty, yet he must take some sort of evidence before doing so. It is probable that the chief priests had given him the hint to question Jesus about a claim of kingship, as they had done concerning the Messiahship. It would save time, they thought; it would elicit the Saviour's frank avowal, and arouse the Roman's jealousy. Hence Jesus in His defence gave question for question: "Sayest thou this thing of thyself?" And hence Pilate's evasion: "Am I a Jew?" How lofty the scorn in that interrogatory! But Pilate followed it up with a more practical question: "Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done?" He thus dismisses the question of kingship, which he perceives must be a spiritual or rather a theological one, and therefore a visionary matter to a practical Roman mind. But Jesus held him to it, and after showing that His claim to kingship had no worldly significance, He insisted upon His sovereignty, His real kingship, over men's minds: "My kingdom is not of this world." Pilate's curiosity about such things was feeble, but he asked, "Art thou a king then?" Upon which Jesus made His royal proclamation: "Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth." By

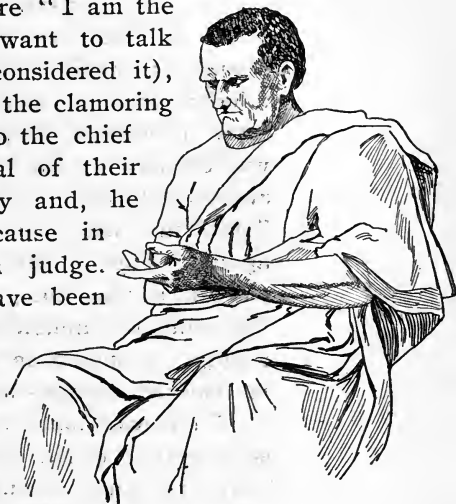
birth and lineage as the Incarnate Word of God and the Light of the World He was the head master of God's School and the intellectual monarch of the human race. One piercing word He added: "Every

"My kingdom is not of this world."

one that is of the truth heareth My voice." Pilate had possibly dabbled a little in philosophy, but he was a pagan, and he answered as if he were also a sceptic: "What is truth?"

No one was so well fitted as Jesus to answer that question, for He had said before "I am the truth." But Pilate did not want to talk philosophy (so he must have considered it), but only to be rid of Jesus and the clamoring Jews. Therefore he went out to the chief priests and stated his acquittal of their victim; he did it emphatically and, he hoped, finally: "I find no cause in Him," exclaimed the Roman judge. How different would his fate have been had he but had the courage to stand to that righteous sentence!

When our Saviour said to Pilate, "My kingdom is not of this world," the Roman could hardly have understood Him; though he felt vaguely that this explanation exempted Jesus from his jurisdiction, as the Romans knew of no other kingdom but an earthly one. There are not a few monarchs and other rulers who agree with Pilate, and yet will not suffer the Church of Jesus Christ to exercise or even to claim spiritual jurisdiction.



"What is truth?"

CHAPTER XLVIII.

PILATE SENDS JESUS TO HEROD

Matt. xxvii. 12-14; Mark xv. 3-5; Luke xxiii. 4-16.

THE chief priests were thunderstruck by this decision of the governor. Instantly "they accused [Jesus] in many things." The Saviour was then ordered forth to confront His accusers; but He refused to defend Himself further. "And when He was accused by the chief priests and ancients He answered nothing. Then Pilate saith to Him: Dost Thou not hear how great testimonies they allege against Thee? And He answered him to never a word, so that the governor wondered exceedingly." He could not understand why Jesus, having in him a judge inclined to be favorable, yet made no defence, no counter charges against His enemies. But, even so, Pilate was loath to yield to the conspirators. He said again "to the chief priests and to the multitude: I find no cause in this Man. But they were the more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing of Galilee, asked if the Man were a Galilean. And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself in Jerusalem in those days."

Instantly had Pilate found his opportunity in the word Galilee—Herod must judge this case, Herod the Tetrarch of Galilee. True, Pilate was aware that his own court had jurisdiction, but so had Herod's, for jurisdiction came from the domicile of the culprit as well as from the locality of the crime he was accused of committing. Herod Antipas, Tetrarch of Galilee,

had a residence in Jerusalem and was now present for the Passover, for he pretended to believe in the Hebrew faith. Pilate would force him, the murderer of the Baptist, a sensualist and a scoffer, but yet nominally a member of the Jewish religion, to make the final disposition of the Prisoner.

The heart of Rome was wolfish. The myth which told of its founders having been suckled by a she wolf was all too truly indicative of the pitiless Roman spirit; and Pilate had often shown the usual cruelty of his race. But he was not wantonly cruel, and he resented the attempt of the Jews to force him to kill Jesus. As to Herod, whom our Saviour himself had called "that fox," he was as cruel but more crafty than the Roman wolf.

By Herod's cunning, hidden behind his buffoonery, and Pilate's impatience under compulsion, the fierce malignity of the Jews was for the moment baffled. Meantime the Saviour suffered many pangs of mental anguish and bodily pain while dragged along the public streets between the Roman garrison and Herod's palace, a distance of nearly a mile. The Jewish conspirators hurried Him back and forth, the hour being now about seven in the morning, devouring Him with their hatred and hotly debating among themselves what course to follow to finally destroy Him.

Herod probably believed not a word of the charges against Jesus. At any rate he refused to condemn Him to death. But constraining himself to think him no more than a skilful juggler under a religious craze, he would coax Him to give a performance. Jesus refused to answer a single word; He utterly ignored Herod.

And Herod, seeing Jesus, was glad, for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by earnestly accusing him. And Herod with his army set him at naught, and mocked him, putting on him a white garment, and sent him back to Pilate.

Irritated at this, and noticing the accusation of the claim of kingship, Herod bade his military escort make sport of Jesus, and then returned Him to Pilate clothed in mockery with a white garment, which may have been a sort of toga. The two rulers had recently been at enmity; possibly because Pilate had slaughtered a number of Galileans some time before. "And Herod and Pilate were made friends together that same day, for before they were enemies one to another." They now exchanged peaceful messages and compliments by means of their prisoner's escort; Jesus was thus a mediator of peace even between these two most atrocious sinners.



"Herod mocked Him!" of, the Jews were still to be managed.

Herod's conduct was characteristic. As the false Roman magistrate treats Jesus with cowardly subservience, and as the murderous fanatics treat Him with cruelty, so the sensualist prince treats Him with levity and derision. Jesus had never sought the courts of princes; rather He had preached His Gospel to the poor. His sermon to Herod and His court on this the only time He had a royal audience was patient silence. Some of the saintliest of His followers have been of kingly station, and have aided religion with regal generosity; but Herod was of the bad sort of kings, and was glad to mock at religion's Founder and Author.

This Man of divine words, who had been incessantly teaching day and night for three years, is ab-

solutely silent before Herod, a fact most suggestive of his unworthiness. If the door is shut to the light-minded and foolish virgins, the door of instruction is much rather shut to the flippant and licentious Herod. The silence of God is as terrible as His threatening; even more so, for all threatening is a call to repentance. But the pain of loss is the pain of God's eternal silence. But, as we have seen, Herod treated our Saviour's silence as stupidity, and piqued at his failure to extort either preaching or miracles from Him, he ordered a fool's garment to be put on Him; and thus clothed Jesus is led back to Pilate, with Herod's compliments.*

The soul of Jesus, though oppressed with grief, was calm and patient as He stood before Pilate, just as the latter's soul was in a tumult of conflicting emotions, honor being in the death struggle with cowardice. Pilate stiffened his courage for another attempt at getting rid of the case: he offered the chief priests to have the Prisoner flogged—disgrace enough and pain enough—and then to discharge Him. "And Pilate, calling together the chief priests and the magistrates and the people, said to them: You have presented unto me this Man as one that perverteth the people, and behold I, having examined Him before you, find no cause in this Man, in those things wherein you accuse Him; no, nor Herod neither; for I sent you to him, and behold nothing worthy of death is done to Him. I will chastise Him, therefore, and release Him."

Up to this Pilate had only temporized. So far

* This is not the only time that making a fool of Christ and His Church has been the means of reconciliation and the basis of treaties between princes, as witness the robbery and mockery of the Holy See these recent times, concocted and carried out, by Napoleon the Third and Victor Emmanuel.

his sin was that of a grave enough offence, omission ; for he should have instantly released Jesus and protected Him against His enemies. Now he is guilty of the positive injustice of offering to scourge an unconvicted prisoner, nay, a man whom he had publicly proclaimed innocent.

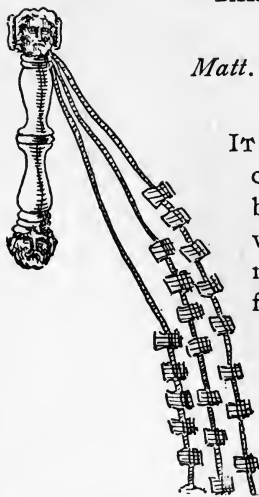
The Jews therefore saw that they had gained a point. To a Roman governor, hardened to bloodshed and thinking little of the life of any Jew, innocent or guilty, the step from an unjust scourging to an unjust crucifixion must be a short one. So reasoned the Jewish conspirators, and took heart. However, they were again hindered and delayed by another expedient of Pilate.

CHAPTER XLIX.

“BARABBAS OR JESUS?”—PILATE’S WIFE’S DREAM.—
“CRUCIFY HIM !”

*Matt. xxvii. 15-26 ; Mark xv. 6-15 ; Luke xxiii. 17-24 ;
John xviii. 39-40 ; xix. 1.*

IT happened that there was a prisoner in Pilate’s custody named Barabbas. Besides being a robber, he had been leader of a petty rebellion, which had also involved him in the crime of murder. Having been sentenced to death, his friends had petitioned for his release, a boon to be granted in honor of the Passover. But he was to owe his life to the rebellion of the Jewish priesthood against Jesus, their Messiah and King. To Pilate the petition for the giving up of Barabbas was a coward’s opportunity, for, thought he, I will offer to release Jesus as an alternative, and Jesus will



SCOURGE USED IN TIME OF
CHRIST.

have friends enough to make a strong claim for Him, especially when I give Him my preference. But this craven trick failed, as had the previous one of sending Jesus to Herod. The mob shouted in favor of Barabbas. The robber and murderer had more friends and truer ones at his command than had the Saviour. Meantime the chief priests were gathering the multitudes, adding thereby mob-power to their other influences over the vacillating Roman judge.

The acclaim of the people in favor of Barabbas and in preference to Christ adds the fickleness of the multitude to the malignity of the Jewish rulers and the cowardice

of the Roman judge as a factor in our Saviour's condemnation. It added, also, a vast weight to the load already oppressing the Victim's divine Heart, for He had ever loved the people by preference. Yet there was one drop of comfort in the sea of misery, for if He was grieved that the people rejected Him, He was glad that poor Barabbas was thereby saved from death.

While Pilate was thus beset, a preternatural message came to him through his wife. "As he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just Man, for I have suffered many things this day in a dream because of Him." Pilate, we may surmise, was no more a believer in the heathen gods than the generality of his class; but all men believed

Now upon the solemn day, the governor was accustomed of necessity to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude had come up, they began to desire that he would do as he had ever done unto them. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, that is called Christ? For he knew that the chief priests had delivered him up out of envy. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas. And Barabbas was a robber. So Pilate, being willing to satisfy the people, gave sentence that it should be as they required. And he released unto them Barabbas, him who for murder and sedition had been cast into prison, whom they had desired.



"Crucify Him!"

in the miraculous, and this protest from the world of visions must have added to his uneasiness.

He fought on, therefore, with his coward's fight for Jesus. And at this point Pilate's guilt takes on a deeper shade, for he appeals to his own subjects and to the enemies of Jesus for guidance. It was a contest between a timid defender and a raging foe. "And Pilate again spoke to them, desiring to release Jesus: What will you then that I do to the King of the Jews—Jesus, that is called Christ?" He receives his orders instantly: "Crucify Him!"

Pilate's appeal was an open bid for the Saviour's supporters to speak out in His favor. It failed utterly. "But they cried again, saying: Crucify Him, crucify Him. And Pilate said to them the third time: Why, what evil hath this Man done? I find no cause of

And Pilate again spoke to them, desiring to release Jesus: What will you then that I do to the King of the Jews—Jesus, that is called Christ? But they cried again, saying: Crucify him, crucify him. And Pilate said to them the third time: Why, what evil hath this man done? I find no cause of death in him; I will chastise him, therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified, and their voices prevailed. And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering said: His blood be upon us and upon our children. So Pilate, being willing to satisfy the people, gave sentence that it should be as they required.

death in Him; I will chastise Him, therefore, and let Him go. But they were instant with loud voices, requiring that He might be crucified, and their voices prevailed."

Pilate then surrendered. But yet he wished to soothe his remorse, and therefore he gave to the world the pitiful spectacle of washing his hands of blame for Jesus' death. "And Pilate, seeing that he prevailed nothing, washed his hands before the people, saying: I am in-

nocent of the blood of this just Man ; look you to it." When Pilate washed his hands of the blood of Jesus he consecrated his self-deception by an act of ceremonious mummery.

This drew forth the most awful self-imprecation recorded in history : " And the whole people answering said : His blood be upon us and upon our children." Pilate had trembled at the thought of Jesus' blood being spattered upon his hands, but the Jews only gloated over the thought of its being upon their souls and upon their race for ever. The anathema of their self-cursing is yet upon this hapless and blinded people. But who can describe the feelings of Jesus as He heard those awful words : " His blood be upon us. Crucify Him ! Crucify Him !"

Thus it was that the chief priests won their case before Rome's cowardly judge. Their persistence was stronger than his sense of justice, their hate conquered his reluctance to shed innocent blood.

Pilate is an example of a safe, a statesmanlike, a moderate character, *managing* a difficult case and *tiding over* an awkward predicament.



"Barabbas or Jesus?"



CHAPTER L.

JESUS IS SCOURGED AND CROWNED WITH THORNS.

—"BEHOLD THE MAN!"

*Matt. xxvii. 26-30 ; Mark xv. 15-19 ; Luke xxiii. 25 ;
John xix. 1-5.*

"BUT Jesus, when he had scourged Him, he delivered up to their will to be crucified." The tongues of the Jews crying "Crucify Him!" had pierced the soul of Jesus with a poisoned arrow. It was now Rome's turn; Pilate ordered Him to be flogged. The Roman whips tore His flesh from His bones, as the Jewish tongues had torn the tenderest emotions of His soul.



The sacred narrative gives no details of this scourging, which was an ordinary preliminary to crucifixion. That form of execution, like many others of ancient times, was really gradual torturing of the prisoner to death; first flogging, then nailing to a cross in a public place, finally the breaking of the bones and the piercing of the heart, all being the punishment of low-caste criminals. Jesus, born in a stable, reared in a rustic cottage, educated in a country carpenter's workshop—Jesus, whose church was built upon peasants and fishermen, could accept and gladly did accept the form of death allotted to rebellious slaves and to murderous footpads.

This Roman flogging usually meant almost flaying

alive. The prisoner was stripped naked and bound in a stooping position so that his skin might be stretched tight to receive the strokes; these were given with thin rods or leather thongs armed with leaden balls. We may easily conjecture the cruelty of the imperial soldiers in scourging Jesus, urged on by the ravening fury of the chief priests. No voice of pity is heard, no plea for mercy, as the strokes fall upon our Saviour's shrinking form.

The scourging over, there followed an interval of quiet. Pilate, perhaps, was beating about for other means of saving Jesus. But the soldiers, amused with the thought of some sort of a Jewish king being at their mercy, employed the time in making a play of Him and of His royalty, the chief priests standing by and enjoying the scene. Jesus' garments had

been replaced on His bleeding body after the scourging. But in an instant He is stripped again, and a soldier's cast-off cloak is tied about Him. But they must have a crown for Him; and as a chaplet of green leaves, laurel, ivy or oak, was a common adornment of Roman heroes, hence a suggestion in the minds of His tormentors for this king's crown of derision. A neighboring hedge furnishes a thorn branch, and this is twisted into a chaplet and forced down upon His temples, and for a sceptre a reed thrust into His manacled right hand. It was the terrible torment of the night before repeated upon a far weaker victim.

Pilate would have hindered this indignity had Jesus appealed to him. But He made no appeal. He was mindful of His prophet's words foretelling His future vindication and His everlasting sovereignty:

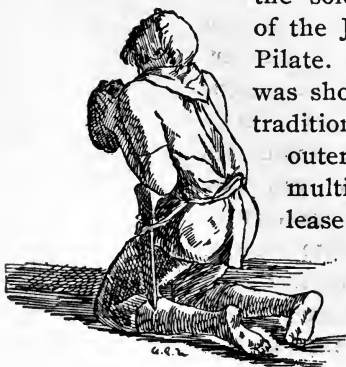
Then the soldiers of the governor, taking Jesus into the hall, gathered together unto them the whole band, and stripping him, they clothe him with purple. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they began to salute him. They worshipped him and mocked him, saying: Hail, King of the Jews. And spitting upon him, they took the reed and struck his head and they gave him blows.



"I looked, therefore, in the vision of the night, and behold, one like the Son of Man came with the clouds of heaven; and He came even to the Ancient of days; and they presented Him before Him. And He gave Him power and glory and a kingdom; and all peoples, tribes, and tongues shall serve Him. His power is an everlasting power that shall not be taken away; and His Kingdom one that shall not be destroyed." (Daniel vii. 13, 14).

But as yet Jesus is only a king in caricature. They now bend their knees in mockery before Him. But in course of time, and by reason exactly of this awful humiliation, to Jesus every knee shall bend in absolute submission, whether in earth, in heaven, or in hell.

But if this base and cruel treatment of Jesus amused the soldiers and added to the frenzied triumph of the Jewish conspirators, it was otherwise with Pilate. When he again saw the poor Victim he was shocked. He ordered Him brought forth—tradition says upon a balcony overlooking the outer court, which was now filled with the multitude; and he made another effort to release Him. "Pilate therefore went forth again, and saith to them: Behold I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth bearing the crown of thorns and the



"They mocked Him."





THE FIFTH STATION OF THE VIA DOLOROSA.

purple garment.) And he saith to them: Behold the Man!"

Behold the Man, ye Jews! your Man from the foundation of the world. Behold the Man, who with the suffering of a mortal Man is entirely given up to loving sacrifice for you, and with the love of an immortal Man is eternally devoted to you, and basely rejected by you.

CHAPTER LI.

PILATE'S FINAL STRUGGLE.—THE DEATH-SENTENCE.

Luke xxiii. 24; John xix. 7-16.

PILATE'S compassion was doubtless sincere, even though it could not overcome his baser motives, and there is evidence that many in the crowd were shocked at the appearance of Jesus, wrapped in a torn and faded cloak, His hands bound, His head crowned with thorns, His face streaked with blood. Only the chief priests and their attendants are said in the gospel narrative to have kept on shouting for His death. "When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him! Crucify Him!" Pilate hoped to win upon the crowd still further by throwing the responsibility of the impending murder upon them and their leaders: "Pilate saith to them: Take Him you and crucify Him, for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die because He made Himself the Son of God."

This was a new charge; the others, namely, refusing to pay tribute, inciting rebellion, and setting Himself up to be king, Pilate had already dismissed. But here is a strictly religious case. Rome assumed

to protect the Jewish people in their religious rights, and here come their chief priests and accuse this strange being of actually claiming to be their God: a serious matter and a new difficulty. "When Pilate therefore had heard this saying he feared the more." What did he fear? To deliver Jesus up to execution, or to insist further on His innocence? Probably the former. He made another private examination of his prisoner. "And he entered into the hall again, and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from henceforth Pilate sought to release Him."

Nothing can be more unsatisfactory than the attempt to trace the motives of Pilate through all these proceedings—fear and obstinacy, superstition and procrastination. But the strong words of Jesus had some kind of effect on him. Our Lord would not waste words on the question of His divinity before this obdurate pagan, but He calmly points out Pilate's responsibility to the sovereign majesty of God for the exercise of his power over his prisoner's life.

But the Jews knew their man; they knew Pilate better than he knew himself. Cæsar was the spell to lay on him, the gloomy Tiberius, the ruthless and irresponsible monarch of the world. "But the Jews cried out, saying: If thou release this man thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar." The thought of the despot's ire covered the conscience of the Roman

as with a pall. "Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotas, and in Hebrew Gabbatha. And it was the parasceve of the Pasch, about the sixth hour." One word more he then said, a last appeal he made as if in despair, to Jesus' friends to speak out for him. It failed. It but reopened the throats of His bloodthirsty enemies: "And he saith to the Jews: Behold your king! But they cried out: Away with Him! Away with Him! Crucify Him! Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. And Pilate gave sentence that their petition should be granted. Then, therefore, he delivered Him to them to be crucified."

The place at which the awful sentence was at last wrung from Pilate was about three hundred feet eastward from the Ecce-Homo balcony. It was in the regular court room, and Pilate sat down in the Roman curule chair and delivered his judgment upon Jesus. The time was now near mid-day.

The perfection of all perfidy is in this assemblage of hate and cowardice, contrasted with our Saviour's patience and love. But what a dreadful deed was that of the Jews in exclaiming: "We have no king but Cæsar?" a solemn and irrevocable abdication of their divinely given principedom over the nations.

Thus it was that death came to Jesus and was by Him silently and freely accepted. Since we know that one lightest pang of suffering would suffice for our redemption, then we may inquire why it is that Jesus suffered death, and a death of such multiplied agony? "Because," as St. Peter tells us, "Christ also suffered for us, leaving you an example that you should follow His steps" (I. Peter ii. 21).

For an example of the overflowing measure of love, so that His daily precepts of the hatefulness of sin and the loveworthiness of immortal souls might be sealed with His blood. The crucifixion is the rigor of the divine justice upon sin, and the fulness of the divine love for sinners. The cross alone gives us a right knowledge of God and sin, of hell and the worth of the soul.

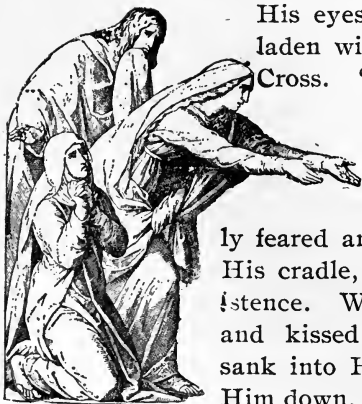
CHAPTER LII.

THE WAY OF THE CROSS.

*Matt. xxvii. 31-32 ; Mark xv. 20, 21 ; Luke xxiii. 26-32 ;
John xix. 16, 17.*

“AND the soldiers took Jesus, and they took off the purple cloak from Him, and put His own garments on Him, and they led Him away to crucify Him.” And thus Jesus began His journey to Calvary, His body dreadfully bruised and dripping blood,

His eyes full of tears, His heart more heavily laden with grief than His shoulders with the Cross. “And bearing His own Cross He went forth.” They had given Him back His clothes, and now they completed His equipment for His last battle—He was armed with the Cross He had so greatly feared and so ardently loved. It had shadowed His cradle, it had darkened every hour of His existence. We may fancy how He revered it and kissed it and embraced it; hard as its edges sank into His back, heavily as its weight crushed Him down, He loved it and bore it gladly. Leader of sinners up the mountain of God, He was fitly followed by the two thieves. “And there were



“Women who bewailed and lamented.”

also two other malefactors led with Him to be put to death." So began our Redeemer's Way of the Cross.

The love of Jesus for sinners confounds human reason. For consider the effect of His now accepting His death-sentence, and taking up the instrument of it and carrying it to the place of execution. As Jesus took His cross, He willingly became to the multitude, to that congress of the nations represented by the Jews of the Dispersion now assembled for the Passover, the greatest criminal in the whole world. He was condemned by His own race and religion, given up to justice by His own chosen friend and apostle, denied even as an acquaintance by the primate of His brotherhood, and forthwith to be executed by the Roman governor. The very Ruler of the universe disowns Him, and curses Him, as it would seem, and will hide the face of the sun from His dying eyes, and the senseless earth will shudder with horror at His guilt. Here must be the universal sinner, men might say; the quintessence of human guilt is in this man. And it is true, but not by personal guilt, only by the imputation of others' guilt accepted for love's sake; only by the atonement of an unspeakably tender sympathy. Jesus under the cross has taken the place of all sinners under the divine malediction. Thus it is that our sins were the cause of His death. "He was wounded for our iniquities, He was bruised for our sins" (Isaias liii. 5).

It was soon evident that Jesus was too weak to carry His Cross alone; this was shown, doubtless, by His falling under it. "And as they led Him away, they laid hold on one Simon of Cyrene coming from the country, the father of Alexander and of Rufus. Him they forced to take up His cross. And they



ON TO CALVARY.



"Weep not for Me."

laid the cross on him to carry after Jesus." The chief priests may have directed the Roman officer in command of the detachment of soldiers to seize Simon, a simple countryman viewing from the wayside the poor Victim's misery, and doubtless pitying Him. It is probable that Simon did not take the entire burden, but eased and assisted the Lord after He had recovered from His first fall. Among all the different associates of our Saviour this awful day, there is none whom Christians would rather envy than Simon of Cyrene; what a privilege he enjoyed! How little compulsion he would have needed had he only known all that we know, all that

he afterwards knew himself!

Thus assisted the Saviour started on again. Though the exact line of this sad procession can hardly be traced in our day, yet it is well enough agreed that it probably moved from a point several hundred feet east of the Ecce-Homo archway and balcony, the soldiers leading and surrounding the three prisoners. Each one bore his cross, and also a placard hanging about his neck, which told in black letters the crime for which he was to be crucified. Their weary way is first westward, along a street now called Sitti Mariam. As they turned southward, at the corner of a street now called El-Wad, there was a halt, for Jesus, although helped by Simon, had again fallen under His cross. They raised Him up and He moved onward, the compact ranks of the soldiers forcing a way through the dense crowd that rolled in upon them from every side. A venerable and most credible tradition tells us that while passing southward in the

street El-Wad Jesus met and exchanged greetings with His sorrowing Mother. It is also universally believed that somewhere on this journey a loving service was done Jesus by a devout woman, named Veronica or Berenice, who pushed her way in to Him and wiped the sweat and blood from His haggard face, which was miraculously pictured upon her towel.

Neither of these two meetings is recorded in the Gospels, only the impressment of Simon,* and the

meeting with a band of Jewish women, among whom we may be sure His mother was present. These

Jesus spoke to, probably after again turning westward and passing beyond the city wall. Their Oriental wail of sorrow and of sympathy arrested progress and gave Jesus a moment's rest. He used it to divert their attention from His own suffer-

ings and to direct their tearful souls to praying for the doomed city and its inhabitants. Doubtless His looks thanked them for their affectionate sympathy and their tears. But He is a teacher to the last; and forgetting Himself He helps them in their awful duty of intercession for their race-kindred by a brief and singularly powerful admonition. Tradition tells of another fall of Jesus soon after meeting and addressing the women, but the actual route followed immediately beyond the old city wall is now occupied by dwelling houses.

Thus Jesus passes out of the gate of Jerusalem,

* Simon was a Jew of the Dispersion, come to Jerusalem for the Pass-over solemnities. He was doubtless terribly shocked and scared by being forced to help carry the Cross. As a reward he and his sons became converts and, it is believed, afterwards preached Christ crucified in Spain.

And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?

bearing away from the Holy City its holiness for ever. He will bestow holiness among the nations from outside the city and enthroned on His mount of painful merit. The prophet had invited the nations to assemble there: "Come to the mountain of the Lord!" (Isaias ii. 3). Henceforward it is not Mount Sion but Mount Calvary that is the mountain of the Lord.

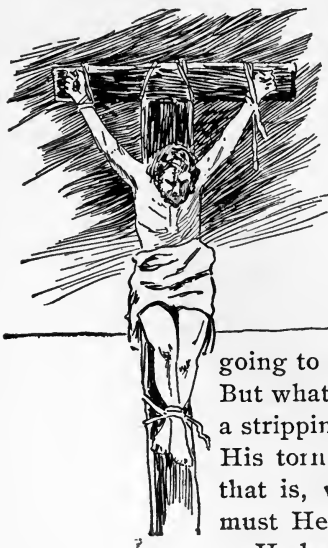
CHAPTER LIII.

THE CRUCIFIXION.—THE INSCRIPTION.—"FATHER, FORGIVE THEM!"

*Matt. xxvii. 33-38; Mark xv. 22-28; Luke xxiii. 33-38;
John xix. 17-22.*

THE carrying of the cross, coming as it did after so very many deadly pains, was one of our Saviour's hardest sufferings; after the agony and bloody sweat in the garden, the betrayal, the double trial before the high-priests, the sorrowful night among the Jews and the soldiers, the sad dawn of day before Pilate, packed off to Herod and hurried back again to Pilate, cruelly flogged, cruelly crowned, brutally buffeted, and finally condemned—no wonder that He fell three times on the way to Calvary, and that it may have seemed to Him like going to rest to be stripped and laid upon the Cross. But what a couch of rest was this! And how cruel a stripping! since His clothes must have adhered to His torn flesh. If Jesus "began to be heavy"—that is, weary—even in the garden, how worn out must He not have been now!

He had finally been brought to the place of exe-



cution. This was a stony hill, named from its shape Golgotha or Calvary, "the place of the skull."

What first happened was that they "gave Him to drink wine, mingled with myrrh." The explanation of this is that it was the custom of charitable women of the city to provide a drug mingled with wine for men about to be executed, in order to dull the frightful agony of their death. "And when He had tasted He would not drink." The only opiate of Jesus was love for sinners mingled with submission to His Father's will.

It is now "the third hour," or about noon-day. Jesus is stripped of His garments, and the brutal soldiers cast Him down upon His Cross. They stretch out His arms and nail Him fast to the wood, the nails crushing through His gentle hands, and His zealous, loving feet.

"And they crucified Him. And with Him they crucified the robbers, one on the right hand and the other on the left, and Jesus in the midst. And the Scripture was fulfilled which saith: *And with the wicked He was reputed.*" Thus at last He was lifted up hanging on His gibbet. And His first act was to make His Cross a pulpit from which to preach forgiveness.

For the first words He heard were the insults of His enemies: Vah! Vah! Save Thyself. "And Jesus said: Father, forgive them, for they know not what they do." In the entire Gospel of Mercy there is no such miracle of love as this plea of Jesus for His mur-

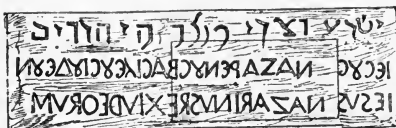
And they bring him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine, mingled with myrrh. And when he had tasted he would not drink. And it was the third hour. And they crucified him, and with him they crucified the robbers, one on the right hand, and the other on the left, and Jesus in the midst. And the Scripture was fulfilled which saith: *And with the wicked he was reputed.* And Jesus said: Father, forgive them, for they know not what they do. And Pilate wrote a title also—the inscription of his cause—and he put it upon the Cross, over his head. And the writing was: Jesus of Nazareth, King of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews, but that: He said, I am the King of the Jews. Pilate answered: What I have written, I have written.

derers, the plea that they are to be pardoned because they are ignorant. And that it is a true plea is hard to understand, for these men should know Jesus, for they knew the Scriptures by heart; and yet their ignorance is dense enough to be their Advocate's main argument for their forgiveness! Knowledge, indeed, puffeth up, says the Apostle; and so their knowledge but ministered to their pride, as oil lights the lamp treacherously placed to misguide the wayfarer.

It may be that a cord was passed about the body of the Lord to fasten Him more securely to the cross, or drawn about His shoulders and arms; at any rate, He hung there firmly fixed to a symbol of shame, which since then has been better loved by all generous souls than monarchs love their thrones. Did Jesus yet wear His royal crown of thorns? No mention is made of this in the sacred narrative, but a constant tradition has guided Christian art in placing it on His head in pictures and images of the Crucifixion. The spirit of His enemies leads us to suppose that their derision would go thus far and force the thorns into His brow before raising the cross.

There, then, hung Jesus between two thieves. It would have been hardly possible to have given His downfall greater ignominy or greater publicity. He was crucified at the geographical centre of the known world, and it was the Holy Place of God's people; it was also the cross-roads of commerce and travel between the three continents. The great deed required but one thing more to publish it to the nations. "And Pilate wrote a title also, the inscription of His cause, and he put it upon the cross, over His head. And the writing was: Jesus of Nazareth, King of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to

the city, and it was written in Greek and Latin and Hebrew letters."



TITLE OVER THE CROSS.

This was a singular thing for Pilate to do, and indicates his real belief in the Messianic kingship of Jesus over the Jews. It had offended them; and they had interfered, though vainly, to prevent it. When Jesus was starting to Calvary Pilate gave out the words for the placard to be hung around His neck while on the way. "Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews, but that: He said, I am the King of the Jews. Pilate answered: What I have written, I have written." No less than twelve different times did Pontius Pilate plead for Jesus, only to yield as often to his own fears and the Jews' rage, never to stand his ground like a Roman. And now when the deed was done he obstinately fought for his placard—a petty soul the infamy of whose cowardice shows only the blacker by contrast with this one trifling display of courage. And so Jesus being King, is crowned King, and entitled King, and enthroned King on Calvary. When Satan had tempted Jesus he took Him to the top of a high mountain and showed Him all the kingdoms of the earth, and offered Him their empire. And now our Saviour's heavenly Father gives Him His throne of eternal and universal sovereignty upon a mountain of suffering and of love. Meantime the soldiers were dividing our Saviour's garments. A linen cloth about the loins was left Jesus as a covering, for the Romans did not strip the crucified quite naked. All other raiment was the soldiers' perquisite. "The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a



part), and also His coat." His attire had consisted of His outer robe and cincture, His head-dress, His sandals, and His inner garment or tunic, called by St. John his coat, doubtless the work of Mary's loving hands. "Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying: *They have parted My garments among them; and upon My vesture they have cast lots.*" Very probably these poor perquisites of the executioners were thus carefully secured in order to be sold as relics to His loving friends.

The Evangelists thus describe the groups and persons present: "And the soldiers indeed did these things." "And they sat and watched Him." "And the people stood beholding."

CHAPTER LIV.

THE TRIUMPH OF THE CONSPIRATORS.—THE GOOD THIEF.—"WOMAN, BEHOLD THY SON."

Matt. xxvii. 35-44; Mark xv. 24-32; Luke xxiii. 34-43; John xix. 23-27.

THERE was a vast throng—standing, gazing, moving and passing, talking and blaspheming—around the Cross of Jesus. He was raised above them, hanging in great agony by the nails, perhaps, as already surmised, also tied to His gibbet by ropes; and so He

looked upon the multitude, looked upon the walls and roofs of the city, looked in spirit upon the whole human race He loved so devotedly.

But He first sees His bitterest enemies, and they instantly absorb His profoundest pity—not His disciples nor the holy women, no, not even His mother. His enemies win His first care and attention. It is easily known from this how Jesus ranks the various classes whom He came to serve and save: with Him sinners are first, and among sinners the vilest outrank all others in His esteem. And what was their feeling towards Him? Hate triumphant; especially over His downfall as a miracle-worker. He loved them too well to save Himself the pain of redeeming them. They hated Him the more because He was at last at the end of His miracles, as they thought. Little did they dream that the sacrifice of Calvary was His foremost miracle. To ask Him to come down from His cross by a miracle was to ask Him to substitute for the greatest miracle of love the least miracle of power.

They mock Him by recalling His prophecy about the Temple. History has shown how utterly the death of Jesus Christ has overthrown the Temple of Jerusalem and searched and cleansed away the last traces of its foundations with wrathful fire. Yet faith in that Temple's eternal endurance was what inspired the victorious conspirators as they cast insults into the face of their dying Victim on Calvary. "Vah! Thou who destroyest the Temple of God, and in three days buildest it up again, save Thy own self."

This was a repetition of one of the accusations before Caiphas, and was followed up by the other: "If Thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said one to another: He saved

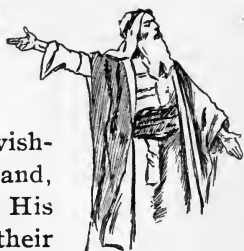
The soldiers, therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that it might be fulfilled which was spoken of by the prophet, saying: *They divided my garments among them, and upon my vesture they cast lots.* And the soldiers indeed did these things. And they sat and watched him. And the people stood beholding. And they that passed by blasphemed him, wagging their heads and saying: Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save thy own self. If thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said one to another: He saved others, himself he cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. He trusted in God, let him now deliver him if he will have him, for he said: I am the Son of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying: If thou be the King of the Jews, save thyself. And the self-same thing the thieves also, that were crucified with him, reproached him with. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with me in Paradise. Now there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, had seen his mother, and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

others, Himself He cannot save." They could not deny His miracles as facts, but they imply that God had nothing to do with them or with Him. So they continue with bitter irony: "Let Christ the King of Israel come down now from the Cross, that we may see and believe. He trusted in God, let Him now deliver Him if He will have Him, for He said, I am the Son of God." They were right; Christ must stand or fall by His claim to be the Deity—He was the only begotten Son of God or He was an impostor. A few days more and He would display all and more than all the divine power they now defied Him to exert.

"And the soldiers also mocked Him, coming to Him and offering Him vinegar, saying: If Thou be the King of the Jews, save Thyself." Every Roman, though he were but a barbarian under a Roman soldier's uniform, despised the puppet kings whom in various countries the imperial city tolerated that they might help drag along the chariot of her empire. It was a holiday sport for these men of blood thus to torture and kill a Jewish king, and so they were glad to insult Him in His agony. "Save Thyself"—as if to

say: "Call out Thy followers, that we may devour them as we are devouring Thee." Saddest of all,

however, were the insults of our Saviour's fellow sufferers. "And the self-same thing the thieves also, that were crucified with Him, reproached Him with."



Upon all these revilers Jesus had pity. He lavished upon them His longings to win their love, and, as we have the record of His words, He prayed His Father to forgive them, pleading in their behalf their ignorance. But on His companions in crucifixion He poured out a fuller flood of affection. Could He turn His head enough to look at them? We cannot tell. At any rate He could speak to them. The result of His pity was the conversion of the one since known as the Good Thief, but alas! only the hardening of the other's heart. "And one of those robbers who were hanged, blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other answering, rebuked Him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil." So humble a confession, joined with so earnest an exhortation to his perverse companion, won a great reward. The Spirit of Jesus inspired the repentant thief to pray for pardon. "And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with Me in Paradise." How quickly was the penitent thief's prayer granted; and how singular the choice of Jesus, thus to bring into paradise as the first-fruits of His Crucifixion the soul of a most depraved and abandoned malefactor!

But a very different soul was there demanding His recognition, for "there stood by the



Cross of Jesus His mother," Mary. God had so destined. Among the last of the Messianic prophecies was that of Simeon to her: "Thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed." The pangs of child-birth from which she had been exempted at Bethlehem are to be more than endured on Calvary.

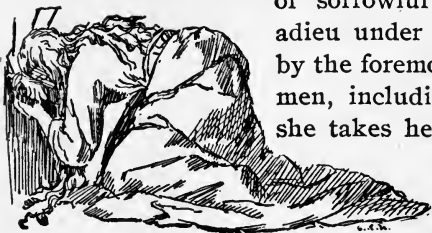
Where had she been all this dreadful time? Doubtless the Lord and she had arranged for all her hours

of sorrowful waiting till He should bid her adieu under the Cross. And now, supported by the foremost of her band of ministering women, including the holy penitent, Magdalene, she takes her faithful stand beneath it, John the beloved disciple waiting near. What did she say to her Son? We know not. But some words of love and sympathy

and encouragement He must have heard from her sweet, motherly voice, taking the place of those tones of comfort which no longer came to Him from His angels or from the darkening and silent heavens.

Of all living mortals none but Mary could so well join Jesus in His sacrifice to the Father, for she alone held His entire secret in her mother's heart: her knowledge and her love attained the fulness of human capacity, and therefore her co-operation in Calvary's atonement. She offers Him to God, and she offers herself; she is the noblest trophy of His redeeming love. She is here typical of the Church of Christ in her offering of herself and all her children to God with Christ in the daily sacrifice of the Eucharist.

Jesus made her loving presence at His cross, side by side with His beloved disciple, the occasion for the



solemn adoption of all our race into the Holy Family, that she might become the Great Mother of us all. "Now there stood by the Cross of Jesus, His Mother, and His Mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, had seen His Mother, and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own." When He said, "Woman, behold thy son," she might have thought that He meant, Look upon Me, thy Son, and upon this My last extremity of woe—Me whom thou didst devour with thy loving looks when I was born. But no, it is another son He bids her look upon.

The colloquy of the enemies, the colloquy of the robbers, the colloquy of the friends—how terrible it all is, and how heart-rending, and how wonderfully instructive of the love of God for man!

The colloquy with Mary is very touching. Would that we had it complete, for these two most brief sentences can be but a fragment. They reveal to us, however, much more than their literal meaning. We learn that Joseph was certainly dead, for otherwise Jesus would have had no need of providing Mary a protector; also that Mary had lived like her Son the past three years, a wandering and homeless life; and that her Son in His torment of mind and body did not forget to provide in the home of the beloved disciple a harbor of refuge for her who had loved Him first, and last, and best of all the human race.



CHAPTER LV.

THE DEATH OF JESUS.

*Matt. xxvii. 45-50 ; Mark xv. 33-37 ; Luke xxiii. 44-46 ;
John xix. 29-30.*

AND now the event expected for so many ages is about to take place. Jesus is dying.

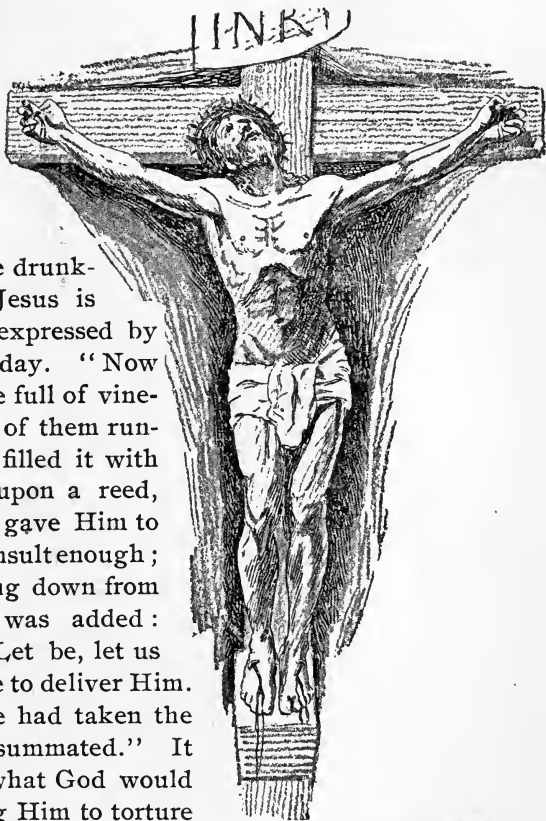
“And it was almost the sixth hour; and when the sixth hour was come, there was darkness over the whole earth until the ninth hour; and the sun was darkened.” This was not an ordinary eclipse, but a miracle. God the Creator veiled the bright face of nature in token of the shameful of such a deed as men were about to commit. “And at the ninth hour Jesus cried out with a loud voice, saying: *Eloi ! Eloi ! lamma sabacthani ?* Which is, being interpreted: *My God ! My God ! why hast thou forsaken Me ?* And some of the standers-by hearing, said: Behold, He calleth Elias.”

And it was almost the sixth hour; and when the sixth hour was come, there was darkness over the whole earth until the ninth hour; and the sun was darkened. And at the ninth hour Jesus cried out with a loud voice, saying: *Eloi ! Eloi ! lamma sabacthani ?* Which is, being interpreted: *My God ! My God ! why hast thou forsaken me ?* And some of the standers-by hearing, said: Behold, he calleth Elias. Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set full of vinegar; and immediately one of them running, took a sponge and filled it with vinegar, and putting it upon a reed, put it to his mouth, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. Jesus, therefore, when he had taken the vinegar, said: It is consummated. And Jesus again crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, and bowing his head, he gave up the ghost.

It was the cry of a desolate heart, a mind accustomed to intimate union with the Deity, now banished into the gloomiest depths of misery: disappointment and the sense of failure, acute mental agony suffered amid the most excruciating bodily torments. And joined with this loud plaint of spiritual anguish was the only complaint He ever made on account of bodily pain. “Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.” Was not this a

special atonement for the dreadful sin of drunkenness? Many millions of Catholic abstainers think so, and are approved by Holy Church in echoing this dying cry of Jesus and making it part of their pledge. The answer of the drunkard to this complaint of Jesus is different, and it was well expressed by their representative that day. "Now there was a vessel set there full of vinegar; and immediately one of them running, took a sponge and filled it with vinegar, and putting it upon a reed, put it to His mouth, and gave Him to drink." But this was not insult enough; a banter about Elias coming down from heaven to rescue Him was added: "And the others said: Let be, let us see whether Elias will come to deliver Him. Jesus, therefore, when He had taken the vinegar, said: It is consummated." It was the end and sum of what God would permit men to do in putting Him to torture and death.

Many writers think that the scourging of Jesus was cruel enough to kill Him, and that His life was saved for the Cross by a miracle. But this is only conjecture. Perhaps even the Cross may not have been enough to kill Him. Jesus might have outlived the three hours of His crucifixion. He was a strong man. He had the hardy nerves of a workman, a muscular and sinewy frame; He could bear suffer-



"Why hast Thou forsaken Me?"



"He calleth Elias!"

ing well. But everything indicates that the emotional faculties of His nature were tried beyond endurance. Jesus had already suffered crucifixion of the heart. The ingratitude of the Jews, the cowardice of His friends, the betrayal by Judas, the denial of Peter, the horrible shouts "Crucify Him!" weighed down His spirits with deadly weariness. But His cry of anguish to His Father reveals a greater pain than even this. Jesus was under Heaven's ban for our guilty sakes. He was made anathema and, as far as could be, cast off and abandoned by His eternal Father, devoted, destined, and set apart to bear all the punishment due to all the sinners of the world, and to be the sacrifice of atonement for all the sins of men: the curse of all sin fell upon Jesus for the sake of saving sinners, and with the curse the punishment. This was consummated by the Father plunging the soul of Jesus into the fulness of all the punishment due to sin, everything except the reality of personal guilt. And all this sense of the insulted majesty of the Deity and the ruin of the souls of the damned was crossed by the most intense love of Jesus for God His Father and for all men His brothers. The conflict was a piercing pain impossible to bear and impossible to be rid of but by death. And death now drew near. The end was at hand. "And Jesus again crying with a loud voice, said: Father, into Thy hands I commend My Spirit."

"And saying this, and bowing His head, He gave up the ghost."

As He uttered His last cry of mingled terror and love His face grew ashy pale, His poor blood-streaked limbs stiffened, His eyes were glazed over, His blue lips parted and His jaw fell. Slowly that gentle face

bent downwards, as if bending low in submission to the Great Leveller of His race, DEATH, and with a deep-drawn sigh our blessed and loving Redeemer breathed out His spirit into His Father's bosom.

Our Saviour at last hung dead upon His Cross.

Thus Calvary has been made the altar for the world's atoning sacrifice. It is more than this. It is the trysting-place for all His lovers, it is His temple, His treasury; and the cross is the balance which weighs out ransom, the pulpit from which Incarnate love speaks the lesson of pardon to all mankind.

Thus ended the life of Jesus Christ the Son of God, a life wholly devoted to the instruction of men in divine wisdom and their elevation to union with God in eternal love and joy. This mission was all fulfilled in great sorrow and with many disappointments, and finally ended in betrayal, condemnation, and most ignominious death. And yet of all His wisdom and all His joy this unspeakable failure and misery and pain of Calvary was destined to be the fountain of greatest joy and the chair of highest teaching. The cross is the standard of the victorious king.

The little child will sign itself with this terrible symbol as its first proud act of conscious love of God, and the aged Christian shall clasp the cross in his hands with the clutch of a miser, and feel its gentle streams of consolation flooding his inmost soul; as he kisses it, its taste to his dying lips will be a foretaste of paradise. Under this cross enemies hold tryst for mutual pardon, and friends are bound into holy brotherhoods of the deepest love. At the end of the world the Cross of Jesus shall shine in the heavens to announce His coming.



"Let be, let us see whether Elias will come to deliver Him."

THE WORDS OF CALVARY.

Write not, The King of the Jews, but that: He said, I am the King of the Jews. Pilate answered: What I have written, I have written.

Let us not cut it, but let us cast lots for it whose it shall be.

Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the Cross.

He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the Cross, that we may see and believe.

He trusted in God, let Him now deliver Him if He will have Him, for He said: I am the Son of God.

If Thou be the King of the Jews, save Thyself.

If Thou be the Christ, save Thyself and us.

[But the other robber said:] But this Man hath done no evil.

Lord, remember me when Thou shalt come into Thy kingdom.

Behold, He calleth Elias.

Let be, let us see whether Elias will come to deliver Him.

WORDS SPOKEN BY JESUS.

Father, forgive them, for they know not what they do.

Amen, I say to thee, this day thou shalt be with Me in Paradise.

Woman, behold thy son.

Behold thy mother.

Eloi! Eloi! lamma sabacthani?

[My God! My God! Why hast Thou forsaken Me?]

I thirst.

It is consummated.

Father, into Thy hands I commend My spirit.



CHAPTER LVI.

AFTER THE CRUCIFIXION.

*Matt. xxvii. 51-56 ; Mark xv. 39-41 ; Luke xxiii. 47-49 ;
John xix. 31-37.*

JESUS died because He willed it. He always held the keys of life and death, but most willingly had He delivered Himself up to the awful penalty of sin that death is. He had anticipated, consented to, this offering at every step of His passion, from His going into the garden till on the cross He bowed His head as if motioning death to approach and seize his victim. He was always master of His life, and always gave it up for us. "No man," He had said long before, "taketh My life away from Me; but I lay it down of Myself; and I have power to lay it down, and I have power to take it up again" (John x. 18).

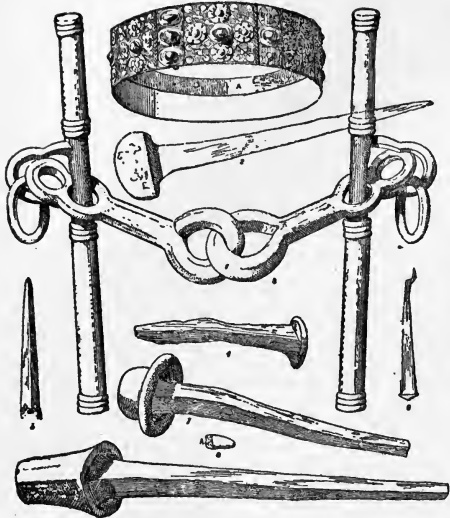
And now that His soul is liberated from His body, Jesus begins His new life. He does so by entering into His Father's Temple in Jerusalem, and solemnly bringing to an end the ancient covenant of God with the race of Israel: He destroys the veil of the holy of holies. "And behold the veil of the Temple was rent in two from the top even to the bottom." The sacrifice of praise and reconciliation is transferred from Mount Moriah to Mount Calvary, the Eucharistic altar of Christ's perpetual atonement.

"And the earth quaked, and the

RELICS KEPT IN NOTRE DAME, PARIS



RELIQS OF THE HOLY NAIL.



rocks were rent, and the graves were opened, and many bodies of the saints that slept, arose, and coming out of the tombs after His resurrection, came into the holy city and appeared to many." The Evangelist here anticipates his narrative, telling of what happened at the resurrection of Jesus—the coming forth from the dust of the tomb of those Israelites (so different from the chief priests), that they might say farewell to the ancient covenant and might form an invisible escort to Jesus in His subsequent teaching. They were His immediate care after His death,

being the spirits to whom He preached in their prison house of Limbo (I. Peter iii. 19).

It was the divine will that the imperial race of Rome should not lack a worthy representative at the Cross. "The centurion who stood over against Him, seeing, that crying out in this manner He had given up the ghost, said: Indeed this Man was the Son of God." He was converted by Jesus' sermon from the Cross. That and the convulsions of nature had affected the whole multitude. "And they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And all the multitude that were come together to that sight, and saw the things that were done, returned striking their breasts."

"Indeed this Man was the Son of God!" The men who said this were doubtless the very ones who that same morning had flogged Jesus, mocked and spat on Him and crowned Him with thorns: who even three hours before had stripped Him and thrown dice for His poor garments, and nailed His hands and feet to the wood, meantime amused at the insults of the chief priests. But as they stood out their guard, as they saw the heavens begin to darken, as they heard the words of Jesus so full of forgiveness and pity and love, as they felt the earth tremble, and finally as they caught the first thrills of Calvary's mighty graces when He bowed His head and died, they yielded their rude nature's tribute to His sway.

If these portents of nature, the darkening sun and the quivering earth, had so powerful an effect on pagans and enemies, turning them instantly from scoffers into adorers, what a gladdening sensation they must have given to these friends of Jesus, including Mary and many other brave women, who had followed Him since long ago from His distant home in the north and were with Him now at the very end. "And His acquaintance, and the women that had followed Him from Galilee ministering unto Him, stood afar off beholding these things; among whom was Mary Magdalene; and Mary the mother of James the Less and of Joseph; and Salome the mother of the sons of Zebedee, who also, when He was in Galilee, followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem."

The last stroke upon the body of Jesus was inflicted after death had ended pain and all power of feeling it—the piercing of the corpse's side. When



"They shall look on Him whom they pierced."

Then the Jews (because it was the parascève) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the scripture might be fulfilled: *You shall not break a bone of him.* And again another scripture saith: *They shall look on him whom they pierced.*

Jesus' body was pierced by the soldier's spear, it was the sacraments of Baptism and the Eucharist that were typified by the water and the blood pouring out of His heart; that wound is the Church's open door. She is the Spouse of Christ, and thus she was born out of the side of the new Adam, as He lay sleeping upon His altar, the Cross.

The wound of the soldier's spear was broad and deep, for Thomas the Apostle afterwards laid his hand in it. It was inflicted on a poor

corpse to make sure of already certain death, prophetically for the sake of the resurrection; and also, perhaps, to gratify the ferocious scruple of the chief priests, troubled lest their deed were not wholly done, or were not bloody enough. His side was thus opened; and it was left open in His risen body, that His heart might have a more direct road to us than even His tongue or His lips or His eyes, and that His love might travel the quicker to us when treading, with His sacraments, the free path of blood and water.



CHAPTER LVII.

THE BURIAL OF JESUS.

*Matt. xxvii. 57-66 ; Mark xv. 42-47 ; Luke xxiii. 50-56 ;
John xix. 38-42.*

FALSE councillors had murdered Jesus, faithful ones shall bury Him. "And after these things, when evening was now come, there came a certain rich man of Arimathea, a city of Judea, named Joseph, who was a noble councillor, a good and a just man ; (the same had not consented to their counsel and doings), who also himself looked for the kingdom of God. This man came and went in boldly to Pilate and begged the body of Jesus (because he was a disciple of Jesus, but secretly for fear of the Jews)." Once more the Roman judge would do something for the innocent Victim, but not enough to make trouble for himself. For what if Jesus were not really dead ? To give Him to Joseph would again bring upon Pilate the whole horde of the Jews. "But Pilate wondered that He should be already dead ; and sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, Pilate commanded that the body should be delivered to Joseph."

The courage of these members of the Sanhedrin, Joseph and Nicodemus, though tardy, was genuine. The death of the Saviour had already begun its work, making fearless and open friends of Jesus men



[Joseph] came, therefore, and Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. And Joseph bringing fine linen, and taking him down, wrapped him up in the fine linen, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and Joseph, taking the body laid it in his own new monument, which he had hewed out in a rock, in the garden, a new sepulchre, wherein no man yet had been laid. And he rolled a great stone to the door of the monument and went his way.

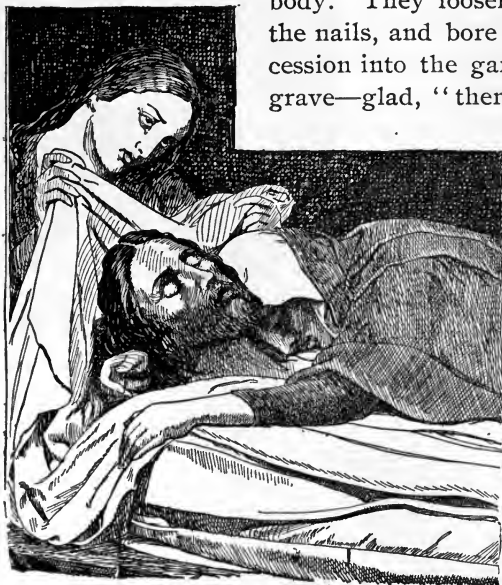
who before had timidly crept to Him under cover of darkness. It was very pious of Joseph, a man of note and wealth, to give up his own tomb to Jesus; such an act among the Jews was like adopting Him into his family.

The grave was a trough-like cavity inside a rocky chamber. They would have embalmed Him

fully, but they had not sufficient time. "It was the day of the Parasceve, and the Sabbath drew on." Sundown divided Good Friday from the Jews' rest-day, and as time had already been consumed in dealing with Pilate, they could only hastily and temporarily use the spices they had purchased for embalming the body. They loosened it most reverently from the nails, and bore it in their little funeral procession into the garden and laid Jesus in the grave—glad, "therefore, because of the Para-

sceve of the Jews," that the "sepulchre was nigh at hand,"—John and Mary and the other holy women following reverently after them.

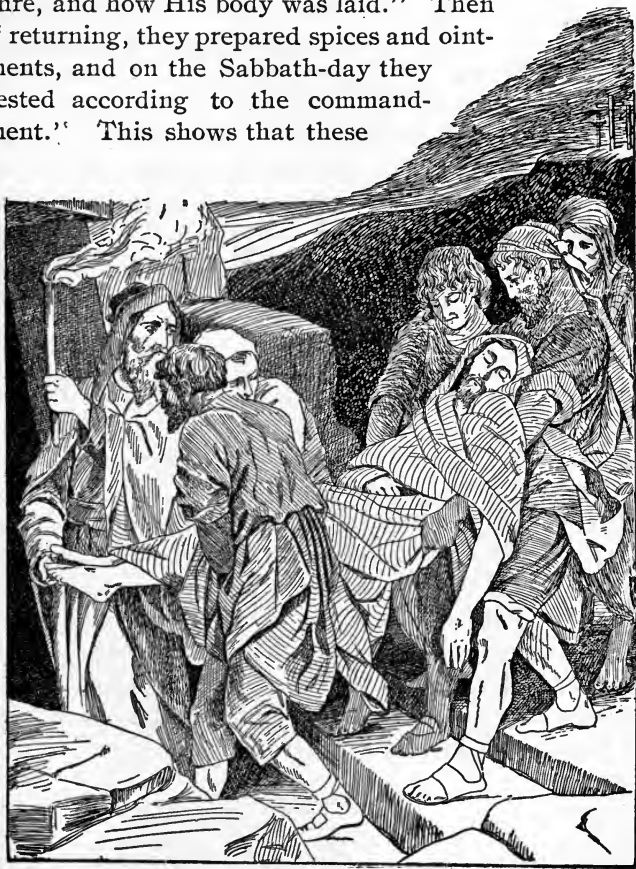
This new and bold spirit in Joseph and Nicodemus, and the providential nearness of the tomb, saved the holy body from the ignominy of hanging all the Sabbath day upon the cross. And if the circumstance of night ap-



proaching hindered the full funeral honors at that time, yet there were loving souls to see to it later on.

"And Mary Magdalene and Mary the mother of Joseph, sitting over against the sepulchre, beheld where He was laid. And the [other] women that were come with Him from Galilee, following after, saw the sepulchre, and how His body was laid." Then

"returning, they prepared spices and ointments, and on the Sabbath-day they rested according to the commandment." This shows that these





"He had hewed out in a rock . . .
a new sepulchre."

women had themselves intended to provide for embalming Jesus, and that they expected to do it on Friday; but when the entombment took place it was too late to purchase and prepare the spices. They rested on the Sabbath, and we shall find them on the morning of the Resurrection coming back with persistent affection to give the body of their beloved Master His full rites of sepulture.

Meantime the chief priests asked Pilate for soldiers to guard the tomb. They were abusive of Jesus and called Him a seducer, but Pilate readily yielded to them. How keenly they had noted the prophesy of the Resurrection, which even the disciples had not understood!

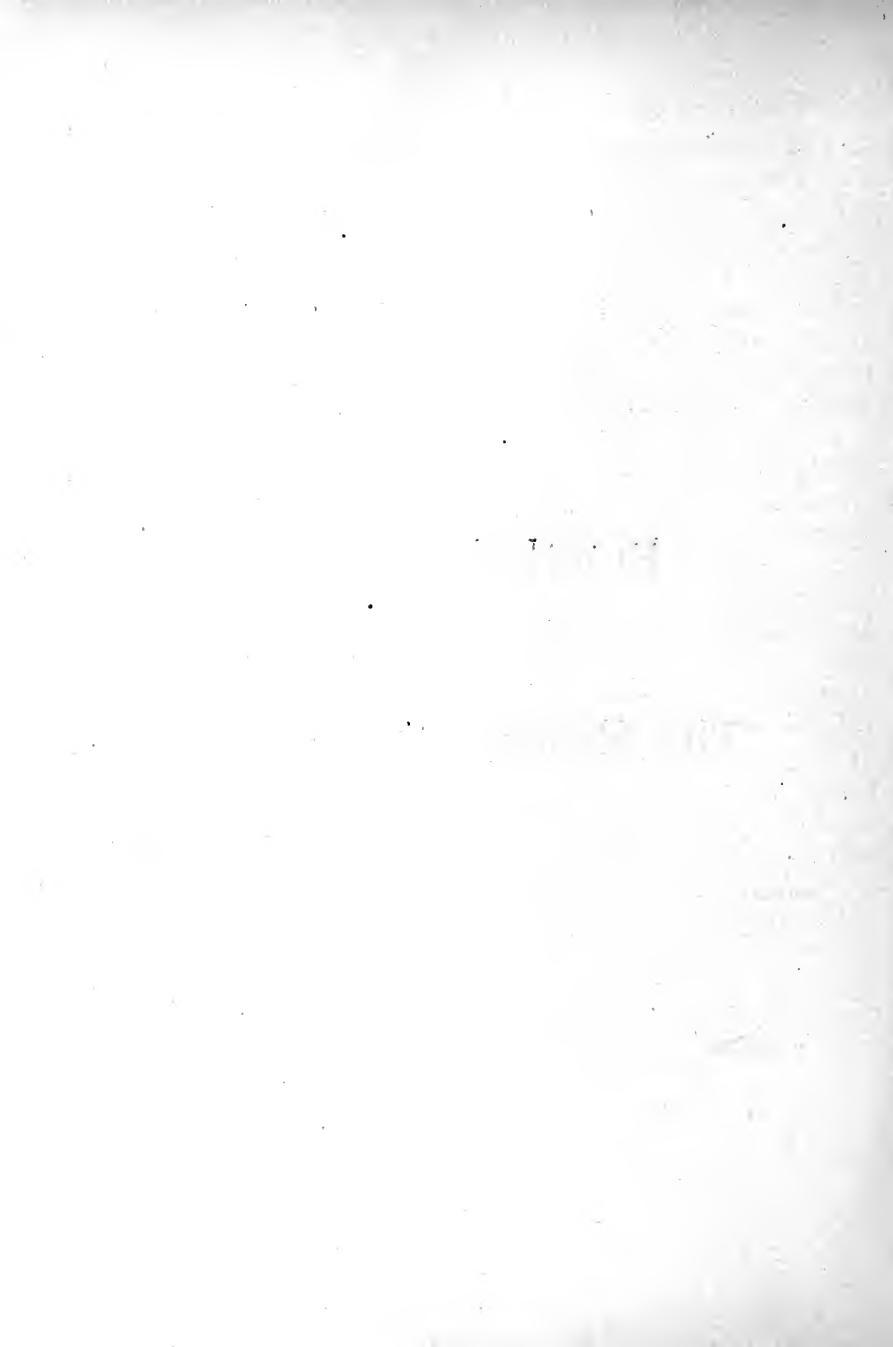
And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come, and steal him away, and say to the people, he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard: go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

The guard was a detail of Roman soldiers, probably the usual number of sixteen, making a relief watch of four men. The grave was sealed officially; that is to say, a cord was drawn across it and fixed with wax to the rock on either side. A pitiful provision it was, a handful of soldiers and a bit of cord and wax to imprison the Master of the uni-

verse! But this was just as strong as all of Rome's legions and all of hell's legions would have been to keep Jesus in His grave.

BOOK IV.

The Resurrection.





RABBONI !—MASTER.



THE RESURRECTION.

CHAPTER I.

THE RESURRECTION.—THE EMPTY SEPULCHRE.

*Matt. xxviii. 1-15 ; Mark xvi. 1-11 ; Luke xxiv. 1-12 ;
John xx. 1-18.*

“But Jesus [rose] early the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.”

The Crucifixion had driven the Apostles into hiding. Peter and John had become separated from the others, and had spent the two nights and the Sabbath day between Friday and Sunday—where? Some suppose in the supper-room. But wherever it was, it was

in anguish, alarmed at every sound, doubting the future, and yet striving to hold fast to their faith in the Lord's incomprehensible words, "I will rise again." As they were stirring with the first light of Sunday morning, Mary Magdalene suddenly burst in upon them and shocked them: "They have taken away the body of the Lord!" she cried. They stared at her, as she stood panting and beside herself; and then she sat down, glared upon them, wept, and in a moment was gone again. This was the earliest announcement of the Resurrection.

Thus what was first known of the Resurrection, as far as recorded, was not the sight of the risen Saviour but the empty tomb. This startling discovery was made by some of the holy women; that is to say, Mary Magdalene, Mary the mother of James and Salome. After the burial on Friday afternoon they were driven away from the tomb by the soldiers ap-



pointed to guard it, and they had gone (we may surmise) to Bethany and there spent the night of Friday, and waited till the slow-moving hours of Saturday had brought sundown and the end of the Sabbath rest. They then went into the city, and in the evening twilight bought the drugs necessary for the embalmment, and returned to Bethany. Sunday morning they started for the sepulchre, passing through the city in the first faint rays of light, asking each other how they should get help to open the grave, how they should manage with the soldiers. It was not yet full daylight in the garden amid the shadows

of the trees, though the Temple's pinnacles were golden with the light of the risen sun—"yet dark," "dawn," "the sun being now risen")—when they arrived at the tomb.

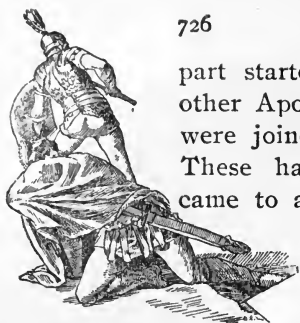
They find the tomb empty!

They were all terrified at this sight, but Magdalene, it would seem, more so than her two companions. She started off at once, and alone, to where Peter and John were known to be in hiding.

The Scripture account of this first event in the history of the Saviour's resurrection, telling of the women's purpose, and of their journey and the discovery of the absence of the body of Jesus, is as follows: "And in the end of the Sabbath, when it began to dawn, towards the first day of the week very early in the morning, it being yet dark, came Mary Magdalene and the other Mary [the mother] of James and Salome, bringing the spices which they had prepared, to see the sepulchre. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And they came to the sepulchre, the sun being now risen. And looking, they saw the stone rolled back from the sepulchre. For it was very great. And going in they found not the body of the Lord Jesus."

Mary Magdalene, as we have seen, ran to find Peter, leaving the company of Mary mother of James and Salome for that purpose. These women on their





"The guards were struck with terror and became as dead men."



part started in a different direction to find the nine other Apostles. They had not gone far before they were joined by a second party of the holy women. These had passed the night in the city and now came to assist in anointing the Lord's body. Mary of James and her companion met them, told them of the empty grave, and went back with them, that they might behold the wonderful fact for themselves. As they all drew near to the sepulchre a marvellous vision of angels

was granted to them. "And it came to pass while they were astonished in mind at this, behold, two men stood by them in shining apparel. And as they were afraid and bowed down their countenance towards the ground, the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. Why seek you the living among the dead? He is not here, but is risen. Come and see the place where the Lord was laid. Remember how He spoke to you, when He was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And going quickly, tell ye His disciples, and Peter, that He is risen, and that He goeth before you into Galilee; there you shall see Him, as He told you. Lo, I have foretold it to you. And they remembered His words. And they went out quickly from the sepulchre, (and)

fled with fear and great joy, running to tell His disciples."

But Mary Magdalene having ran off before the angels appeared could not announce to Peter and John that the Master had risen, could not tell of any angelic messengers, but only that the body of Jesus was gone from the tomb. She "cometh to Simon Peter and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter, therefore, went out, and that other disciple." The two disciples and Magdalene thus started together in great haste towards the sepulchre, but she was too weak with

sorrow and watching to keep up with them; they were strong men and ran fast; they soon left her far behind. Peter and John soon arrived at the garden, and viewing with amazement the empty grave, departed again before Mary overtook them. They had found no angels, no guards, none of the women, much less their risen Master; but there in the stillness of the early morning is the empty grave,—the place is all vacant and deserted. What awe must have filled their souls, what anticipations and longings, as they looked and wondered and prayed! "And they came to the sepulchre. And they both did run together, and that other disciple outran Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter,



"An angel of the Lord descended from Heaven; and coming rolled back the stone."



"Why seek you the living among the dead?"

following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple went in, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. So the disciples went away again to their homes. And Peter went away wondering in himself at that which was come to pass."

Thus did Peter and John learn of the Resurrection: they saw the empty tomb and believed—not, as the wondering soul of Mary had fancied, that the body had been removed by enemies, but they were convinced that Jesus had kept the Scripture prophecy and had risen from the dead. To Peter, especially, this was a glorious event, about which he communed not only with his well-loved brother disciple, but with his own heart of hearts, so recently wounded by the deep sin of denial of his Master, and healed by His gracious pardon.



CHAPTER II.

THE APPARITION OF JESUS TO MARY MAGDALENE.

Mark xvi. 10, 11; John xx. 11-18.



UT where was the Risen Lord? Before undertaking to answer let us consider His Soul's mission between the moment of His death and that of His resurrection.

The time between the death of Jesus and His resurrection was but two nights and part of three days, yet it formed a great cycle in the eternal years. By the swift power of God the redemption of man, the predestination of the elect and the sanctification of the Church, were all consummated by the Soul of Christ in the bosom of the Trinity during that brief interval. He also visited that mysterious place of detention in which with patient faith and love the souls of the patriarchs and of all the just who had died before Him awaited Him: "In which also coming He preached to those spirits that were in prison" (I. Peter iii. 19). Of this spiritual evangelization we know little, and cannot know much more than that Jesus announced to those holy men and women that His Father had kept the covenant, and that Israel was redeemed. We know, too, that the soul of Jesus on His return to earth was solemnly escorted by many of these patriarchs, some of whom rose again in their bodies and appeared in the streets of the Holy City (Matt. xxvii. 52, 53). The angels also shared His glory; for when His soul returned to the tomb and broke it open and resumed its body, mighty spirits assisted Him, shaking the earth with their march of triumph.

But where was the Risen Lord between His resur-

rection and His first recorded apparition, and how was He occupied? In answering these questions the mind naturally turns to the Mother of Jesus. The holy women, when they came to the sepulchre Sunday morning, had left her, as is evident, in their place of waiting. Why would she consent to this? Could she, the mother who had stood at His cross on Calvary, fail to go to the anointing of His body

except she had a supernatural intimation from her Son's soul to await Him and meet Him where she was? To whom should His first apparition be granted if not to her whose womb had been His happy sepulchre before He was born, and who had received His first greetings when He came into this world? We are not surprised, therefore, that St. Ambrose witnesses to a tradition of the early Church that Jesus appeared first of all and immediately after His resurrection to His mother.



But His first recorded appearance was to Mary Magdalene. We have seen how she had brought the news of the disappearance of the divine body to Peter and John, and how in running back to the sepulchre, she, being all wearied by watching and journeying and heart-ache, had been left behind by the two Apostles, and only arrived at the tomb after they had come and gone, after even her former female companions had returned again, had conversed with the angels, and had once more departed. This was all arranged by divine appointment. For it was the Master's will to reward this much-loving penitent with the high honor of His first recorded appearance. The narrative is one of surpassing interest:

“But Mary stood at the sepulchre without, weep-

ing. Now as she was weeping, she stooped down, and looked into the sepulchre: And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him: and I will take Him away. Jesus saith to her: Mary. She turning, saith to Him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father: but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God."

Thus did Jesus appear to her "out of whom He had cast seven devils."

"The glorious lover Magdalene," says St. Francis de Sales (*Love of God*, Book V. chap. vii.), "met the angels at the sepulchre, who doubtless spoke to her angelically, that is most sweetly, but she, on the contrary, wholly rueful, could take no content, either in their sweet words or in the glory of their garments, or in the all-heavenly grace of their deportment, or in the most delightful beauty of their faces, but all steeped in tears: 'They have taken away my Lord,' says she, 'and I know not where they have laid Him': and turning about, she saw her sweet Saviour, but in form of a gardener, with whom her heart cannot be satisfied, for full of the love of the death of her Master, flowers she will have none, nor con-

sequently gardeners ; she has within her heart the cross, the nails, the thorns ; she seeks her Crucified."

In fulfilment of our Lord's command she again becomes a messenger of His resurrection, this time to the nine Apostles, following fast upon the announcement of the other women. "She went and told them that had been with Him, who were mourning and weeping ; and [she] telleth the disciples : I have seen the Lord, and these things He said to me." But they were as yet too hopelessly sunk in gloom and in doubt to credit her, "and they hearing that He was alive, and had been seen by her, did not believe."



RABBONI!

Thus did our Risen Saviour honor in the person of Mary Magdalene that supremely needful virtue, penance for sin, a virtue of which she is the foremost exponent ; a woman who had been a harlot, who had been possessed of seven devils, but who had lovingly sorrowed and been most affectionately forgiven and reconciled.

"Mary," said Jesus to her. It was but a single word, but in speaking it He brought back to His voice a familiar tone and with it a revelation of His own beloved self. Was ever such surprise as Magdalene's, such ecstasy of joy? "Rabboni! My Master!" she exclaimed, and fell at His feet to kiss them. But Jesus withdrew His feet from her, saying: "Do not touch Me, for I am not yet ascended to My Father." These are mysterious words.

Our Saviour meant, according to St. Leo, as quoted in the Divine office during the octave of the Ascension, that not by the carnal hand but by the spiritual intelligence should the only begotten Son, equal of the Father, be touched after the resurrection. "When the Lord said to Mary Magdalene, Touch Me not, for I am not yet ascended to My Father, He

meant this : I do not wish that thou shouldst come to Me in a bodily way, nor that thou shouldst know Me by the fleshly senses ; I postpone thee to things more sublime, I prepare thee for greater things. When I shall have ascended to the Father, then thou shalt touch Me more perfectly and more truly, laying hold on what thou dost not touch, and believing what thou dost not behold.”

CHAPTER III.

THE APPARITION OF JESUS TO THE HOLY WOMEN.—
HOW THE CHIEF PRIESTS EXPLAINED THE RESURRECTION.

Matt. xxviii. 9-15 ; Luke xxiv. 1-11.

WE have seen that when Mary Magdalene started to find Peter and John, her two companions, Mary mother of James and Salome, had likewise started to find the other Apostles, to tell them that the body of Jesus had disappeared from the sepulchre. Meantime (according to what seems to us the most probable explanation) another party of the holy women had arrived near the garden, having come from their tarrying place in the city with the same object of anointing the body of Jesus. Mary the mother of James and Salome met them, announced the startling news of the absence of the body, and then were induced to turn back with them to the sepulchre. When all had seen that the place where the body had lain was empty, they were suddenly aware of the presence of two wonderful angels, whose apparition to them we have already related.

“And they went out quickly from the sepulchre with fear and great joy, running to tell the disciples.” Thus hastening onward to deliver the angelic mes-

sage, suddenly a bright flash of light, outshining the morning sun, showed them Jesus Himself, all glorious and triumphant, standing before them on the road. "And behold Jesus met them, saying: All hail. But they came up, and took hold of His feet and adored Him." He repeated the message of the angels with the addition of giving His disciples a rendezvous in Galilee. "Then Jesus said to them: Fear not. Go, tell My brethren that they go into Galilee, there they shall see Me." And so He vanished quickly away.

The Evangelist then makes a statement in general terms of the different announcements of all the women to the Apostles: "And going back from the sepulchre, they told all these things to the eleven, and to all the rest. And it was Mary Magdalene, and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles." Peter and John, as we have seen, were already fully persuaded of the resurrection; as to the other nine, "these words seemed to them as idle tales: and they did not believe them."

Thus the sacred narrative tells of Jesus' second apparition, and it is to the holy women, as His first recorded appearance is to Magdalene. Why did Jesus, we may reverently ask, thus favor the female members of His discipleship? We answer that it may have been to reward and thereby to dignify the divine virtue of faith, "the root and foundation of all righteousness." For this virtue has always been a characteristic trait of the female sex among Christians, standing guard in their persons over the treasure of truth in the family, in the school-room, and, particularly in recent times, extending its direct, vigorous, and enlightening influence far into the whole region of human society.

The sacred chronicle takes final leave of the tomb, the garden, the soldiers, and the conspirators in telling of the frantic expedient of the chief priests to account for the resurrection. They affirm to Pilate that the body has been stolen by the disciples, and they would prove it by the testimony of men who confess that they were asleep when it happened! It would seem that some of the soldiers, after recovering from their panic, lay concealed near the sepulchre, and when all the events of the morning were over reported what had taken place, doing so to the chief priests, to whom Pilate had given them as a guard. "Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: Say you, His disciples came by night, and stole Him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day."



CHAPTER IV.

JESUS APPEARS TO PETER ; AND TO TWO DISCIPLES
ON THE ROAD TO EMMÄUS.

Mark xvi. 12, 13 ; Luke xxiv. 13-35 ; I. Cor. xv. 5-7.



PETER and John came to the sepulchre of Jesus together, as they had been together when He prayed in the garden of olives, when Peter denied Him, when He was transfigured, and when He raised the daughter of Jairus to life. But Jesus appeared separately to Peter that day, just where and at what precise hour we know not, as the revelation of this event is but the brief word of St. Paul in his first Epistle to the Corinthians, "He was seen by Cephas," and the announcement of the Apostles to the disciples coming from Emmäus, "The Lord hath risen indeed and hath appeared to Simon." This makes it certain that the apparition to Peter preceded that to Cleophas and his companion, for they got the news of it from the eleven (Peter himself being therefore present) in exchange for the narrative of their adventure with the Saviour on the road to Emmäus.

It was a touching act of love on the part of Jesus thus to honor Peter. As the penitent woman was the first in all His fellowship to receive His greeting, so among His chosen ones, His Apostles, the penitent Peter, who had been so weak and so guilty in the hour of trial but had wept so bitterly in his penitence, was chosen out of all the Apostles to first behold the Risen Lord. We may not doubt that our Saviour's purpose in this was not only to honor the primacy but also to assure Peter of perfect forgiveness.

Emmäus is identified by an immemorial Christian

HE APPEARS NEAR EMMAUS.

tradition with a village some seven or eight miles west of Jerusalem. Doubtless it was one of the places of refuge and rendezvous agreed upon by the disciples of the Lord during their terror at His death, being all the safer because so insignificant in size. But the vision of Jesus to two of His disciples on the road between Emmäus and the city has given this little hamlet a holy celebrity. St. Luke's account of this most instructive episode is very full, but St. Mark mentions it: "After that He appeared in another shape to two of them, as they were going into the country."

The account of our Saviour's joining with the two disciples as they journeyed sadly on, His introducing Himself as a wayfarer like themselves, and the conversation and incidents which followed, ending with the revelation of His identity, is one of the most beautiful narratives in all revelation, bringing out His patience with His simple followers as well as their own crude notions about His mission. He found their disappointment at His failure and their horror at His death to be overwhelming. "We hoped," they complained, "that it was He who should have redeemed Israel." Nor had the reports brought by the holy

And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmäus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus himself also drawing near went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet mighty in word and deed, before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures? And rising up the same hour they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.



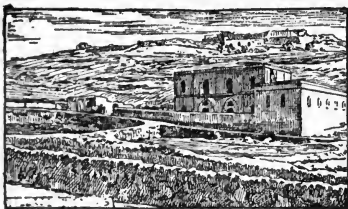
"He made as though He would go farther."

women of the disappearance of the Saviour's body, nor their "vision of angels," nor even the reports of Peter and John, been able to console them; they were but the more amazed and affrighted. Yet faith was not entirely dead in them—"He was a prophet mighty in work and word," but still the chief priests had delivered Him to crucifixion, His cause was lost and their hearts were sunk in despair.

Jesus soon made those slow and foolish hearts burn with hope and love as He explained the Scriptures, beginning with Moses and going through the prophets,

proving to them that the Redeemer was destined to be slain for His people and then to rise from the dead. This absorbing conversation gradually instilled into their souls a realization of the Resurrection, and was continued till they had constrained Jesus to share their evening meal. As this ended the Saviour disclosed His glory to them. He did so in the act of breaking the Bread of the Eucharist to them, as many consider this to mean. But the very moment they knew Him and adored Him He vanished out of their sight.

When the two disciples found themselves suddenly alone, their Master, known at last "in the breaking of bread," gone from them, gone as soon as known, they reproached themselves that they had not recognized Him before by His burning words. The disciples' "eyes were held that they should not know Him," but the voice of a lover is not as easily disguised as his appearance. How the




THE TRADITIONAL SITE OF EMMAUS.

words of Jesus had vibrated in their hearts!—a voice indeed from the tomb, had they but recognized it, but a living voice from a tomb erected into a throne. It is a curious illustration of the slowness of belief of the Apostles, that although they believed that the Lord had appeared to Peter, yet, as St. Mark tells us, they rejected the apparition on the road to Emmäus. For when the two disciples “going told it to the rest, neither did they believe them.” Yet these witnesses were fresh from their interview with the Lord, having turned back quickly and hastened into the city with their news. But a still more amazing apparition was to be given to all the Apostles (except Thomas) later on that same night, coupled with the Apostolic power of pardoning sin.

CHAPTER V.

“WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM.”—THE PROFESSION OF FAITH BY THOMAS.

Luke xxiv. 36-43; John xx. 19-31.

N the opening sentences of the Acts of the Apostles St. Luke speaks of Jesus as “for forty days appearing to the Apostles, and speaking to them of the kingdom of God”; that is to say, His visible kingdom, His Church. Some of the most important doctrines and institutions of His religion were the subjects of His discourses, which doubtless in tone and feeling were most joyous, as in substance they were marvellously important. It is all given with the gentle power of their beloved Teacher of Galilee, but in addition there is a gladness in His looks, a triumph

in His voice unknown before the Resurrection. This gladness and this triumph He imparts to the very important teaching which accompanied His first apparition to the assembled Apostles.

He began by the salutation "Peace be to you." And if ever men have known peace, calm, assured peace transcending words to express, it is after they have been forgiven their sins by the Sacrament of Penance. Jesus soothed the troubled minds of His followers as a preparation for receiving their ordination for this sacrament, and a share of His own power of pardoning sin. They, at least some of them, thought He was but a fearful vision, and therefore He showed them His hands and feet, He spoke again and again to them, He ate and drank with them; in

every way He would restore as far as possible their old-time feeling of familiar affection. Now, and afterwards in all His dealings with them, He would banish fear, and say, as He did to St. John in the Apocalypse (i. 17, 18), "Fear not. I am the first, and the last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and hell." And, indeed, when the soul of Jesus resumed its bleeding and broken corpse and made it alive, it was as if God had breathed a new spirit into all human flesh, the spirit of pardon and peace. Hence it was after His Resurrection, that great inbreathing of new life, that Jesus chose to institute His sacrament of peace, and to breathe upon repen-

Now whilst they were speaking these things, when it was late, that same day, being the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews: Jesus came and stood in the midst, and said to them: Peace be to you; it is I, fear not. But they being troubled and affrighted, supposed that they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle and see, for a spirit hath not flesh and bones, as you see me to have. And when he had said this he showed them his hands and his feet and his side. But while they yet believed not but wondered for joy, he said: Have you here anything to eat? And they offered him a piece of broiled fish and a honey-comb. And when he had eaten before them, taking the remains he gave to them. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them; and he said to them: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

tant sinners the Holy Spirit for the forgiveness of their sins.

Of all the uses of Christ's sacred Brotherhood among men none can equal that of pardoning sin, an office which endows human friendship with a divine prerogative. His introductory words, "Peace be to you," foreshow His gift of tranquillity of soul in pardon and reconciliation; His breathing of the Holy Ghost upon the Apostles assures both the penitent and the Apostle of the divinity of the act performed; the alternative of sin to be pardoned or sin to be retained demands as a necessary preliminary of pardon the holy but painful confession of sin and the explicit proof of sorrow: all preceded by the sublime authentication: "As the Father hath sent Me, I also send you."

Thus Christ instituted that external rite which combines sorrow for sin and confession and absolution, and is called the Sacrament of Penance. It is the drawing of the penitent soul into a brother's counsel and admonition; and especially into the pardon of a compassionate Father administered by the ambassador of Christ. Unless the Apostleship had thus been made what St. Paul terms a "ministry of reconciliation," the main purpose for which the Son of God had been sent by His Father would have sadly halted in its fulfilment.

The next appearance of Jesus which is recorded happened a week afterwards, and was given to all the disciples. It was for the sake of the holy virtue of Christian faith, which had been wounded by Thomas. He was but an exaggerated specimen of the unreasonable incredulity of all the Apostles, but



"My Lord, and my God."

Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he saith to Thomas : Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side ; and be not faithless, but believing. Thomas answered, and said to him : My Lord, and my God. Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed.

his sin of unbelief was so conspicuous that Jesus made of it an occasion (in His usual loving way) of public admonition to him and of instruction to all. He elicited from Thomas's obstinate heart a profession of faith in terms most emphatic and plainly affirmative of His divinity. He grants the doubter all the conditions of physical sight and touch he had insisted on in his dispute with his brethren ; but poor Thomas is overwhelmed with remorse and flooded with an overpowering

sense of faith. "My Lord and my God !" he exclaims. He is the first of a long line of mighty believers who, like St. Augustine, fight hard in the beginning for the pretensions of reason, only in the end to yield the more absolutely to the prerogatives of faith.*

The Master, we must carefully notice, rebuked the doubting Apostle very severely, and yet did not rebuke the cowardly one after his denial. Cowardice is a detestable vice, and in Peter's case the offence was an aggravated one. But hardness and slowness of belief is a form of pride hateful to God and man,

* Immediately following this evidence of Christ's divinity, St. John adds the following words : "Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God ; and that believing you may have life in His name." This sounds as if intended to be the closing sentence of the Gospel of St John, which nevertheless has another chapter. Much controversy has taken place over this, which we may leave to learned critics, contenting ourselves with the undoubted certainty of the authenticity of the last chapter, which may have been added to his work by its author some time after its original composition.

and contempt for the testimony of brethren is ominous of the loss of faith, a calamity involving every other loss. Even a guiltless natural tendency to scepticism is a misfortune of the worst kind, and wilful doubt in religious matters is an unspeakable crime.

CHAPTER VI.

JESUS APPEARS TO SEVEN APOSTLES AT THE SEA OF
TIBERIAS.—THE PRIMACY OF PETER.

Matt. xxviii. 16 ; John xxi. 1-25.



IT is evident that the Apostles were, much of the time, left by Jesus at their own disposal, either in quiet waiting for the Lord, or engaged in their ordinary occupation of humble fishermen. Jesus appeared to them at short intervals, enlightening their faith by His instructions, and sinking deeper and deeper into their souls the wonder and awe and thanksgiving of His resurrection. "After this Jesus showed Himself again to the disciples at the sea of Tiberias. And He showed Himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them : I go a fishing. They say to him : We also come with thee. And they went forth and entered into the ship : and that night they caught nothing. But when the morning was come, Jesus stood on the shore : yet the disciples knew not that it was Jesus. Jesus therefore said to them : Children, have you any meat ? They answered Him : No. He saith to them : Cast the net on the right side of the ship ; and you shall find. They cast therefore : and now they were not able to

draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask Him: Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead."



"Jesus stood on the shore."

John, it is perceived, was the first to recognize Jesus when He appeared in the dawning sunlight. This was by virtue of love's quick instinct. But none of those timid hearts dared address Him, though He had addressed them with the familiar term "children." Then, when they had grown more familiarized to His presence and when they had eaten their simple meal of bread and fish, the Saviour undertook the purpose He had in view in this apparition, that is to say, the appointment, now for the third time, of Peter to be the chief pastor of His Church.

That Apostle's heart must have quaked within him when Jesus began solemnly, "Simon, son of John, lovest thou Me?" for he might have expected

a public reproach from his Master for his three-fold denial of Him. No, it was not reproach ; it was the bestowal of additional honor that the Master meant to introduce by His question. He gave Peter three happy opportunities to openly proclaim his love, the only public atonement ever made or ever asked for his three miserable denials ; and after each profession of love He charges him with the shepherd's office over His entire flock of sheep and lambs.

Peter proves his humility by the unboastful tone of his answers. Once he had shown contempt for his brethren : "Although all shall be scandalized in Thee, yet not I" ; and afterwards he fell far below all of them except Judas. Now, not even the Lord Himself shall force him to so much as compare his loyalty with that of his brother Apostles ; much less will he claim a love for Jesus greater than theirs, though the Lord plainly presumes him to possess it. Yet true love he eagerly does claim, and appeals to the Saviour Himself, who is reading his heart : "Thou knowest that I love Thee." And this is repeated thrice, the third time being most emphatic, for "Peter was grieved because He said to him the third time : Lovest thou Me? And he said to Him : Lord, Thou knowest all things ; Thou knowest that I love Thee."

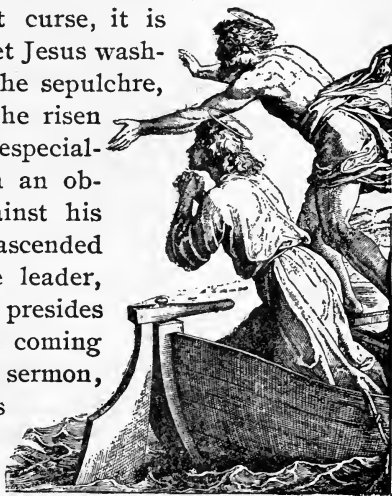
Of course the commandment to feed the lambs and the sheep of Christ means the bestowal of the office of shepherd, to lead the sheep in and out, to find them pasture, to guard them against wolves, to live

When, therefore, they had dined, Jesus said to Simon Peter : Simon son of John, lovest thou me more than these ? He said to him : Yea, Lord, thou knowest that I love thee. He said to him : Feed my lambs. He said to him again : Simon son of John, lovest thou me ? He said to him : Yea, Lord, thou knowest that I love thee. He said to him : Feed my lambs. He said to him the third time : Simon son of John, lovest thou me ? Peter was grieved, because he had said to him the third time, Lovest thou me ? And he said to him : Lord, thou knowest all things ; thou knowest that I love thee. He said to him : Feed my sheep. Amen, amen, I say to thee : when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God.

and die for them (John x.); in a word, to rule and to teach the Christian Church. Peter is given the same rights over the Christian people that the shepherd has over the sheep and lambs of the flock. In the work of teaching, of enlightening men's souls with the truth of Christ, and in that of nourishing them with all the means of grace and virtue ordained for their eternal welfare, Peter was invested with the chief office among the Apostles. The unfailing truth of Peter, the inalienable and paramount authority of Peter and of Peter's office, were thus established, forming the headship of the Church of Christ. This primacy was fitly introduced by a triple profession of love for Jesus on the part of its recipient, for it is essentially a primacy of love.

No institution of Christ is rooted deeper in His Church than the supremacy of Peter and his infallible teaching authority. Besides his appointment on this occasion as chief shepherd, he had already been made the bearer of the keys of Christ's visible kingdom, and the immovable foundation of the Church as well as its impregnable rampart against the gates of hell. He had been appointed, moreover, the confirmer of his brethren. Besides these three distinct investitures of office, all of them being in addition to the ordinary Apostolic dignity, Peter is in many ways preferred before his brethren. He is named first in St. Matthew's list of the Apostles, in St. Luke's in the Acts; he was selected first by the Master at His solemn calling of the Twelve on the lake shore; his name was changed by Jesus from Simon to that of The Rock, as Jehovah had changed the names of Abraham and of Jacob; Jesus selects Peter's boat as His pulpit; commands him to make the miraculous draught of fishes; cures his wife's mother; bids him walk on the

water ; and associates Himself with Peter in the payment of the tax. As Peter had been inspired from on high to proclaim the Apostle's faith, " 'Thou art the Christ the Son of the living God,' " so he is moved habitually to be the spokesman of his brethren : " Lord, to whom shall we go ? Thou hast the words of eternal life " ; " How often shall my brother offend me and I shall forgive him ? " " Lord, behold we have left all things and followed Thee " ; " Rabbi, behold the fig-tree which thou didst curse, it is withered. " He was the first whose feet Jesus washed ; he was the first Apostle to enter the sepulchre, and the first one of them who saw the risen Saviour ; the only one whose death is especially predicted by Jesus ; all this though an obstinate man and thrice foresworn against his Master. And when the Master was ascended into heaven Peter is instinctively the leader, and is acknowledged so to be : he presides at the election of Matthias ; after the coming of the Holy Ghost he preaches the first sermon, converting three thousand ; he preaches the second sermon, converting five thousand ; he works the first miracle at the gate of the Temple ; he preaches a great sermon to the people in explanation of it ; he is the official defender of the Church before the Sanhedrin ; he punishes Ananias and Saphira ; he heals the sick by his very shadow ; he is released from prison by an angel ; he is consulted by St. Paul during fifteen days ; Peter it is who receives the revelation of the full and immediate admission of the gentiles to the Church ; he raises Dorcas from the dead ; he presides at the council of the Apostles at Jerusalem ; he condemns



" It is the Lord. "

and suppresses the first heresy, that of Simon Magus.

All this is the outline of Peter's dignity as shown in Scripture. But besides teaching us by his written word, God teaches us also by His providential care of His Church. And if both the direct and the cumulative force of revealed truth as above summarized is overwhelming for Peter's office, so is the interposition of an overruling Providence. God's providence has favored Peter's successors, the Bishops of Rome, in the most striking manner. For, as all historians now admit, Peter established his bishopric in Rome, which became the arena of conflict between Christianity as represented by Peter's successors, and paganism as championed by the Roman Empire. The Bishops of Rome marshalled the Christian forces which conquered paganism; they propagated Christ's

religion to the ends of the imperial dominions; they steadied and rectified the development of Christ's doctrine; they shook off safely the contagion of decaying heathen civilization; they converted the barbarous tribes of the North, the ancestors of the modern nations, and they civilized them; the Popes saved the Scriptures, saved the faith in the Trinity, in the Incarnation, in the grace of Christ; saved Christendom from Mohammedanism. The Popes and their adherents were the entire Christian Church from Nero till Martin Luther.

Thus was Peter, and in him his successors, honored by the Saviour of the world and the Founder of the Christian Church. And when Jesus had done him



“Cast himself into the sea.”

this singular honor, He predicted the manner of his death, that he should be seized and bound and martyred in his old age for the name of Christ.

Now follows a singular episode in that very beautiful union between John and Peter, between the types of divine love and divine sovereignty, a union begun long before in Galilee, but made especially close after the last supper.

Jesus having conferred the primacy on Peter, led him apart, saying to him, "Follow Me," and the other Apostles came on after them.

Now Peter hoped that John should also be given some special dignity, and so he plucked up courage to hint at it. "Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said: Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what *shall* this man *do*?" But our Saviour rebuked him: "Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou Me."

Hence Peter's wish to know what high place John, the Lord's favorite and the favorite of all his brethren, should have in the new kingdom was very natural. The answer really meant that no special office was to be given John. But the Lord's words, "So I will have him to remain until I come," to hearts eager for mysteries and marvels, seemed to mean the gift of perpetual life on earth till the day of judg-



"None of them . . . durst ask Him
Who art Thou? knowing it was the Lord."

ment. This error St. John himself takes the trouble to set right. And then he ends his gospel, solemnly affirming his truthfulness as an evangelist, and also the fragmentary nature of his and every other account of the Saviour's life and teaching. "This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written."



CHAPTER VII.

JESUS APPEARS TO A GREAT MULTITUDE ON A MOUNTAIN IN GALILEE.—APPARITION TO ST. JAMES.—THE COMMISSION OF THE TEACHING CHURCH.

Matt. xxviii. 16-20; Mark xvi. 14-18; Luke xxiv. 44-49; Acts i. 4, 5; I. Cor. xv. 6, 7.

It was only after Easter week that the Apostles, according to the Saviour's original direction, made their way into Galilee, where, as we have already seen, He appeared to them by the Lake of Genesareth. And now we have St. Matthew's account of another and very public apparition, of which St. Paul also makes mention in his first Epistle to the Corinthians. "And the eleven disciples," says St. Matthew, "went into Galilee, unto the mountain where Jesus had appointed them." And St. Paul: "Then was He seen by more than five hundred brethren at once." Again St. Matthew: "And seeing Him, they adored; but some doubted." This great assemblage was probably selected carefully by the Apostles as they passed among Christ's followers on their journey from Jerusalem to Galilee.

St. Paul is, as we have already noticed, our only authority for the separate apparition to St. James (tradition says it was James son of Alphaeus, James the younger). It is related in the same place in First Corinthians: "After that He was seen by James, then by all the Apostles."

It was probably at Jerusalem (though St. Matthew's account would seem to place it in Galilee) that our Saviour appointed His Apostles to assemble for His last interview with them previous to His Ascension. The occasion was a solemn one, and He chose it to

At length [i.e., lastly] he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues; they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: And that penance and the remission of sins should be preached in his name unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high. For John indeed, baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

once more convey to them, in a full statement, His oft-repeated purpose to teach the race of man the saving truths of God by their instrumentality. Never so solemnly, so fully, now when His departure was at hand, had He invested them with the Catholic Apostolate.

Never before had His universal office as head of the entire human race been so powerfully expressed. All men are His, for He has all power over them in heaven and on earth; they are all to be taught His truth by the Apostleship He has founded, or rather, as the Greek text shows, all men are not simply to be taught but to be made disciples of. All truth is to be made the common heritage by this organized teaching body, the treasures of divine wisdom thus systematically to be given forth among all nations. The teaching now begun shall last all ages in the full vigor of a living society perpetually safeguarded by His own personal presence.

In this Apostolic charter we are struck with the overpowering sense of universality: All Power, All Nations, All Truth, All Ages. There is no room for national churches in Christ's broad plan, nor for the expedients and shifts of those who would pick and choose what is timely and let the rest lie in abeyance—no room for personal churches; no man may be a church to himself. God the Son is teacher

of the whole world and of all truth and for all time, and by an organism, His Church, whose universality and perpetuity and authority shall always be in contrast with the pettiness of human institutions and methods.

Jesus thus founded a public society of teaching ministers; perpetual "until the consummation of the world"; infallible, for "behold I am with you all days"; of one and the same doctrine in every generation, "teaching them all things whatsoever I have commanded you." And as a matter of fact He has made His word good, and His Catholic and Apostolic Church has ever been the standard and rule of the Christian faith, continues to be so in our own time, and will ever remain so.



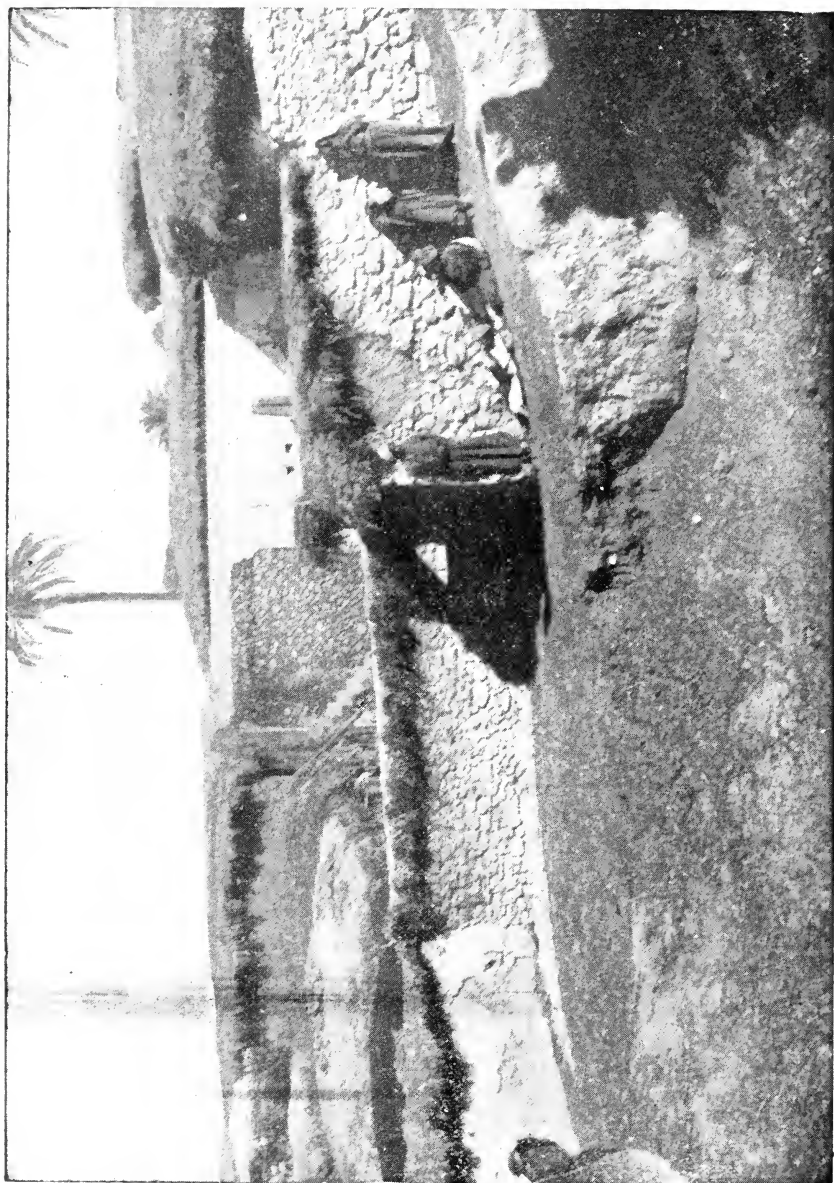
CHAPTER VIII.

JESUS ASCENDS INTO HEAVEN.

Mark xvi. 19; Luke xxiv. 50-53; Acts i. 3-12.

WE have seen that it was not by continuous presence but by appearing on separate occasions that Jesus was with His Apostles after His resurrection, though His farewell interview was more protracted; and at each apparition He tarried long enough to teach important doctrines and fill their hearts with great joy. On the resurrection day itself He appeared to Mary Magdalene, then to the other women, next to Peter, afterwards in the evening to the two disciples on the road to Emmäus, and finally, late at night, to the eleven (except Thomas) in a room in the city. The following Sunday He appeared in the same place to the Apostles (including Thomas), then to seven of them near the Lake of Genesareth, afterwards on a mountain in Galilee to a multitude of disciples, and also separately to James. His final apparition was His solemn leave-taking immediately preceding the Ascension. Thus we have ten separate, distinctly recorded, occasions of the risen Saviour's appearance to His followers.

St. Paul's testimony to these events is given in his first letter to the Corinthians, being offered to his converts as evidence of the Lord's resurrection: "He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that He was seen by James." There is no mention of the apparition to James in the Gospel narrative, which is one reason more for supposing that on yet other

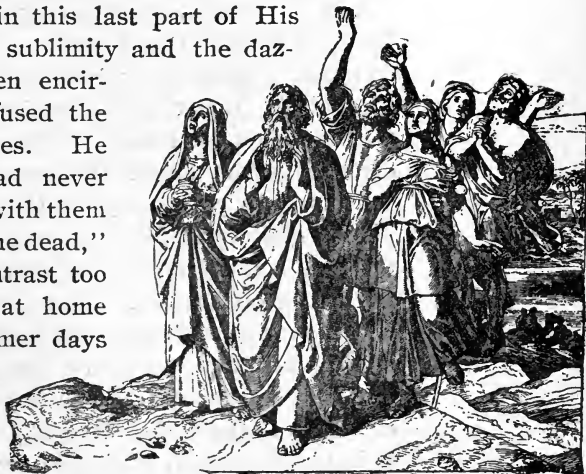


"A TOWN SIXTY FURLONGS FROM JERUSALEM, CALLED EMMÄUS."

unrecorded occasions our Saviour appeared to His disciples.

St. Luke, in the Book of the Acts of the Apostles, says of this wondrous period between our Saviour's resurrection and ascension that, "He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the Kingdom of God." He had mainly concerned Himself during this last era of His mission with the union of the inner life of His grace with its outward life in His Church. First, He shaped with final perfection the public incorporation of His Apostles into the teaching Church; second, He placed Peter at the head by a most emphatic gift of primacy; third, He instituted by repeated insistence the Sacrament of Baptism, that external ordinance for the admission of new members into His faith and Church; fourth, He instituted in the Sacrament of Penance the rite of reconciliation of sinful but penitent members.

There was much in this last part of His teaching, both by its sublimity and the dazzling glory which often encircled Him, which confused the minds of the Apostles. He awed them as He had never done before. He was with them as "the living among the dead," and they felt the contrast too strongly to be quite at home with Him. If in former days His demeanor was so kindly as to attract little children and to stimulate petitions for miracles, now the great "While they looked on, He was raised up, . . . out of their sight."



Healer, though still most benignant in every look and word, is yet haloed around with majesty.

His beauty is greater than ever before, and it is a new beauty. The splendor of divinity is more clearly seen in Jesus now because His body is clarified—God shines more perfectly through it. God's love for man pours out of the five wounds, pours out of the eyes of Jesus, and speaks forth in the words of the new-made Man-God. This hindered an intimate and familiar union with the Master. But He will soon give place to the Comforter, whose inward love will bring Jesus home to every heart, and whose life-giving power will make their little brotherhood, the newly formed Church, the mystical body of Christ: a closer union between God and man than that even with the present Master, but one more spiritual and more capable of developing responsive love.

Drawing towards the end, "He led them out as far as Bethania," or, as it may be understood, along the road towards that village, and back again to Mount Olivet. The Kingdom of God had been His constant theme, but never had He been able quite to exclude from the disciples' minds the thought of the kingdom of Israel. "They therefore who were come together, asked Him saying: Lord, wilt Thou at this time restore again the kingdom to Israel?" They still longed for the fierce joy of militant Israel, while He could only give them the plaintive joy of victorious crucifixion. Jesus in His answer does not rebuke them, nor does He dwell upon what in fact His Father had willed to keep secret—the date and other circumstances of the restoration of the people of Israel to the divine favor. "But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power." And then

He brings back their attention to the Kingdom of God, and how, centring in Jerusalem, it should by their means become His universal empire. "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." First, therefore, a full Apostolate should be made in Jerusalem and Judea, afterwards in Samaria, as among a people intermediate between the Jews and the Gentiles, and then, beginning with the martyrdom of Stephen and the baptism of Cornelius by Peter after a special revelation, and finally by the conversion and Apostleship of Saul of Tarsus, the whole world should be evangelized.

All this teaching of Jesus had been burned into the souls of His followers by the fire of His glorified state, painful in its intensity but also joyful and triumphant. The forty days of it had soon rolled away, marked by the quickly recurring events of His apparitions. How would it all end at last?—they must have asked each other this question very often, hardly daring to ask Himself. "It is expedient that I go," He had said; and "If I go not the Paraclete will not come," He had insisted. But just how and where would He depart?

Very simply did He take His leave of them, and most lovingly. He led them out of the city to His old familiar place of prayer on Mount Olivet; then He gave them directions to return to the city after He was gone and await the Holy Spirit; after that He lifted His hands over their kneeling forms and affectionately blessed them. They then saw upon His face the glow of heavenly ecstasy, they saw Him gradually rise above the earth. As they gazed at His de-

parting form, an indescribable awe possessed their souls, a bright vapor overspread them, and Jesus their Master was gone. Then they saw two bright angels standing by. These spoke words of comfort to them and promised them the Lord's second coming, and disappeared.

They shared His triumph in their hearts and minds, they were overjoyed at His glorious victory; but this was not unmingled with a feeling of sadness. They felt that as His triumph was gained by sorrow, suffering, and death, their own and that of the Church He had founded must be sanctified and prepared for the heavenly nuptials in no other way. The winding sheet of Jesus was to be the bridal veil of the Church; this they now fully realized.

The Ascension of Jesus is the completion of the design of God in raising Him from the dead. The place for deathless bodies is not earth but heaven. The triumph over death and hell must be celebrated

in Paradise, amid the hosts of undying spirits, and all that Jesus can promise us is that when there shall be a new earth and sky, then He shall come again as now He gloriously ascends, and, making all things new, He shall renew our bodies in like manner as He has renewed His own. Meantime we are to wait and pray and work and suffer as did the Apostles, till the coming of the Saviour.

How much easier it was for them to realize the glories of immortality

after the Ascension, and to have faith in Christ's eternal kingdom, when in their ascending Master

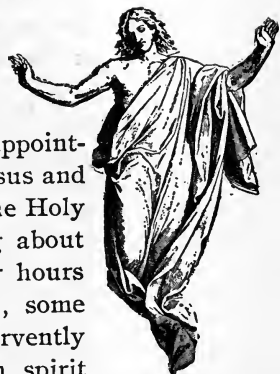
And the Lord Jesus, after he had spoken these things to them, lifting up his hands he blessed them. And it came to pass whilst he blessed them he departed from them; and while they looked on, he was raised up, and a cloud received him out of their sight; and [he] was carried up to heaven, and sitteth on the right hand of God. And while they were beholding him going up to heaven, behold two men stood by them in white garments: Who also said: Ye men of Galilee, why stand you looking up to heaven? - This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven. And they adoring, went back into Jerusalem with great joy, from the mount which is called Olivet, which is nigh Jerusalem, within a Sabbath-day's journey. And they were continually in the temple, praising and blessing God. Amen.

they saw what quality of power and of glory is in store for even our bodily immortality!

The Apostles returned to Jerusalem, the bright cloud still dazzling their eyes, and the angels' promise of the Lord's return to earth—promise upon promise it was and often renewed—still softly echoing in their hearts.

They knew that the seraphs were now adoring their Master in the highest heavens, and they had not forgotten His word, "I will not leave you orphans"; with longing souls they gathered all the discipleship, including the Mother of Jesus and the other holy women, into the place appointed for their waiting, and there they prayed to Jesus and communed with each other till the coming of the Holy Spirit, the company thus assembled numbering about one hundred and twenty. During the regular hours of morning and evening prayer in the Temple, some of their number visited the holy place and fervently joined in the public devotions. A new-born spirit of affection and one-mindedness was now in control.

Yet they must have felt empty and forsaken during those ten days. It is hard to live on promises, even God's. It did seem to them like orphanhood, that the Lord after His own triumph, His own spiritualization even of body, His own security from death and woe, should be lifted up and taken from them and hidden from their eyes, wafted away into the distant and silent heavens. Their consolation never could have been perfect after Ascension day. But soon the Holy Ghost came to them, and infused His glorious and militant zeal into their hearts.



"He was carried up to Heaven."

CHAPTER IX.

THE ELECTION OF MATTHIAS.—THE DESCENT OF THE HOLY GHOST.—THE FIRST PREACHING OF THE APOSTLES.

Mark xvi. 20 ; Acts i. 13-47.

OUR concluding chapter is the inspired history of the Descent of the Holy Ghost and of the beginnings of the Church of Christ in Jerusalem.

“And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude *the brother* of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren. In those days Peter rising up in the midst of the brethren, said : (now the number of persons together was about an hundred and twenty,) Men brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus : who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst : and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem : so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms : *Let their habitation become desolate, and let there be none to dwell therein. And his bishoprick let another take.* Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying they said : Thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his

own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

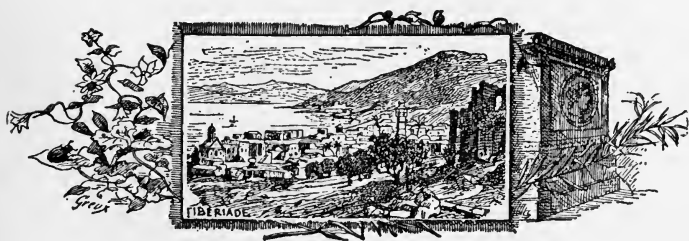
“And when the days of the pentecost were accomplished, they were altogether in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold are not all these, that speak, Galileans? And how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking said: These men are full of new wine. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel: *And it shall come to pass, in the last days, (saith the Lord) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapor of smoke. - The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved*

of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as you also know: This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it. For David saith concerning him: *I foresaw the Lord before my face, because he is at my right hand that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.* Ye men brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present day. Whereas therefore he was a prophet, and knew that *God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne;* foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. For David ascended not into heaven; but he himself said: *The Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool.* Therefore let all the house of Israel know most certainly that God hath made both Lord, and Christ, this same Jesus, whom you have crucified. Now when they had heard these things they had compunction in their heart, and said to Peter and to the rest of the Apostles: What shall we do, men and brethren? But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. They therefore that received his word were baptized: and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And

fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. And all they that believed were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart: praising God and having favor with all the people. And the Lord increased daily together such as should be saved.

“And [the Apostles and disciples] going forth preached everywhere, the Lord working withal and confirming the word with signs that followed.”

THE END.





EPILOGUE.

REPRODUCED

JESUS CHRIST IS GOD.

“YE SHALL BE AS GODS.”

WE need to appreciate that the doctrine of the Incarnation is not a hard one to accept. There is no revolt in the natural mind against the thought of God becoming man. It is not a thought which arouses aversion in us. Indeed, we give it welcome. That man should be raised to a participation in the divine nature is a difficult thing to *understand*, if the word is meant to imply a full and clear comprehension. But the human race or any part of it has never felt it to be incredible.

To inquire into this favorable tendency of our minds towards the Incarnation is our first task. We shall, I trust, find it of much interest to discuss why men in all ages have seemed readily inclined to believe that God and man could in some way be brought together on terms of equality. I do not mean to take the reader over the long windings of historical research; my purpose is not a historical treatise. But it is essential to realize that reaching after the possession of the divine is a distinct fact of human experience. In bringing this out, however, I am not going to exclude the historical argument for the Incarnation. To prove that any being comes from God on a special mission, miracles are required; that is to say, the special display of the divine power. Much more necessary are they if he claims to be God himself. We affirm Jesus of Naza-

God and man in one person is not incredible.

The human yearns to become divine.

Definition of the Incarnation.

reth to be true God, the Creator and Lord of all things, begotten of the Father before all ages, and one and the same being with Him, born of Mary in the fulness of time; in essence, power, wisdom, goodness and joy, true God.

The yearning of man for God.

The sense of want in man is of such a depth as to be the universal argument for his need of more than human fruition, and in the moral order it is the irrefragable proof of both his native dignity and his natural incapacity so to demean himself as to be worthy of it. This want is implanted in man, and it attests the need of God in a higher degree than nature can provide. God plants this yearning in the human soul as a gift superadded to the high endowments of innate nobility. The best spirits God ever made have always felt this huge universe no bigger than a bird-cage. But during the ages prior to Christ's coming human aspiration had beat its wings against the sky in vain.

Suggestions of the Deity in humanity.

When God made man to His image and likeness, He impregnated His creature with an infusion of the divine life; what cannot God do with man when He has in him His own divine life to work with? "He breathed into his face the breath of life" (Gen. ii. 7). What life? A twofold life, the human and the divine; so that God's dealings with man are with a noble being whose every act, if true to his native nobility, suggests the Deity.

The root of human progress.

The most admirable trait of human nature is the desire for elevation; this is the root of progress, this is the justification of laudable ambition. To aspire to better things is the original law of our nature. The yearning after entire union with God, though not a trait of nature, is nevertheless like the knowledge that there is a God; it is so quickly gene-

rated in the mind as to resemble instinct. How easily do I not know that there is a God! I know without argument that I did not make myself; I know that dead nature, with its mechanical laws, will-less and unthinking, could not plan or make me; I am master of nature. How quickly do I realize there is a supreme being who is the Creator and Lord of all things. By just as quick a movement do I leap into the consciousness that there is nothing in myself good enough for my own ideal, nothing in nature. I must have the Supreme Good in everything, and I am supreme in nothing, although I am a king and nature is my realm.

The defects of created nature suggest a perfect and uncreated nature.

And yet this eagerness of desire trembles at its own boldness, for it longs to be God's very son. The true revelation of God will have as one of its marks that it seems too beautiful to be anything else than a dream, too much of God to be possible for man to compass;—and yet I must have it. In its maxims it seems too disinterested to be real, too difficult in its precepts to be practicable—and yet alone worthy of human dignity. God, who is first and with no second, is the longing of the soul—God to be held and possessed on some awful footing of equality, so that love may be really reciprocal. "Ye shall be as gods" (Gen. iii. 5) was the only temptation which had a possibility of success in Eden.

The yearning for divine sonship.

Man is essentially a longing being. The human soul is a void, but aching to be filled with God. Man's capacity of knowing craves a divine knowledge; of loving, to enjoy the ecstasy of union with the Deity; of action, to increase the honor and glory of the infinite God; of life, to live as long as God. Daniel's praise from the angel was that he was "a man of desires." It is not contact with God that we

The void in the human soul.

Aspirations towards
divine life.

want, but unity. It is not enlightenment that the human mind wants, but to be of the focus of light. It is not fellowship with God that we need, but sonship, some community of nature; to be "partakers of the divine nature," as says St. Peter (II. Peter i. 4). It is not inspiration from above that will content us, but deification. The end of man is not to be rid of ignorance and sin; these are hindrances to his end, which is to be made divine. The satisfaction of the human heart is a calm of divine peace and joy. The supernatural attraction of the Divinity is such a stimulus that human ambition never heard its full invitation till it heard, "Be perfect as your heavenly Father is perfect" (Matt. v. 48). That marks the lowest point of satisfied human ambition.

Divine questionings in
the soul.

Cardinal Newman makes Agellius say to the yet heathen Callista that "the Christian religion reveals a present God, who satisfies every affection of the heart, yet keeps it pure." A present God: less than this were a revelation unworthy of God to a creature instinct already with supernatural divine questioning. In the satisfaction of the affections of such a being the best is a necessity. A present God is God possessed; and He is one with the beloved. I want God so present to me that I can taste and see that the Lord is sweet; I want to be owned by Him; nay, I want to own Him. And this means the change from the relation of Creator and creature to that of Father and son.

These questionings
are imperative.

There are certain delicate tendencies felt in our soul's best moments towards what is higher. They take the form of perceptions of unreasoned truth, unreasoned because imperative; or they are driftings upon the upward-moving currents of heavenly attraction, making for purity of life; or they discover,

as by a divining rod, the proximity of the soul's treasure, causing a distaste for perishable joys. Of these holiest influences every one is some form or beginning of a more than natural yearning for the possession of God in a love which shall have the freedom of equality. Man's aim is God; and every human impulse reaches out, whether blindly or not, towards God; and every revelation of God broadens man's capacity for Him and makes his pursuit more eager. At the summit of reason's ascent the human soul is greeted with a more than natural light, in which it irresistibly looks to be deified.

Every right aim of man is towards God.

The teeming mind, the overflowing heart of man, will be content with nothing less than all that God can do and give. "All the rivers of the world," says the Preacher, "flow down into the sea, and yet the sea doth not overflow" (Eccles. i. 7). So all the power and riches and pleasures of this life, if given to our hearts in unstinted measure, would but mock that empty void which can be filled by God alone.

The inadequacy of temporal joys.

Human life is never known in its solemn and overpowering reality till it is known as destined to union with the life of God. To say that life is real is to say that our interior yearnings for God shall be satisfied by a union divinely real. This greatest of facts is also an argument. For if all man's higher needs, aims, desires, aspirations, demand an object, then there is an object: the appetite proves the food. So the Psalmist: "For Thee my soul hath thirsted; for Thee my flesh, O how many ways!" (Ps. lxii. 2). In the spiritual life, wants, longings, aspirations are the appetite; the food is God. The entire possession of God, in very deed and reality, in nature and person—this is the adequate satisfaction of the soul.

Life is real only when united to God.

This union must be in
a state of filiation.

Its realization is in sharing the divine Sonship. For union with God, as He is known to unaided nature, is not enough. By the creative act God made me in His image, yet only His creature; I long to be His son. "For the expectation of the creature waiteth for the revelation of the sons of God" (Romans viii. 19). There is a divine communication which I need, and which yet transcends all my natural gifts: I must share God's natural gifts. I must be His son.

Peering beyond the
natural horizon.

The widest horizon of the soul has a beyond of truth and virtue, whose very existence is not understood by the mere natural man, and only the dim outlines of which are caught by the uttermost stretch of vision of even the regenerate soul. Hardly can human nature steadily contemplate this lofty and glorious state, even when it is revealed, much less compass its possession; and yet man instantly learns that there is his journey's end. The dearest victory of mere nature is to know that there is something somewhere in the spiritual universe which it needs and cannot of itself possess; we have a measure of God which overlaps all that we by nature possess of Him.

Reaching towards su-
pernatural strength.

There is a strength of character everywhere made known to man as the highest fruit of knowledge and love, and which is yet strange to him: a strength to conquer time and space, moral weakness and mental darkness—divine strength. This strength he feels the need of; striving alone, he cannot have it. This strength of God and the character which it generates in us have ever claimed and received the name *supernatural*. Man obtains this quality of being by the infusion of a new life in the spiritual regeneration by which he is made God's son. He

sees the glory from afar, and then he hears, "Unless a man be born again he cannot enter into the kingdom of God" (John iii. 3).

The inequality of men and the difference of races cry aloud for universal possession of God. There is no joy of life which can be universal except it be God. There is Greek and barbarian, bond and free, male and female, and their common medium of unity, as well as their common joy, can only be God, revealed as a father.

Longing for supernatural equality among men.

The dignity of man suggests the possibility of the Incarnation; the aspirations of man suggest its probability; the degradation of man cries out for it, and implores its immediate gift. As a matter of fact, the entire human race has ever expected that God would come among men. The ignoble taint of idolatry is thus palliated—a vice so widespread and deep-rooted that without palliation it were fatal to humanity's claim of dignity.

Summary of antecedent probabilities of the Incarnation.

"LO, THIS IS OUR GOD: WE HAVE WAITED FOR HIM!"

The palliation of the guilt of self-worship by ancient humanity is in the truth that, somehow or other, man is or can be made one with God. That any error may be possible of credence, it must taste of truth; man's palate cannot abide unmixed falsehood. Now, in many forms of idolatry men beheld the possible deity instead of the real. When we consider what the Incarnation proved human nature capable of, we can pity as well as condemn that highest form of idolatry called hero-worship. "Ye shall be as gods" (Gen. iii. 5) was a cunning temptation, because Adam and Eve already felt within them a dignity with something divine in it.

A palliative of ancient idolatry.

Immemorial expectancy of the Incarnation.

In the far East the Chinese, the Japanese, and other kindred nations have cherished an immemorial tradition that God was to descend upon earth in visible form, to enlighten men's ignorance in person, and redeem them from their sins. One of the most precious results of the later learning has been to show that the Hindus and the Persians, the two dominant races of southern and central Asia, looked for nothing less than the coming of the Supreme Being among men, to cleanse them from vice and to elevate them to virtue. The Egyptians, Plutarch tells us, looked for the advent of the Son of Isis as a God-redeemer of the world. Humboldt has recorded that among the aboriginal Mexicans there was a firm belief in the Supreme God of Heaven, who would send his own Son upon earth to destroy evil. The same is true of the ancient Peruvians.

The witness of the sages of Greece and Rome.

But how much clearer was this tradition among the Greeks and the Romans, the two most powerful and most enlightened races of antiquity, and how energetic was its expression! Socrates, at once the wisest man of heathendom and the most guileless, taught his disciples, and through them the entire western civilization, man's incompetency to know his whole duty to God and his neighbor, and his inability to perform even what he does know of it; and he implored a universal teacher from above. Plato bears witness to this teaching of his master and reaffirms it.

The Roman Sibyls, orators and philosophers.

The Romans had their Sibylline prophecy of a divine king who was to come to save the world. The illustrious orator Cicero, the enchanting poet Virgil, voice this tradition or this instinct of their imperial race: God is needed, and needed in visible form.

The historians Tacitus and Suetonius tell of the universal conviction, based on ancient and unbroken tradition, that a great conqueror, who should subjugate the world, was to come from Judea.

So that the long-drawn cry of the Hebrew prophets, now wailing, now jubilant, always as sure as life and death, and in the course of ages rising and falling in multitudinous cadence among those hills which formed the choir of the world's temple, was not the monotone of a single race, but the dominant note in the harmony of all races. "God Himself will come and will save you," says Isaias (xxxv. 4) in solemn prediction. And again: "Lo, this is our God; we have waited for Him" (Isa. xxxv. 9), as if answering by anticipation the question asked by John the Baptist on the part of humanity: "Art thou He that art to come?" (Matt. xi. 3). No voice ever heard by man has sounded so deep, clear, peaceful, and authoritative as that which said in Judea: "I am come that they may have life, and may have it more abundantly" (John x. 10). They that shall hearken to that voice, "to them shall be given the power to be made the sons of God" (John i. 12).

The Hebrews and their prophets.

Here, then, is the meaning of the promises made of old. Even to Adam a Redeemer was promised. Abraham was His chosen stock, Israel His race, David His house and family. By Isaias His attributes were sung, by Daniel His coming was fixed as to time, by Micheas Bethlehem was named as the place of His birth. The angel foretold His titles, His royalty, and His divinity to Mary, His mother. The question, "Where is He that is born King of the Jews?" (Matt. ii. 2), put to the doctors and rulers of Jerusalem by the first pilgrims to His shrine, was answered with decision and the spot pointed out.

The times, places and circumstances of God's coming foretold.

The boon of God's
fatherhood, brother-
hood and spouseship.

O what a boon! To possess God, and to possess Him as our brother; to have His Father as our father, His Spirit as the spouse of our souls! What are all the joys of this life but mockeries compared to the possession of God! O that serene, gentle, tender Master, who came on earth to teach us how to become divine! O that valiant Saviour who died that we might live the life of God!

"MY LORD AND MY GOD!"

Christianity is the his-
tory of its Founder.

Christianity is historical. It deals with the life which the human race has lived. It is not a theory to be considered in the abstract. It is a fact. It has been a fact. It belongs to that narrative of men's lives and deeds which we call history. And Christianity is especially the life and the deeds of one man—its Founder, Jesus Christ.

The effrontery of say-
ing that Jesus Christ
never existed.

Look at Christ as a promise and a fulfilment. The Jews expected Him, the nations dreamed of Him. He came, and His name and power have overspread the earth. What an astonishing thought! Yet men have had the brazen boldness to assert, and to try to prove, that Christ never existed! This greatest, not only fact but factor in all human history was a myth. Though the Gospels were written by eye-witnesses or their depositaries, though Jewish contemporary history tells of Him, though heathen contemporary records tell of Him, though the tracings of ancient art tell of Him, though the unbroken traditions of the whole race tell of Him, men arose a hundred years ago and said He had never existed at all. He existed in prophecy from Adam's time. The oldest and most venerable monuments of history tell of His promise on the spot and in the hour of the first sin; of the dedication of a family and then

of a race to produce Him; of the expectation of the nations dimly seeing a future Redeemer; of a line of prophets, workers of marvels, poets; of the gathering of the ages into the fulness of time, of the nations into the unity of government, and then of *His coming*, the God of ages, the King of nations—the gift which the bending heavens dropped into Mary's bosom, the renewal of all things below.

Jesus in prophecy and in fulfilment.

There is nothing that we claim for Jesus Christ that He has not claimed for Himself, and His testimony is true. He has established a character before the world in which a most conspicuous trait is truthfulness. Who has so much as accused Christ of being an impostor? "For this was I born, for this came I into the world, that I might bear testimony to the truth" (John xviii. 37). Here and there this claim of Christ of being a truth-teller has been denied, but only by some delirious atheist who thus utters his own condemnation. "Never did man speak like this man" (John vii. 46), is the spontaneous judgment of humanity upon Christ.

He is His own witness.

The truth-teller of the ages.

But also, "His word was with power" (Luke iv. 32). He showed Himself the Master of nature at the same time that He claimed a hearing as a messenger from God. "This beginning of miracles did Jesus at Cana of Galilee, and He manifested His glory, and His disciples believed in Him" (John ii. 11). He stills the storm, He walks on the water, He vanishes out of sight, He reappears from empty space. "Receive thy sight," He says (Luke xviii. 42), and a man born blind is made to see, and this is part of His sermon. He groans and lifts His eyes to Heaven, and a dumb man speaks, and this accredits His message; such events were the universal accompaniments of His teachings. "Young

His truthfulness authenticated by miracles.

The supreme evidence
of His resurrection.

man, I say to thee, arise " (Luke vii. 14), and the dead body became alive, sat up and began to speak: and upon such evidences of His power Jesus addressed the people. "Lazarus, come forth!" (John xi. 43); who could resist Christ preaching at the grave of Lazarus? Only the malicious and the perverse. Then they slew Him. He was dead and buried, His followers scattered, His career ruined. And again He is alive. He is seen, touched, heard, lived with by all His old associates and followers to the number of five hundred, teaching a doctrine which is the very perfection and fulfilment of what He had taught before. From all this we know with absolute certainty that Christ's testimony of Himself, as well as of everything else, is true. "Master," said Nicodemus, "we know that Thou art a teacher come from God, for no man could do the works which Thou dost, unless God were with him" (John iii. 2).

How Jesus testifies to
His own divinity.

Now, what is Christ according to His own testimony? He is God. To His own disciples He said: "Have I been so long a time with you and you have not known Me? He that seeth Me seeth the Father" (John xiv. 9). And He insisted: "Believe you not that I am in the Father and the Father in Me? Otherwise believe for the very works' sake" (John xiv. 11, 12). This was an appeal to a sense of Christ's divinity bestowed by Him upon all who ever came near Him, vague or distinct in proportion to the intelligence and good will of its recipients. Lacordaire calls this "a mystic certainty," which viewed in its interior manifestations we shall consider more fully before concluding. "That all should honor the Son even as they honor the Father" (John v. 23) was Christ's precept, and the worship of Jehovah insensibly passed into that of the Messias,

A mystic certainty.

Peter's profession of faith.

That of Thomas.

The unanimous faith of His followers.

absorbing it totally in the hearts of Christ's disciples. It was indeed only by degrees that this dominated the Apostles. "Thou art Christ, the Son of the living God" (Matt. xvi. 16), the first proclamation of the Apostolic faith, was made by Peter; and "Flesh and blood hath not revealed this to thee, but My Father" (Matt. xvi. 17), was our Lord's acceptance of it. It made its final conquest after the Resurrection, when Thomas solemnly exclaimed: "My Lord and my God!" (John xx. 28)—his reluctant mind, compelled by the testimony of his senses, seeing and touching the risen body of his Master. Our Saviour's acceptance of these divine titles—"Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen and have believed" (John xx. 29)—is most conclusive of His doctrine. He accepts Thomas's profession of faith, adopts it, anticipates its use by others as the formula of a belief in their case unsupported by sensible contact with His bodily existence.

The result of Christ's teaching was the unanimous conviction of His followers that He was divine. The Gospel and Epistles of St. John, the latest of the Apostolic writers, are conclusive of this. As to the public attitude of the Society which appeared in the world as the Christian Church, St. Paul's teaching is full, is variously expressed, and is all summarized by such words as these: "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 6); and again: "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

Is it realized how difficult it must have been to teach honest Hebrews, who loathed idolatry above every evil, that a man of their nation and like them-

The significance of the Apostolic faith in the Incarnation.

selves was Jehovah come in the flesh? Jesus did it, though not by the immediate promulgation of the great doctrine, which would have shocked them. But first He secured a place as Master by the testimony of John the Baptist, and then by His astounding miracles, and always by the impress of His resistless love and wisdom. Afterwards He allowed His divinity to be taught by His works, by His character, previously or in conjunction with His own explicit claim to be divine.

The spontaneous and official accusation of the Jews.

The enemies of Jesus were no less impressed with His claim to be God than were His friends. "They sought the more to kill Him because He said that God was His Father, making Himself equal to God" (John v. 18). In fact, when His credentials as a prophet had been fairly presented, He was as ready to claim divine honors from the Jewish conspirators as from His own disciples. When they quoted Abraham against Him, He said: "Amen, amen, I say to you, before Abraham was made I am" (John viii. 58)—that expression *I am* being the traditional synonym of the Deity among the Jews. "They took up stones therefore to cast at Him" (John x. 31), because, as they said, "Being a man, thou makest Thyself God" (John x. 33). And this was the condemnation of the Council against Him, that they had heard His claim of divinity from His own mouth, and needed no witnesses to convict Him of it.

"I AM THE LIGHT OF THE WORLD."

Summary of the argument.

If Jesus Christ was a chosen messenger of God, as all admit, He was, 1st, a good man; 2d, a truthful man; 3d, an enlightened man. But He believed that He was God. Hence He was God. For it is

evidently impossible, without supposing lunacy, for a man to be deceived about such a stupendous thing as to whether He is God or not.

There are many who admit Christ as a great leader, but deny to Him the divine attributes. John Stuart Mill has somewhere said that he knows no better canon of conduct before any act than that the man who is about to do it should ask himself whether Jesus Christ would approve of it, or the contrary; and yet Mill was almost an atheist. Such men are numerous, and the deists among them freely admit that Christ was God's foremost champion, His best accredited messenger, the true leader of the human race. Now, what we say to these persons is, that if they are right, then Christ must be God, otherwise God is the author of idolatry, for Christ won divine worship from the beginning.

Can Christ have been a great and good man, and nothing more?

The mission of Christ to the world is the most distinctively moral and religious intervention of an overruling Providence in the affairs of humanity which ever took place. But its characteristic is the claim of divinity on Christ's part, and the recognition of that claim on the part of His followers. If He be not divine, actually God, then the Supreme Ruler of men's souls has failed both in His messenger and His message, and failed fatally. Christ was sent to eradicate idolatry, which had grown to be the deepest-seated evil of humanity, and to establish impregably the very opposite, the knowledge and worship of the true God. The lightest belief in Divine Providence identifies its rulings in this sense with Christ and His mission—and they resulted in universal Christ-worship. God must have foreseen that men would finally come to adore Jesus more universally than ever they had adored their idols. The

The relation of Christ's mission to an overruling Providence

His mission against idolatry could not have ended in a new form of idolatry.

God's providence
made the adoration of
Christ inevitable.

being who conferred on His Apostles the power to forgive sins, to shut and open the gates of heaven, and who accompanied this with the gift of miracles, was most likely to be adored as God among the idolatrous nations. They could with difficulty be dissuaded from paying divine honors to Paul and Barnabas. They *must* have adored Christ.

Jesus, if not God, is
not a prophet.

"The hour cometh and now is when the true adorers shall adore the Father in spirit and in truth,"—not if Jesus Christ be no more than human, for He has won the world's adoration. He is no prophet if He be not God. Christianity was a revolution in the moral and intellectual world so sudden and so vast, and humanly speaking so inexplicable, that it proves its own divine origin.

The alternative of de-
nying the Incarnation.

Certainly Christ is *of* God, *from* God, and therefore *for* God, whatever else may be said of Him. Go on and say the rest: He *is* God, or there is no God.

The civilized world was never conquered except by one faith, a conquest in favor of peace among warring nations, self-denial among the sensual and covetous, discipline among the turbulent. Shall all this serve for mere idolatry?

Take away Christ and you have robbed the human race of its only perfect hero. And has He but sunk us into a false worship more hopeless than paganism itself?

Humanity without
Christ.

Take from mankind what Christ has given of knowledge and love and joy, of freedom and of purity, and what is left? The ashes of the extinct idolatries of pagan Greece and Rome, the shades of conquerors, of orators, of poets, dead books and crumbling monuments. It will not do to say that you have a morality without Christ unless you frankly

paganize in principle and in practice. You cannot do away with Christ and hold fast to His morality. You cannot destroy the tree as a pest and claim its fruits as a blessing. But men, taken in their generations, could not and cannot help adoring Him. He found the world in a state of lust, violence, tyranny; and horrid idolatry. By His principles and His maxims, by His Church, by His saints and martyrs, He conquered it. His force was unseen and yet irresistible, as God is. Pagan and barbarian went down before Him in a war of ideas. Could it have been other than a divine victory?

The beneficent effects of the adoration of Christ a cumulative proof of the Incarnation.

In ancient times the entire effort of Providence was to hold men to the worship of the true God, or to restore them to it. This was especially the case in His dealings with the Jews. Shall the final effort result in the annihilation of that worship? To maintain the knowledge of the true God, Noe, Abraham, Moses, David wrought as divine instruments, all in direct line with the Christ to whom they all pointed, foreshadowing and predicting Him as the perfection of their work. He comes, lives, teaches, dies, establishes His fellowship, and wins the nations. It could not have been for idolatry, and yet He is adored. If God hates anything it is idolatry, and Christ is His foremost representative.

Providence, Christ, and idolatry.

If Christ be not God, He is the author of the most obstinate idolatry ever known. No teaching so awfully authoritative as His, no life so irresistibly attractive, no death so solemn and so triumphant. Has the only result been idolatry?

The triumph of Christ cannot be that of a form of idolatry.

We have already given Christ's direct claim upon men's worship, and shown how both His disciples and His enemies understood it. But utterances which compared with these are commonplace and vague,

would be enough in the mouth of any other religious teacher to convict him of usurping divine honors :

“Lo, I am with you all days, even to the consummation of the world” (Matt. xxviii. 20). Who commands the lapse of ages but the King of ages?

“I am the vine; you the branches. . . . If any one remaineth not in Me, he shall be cast forth as a branch” (John xv. 5, 6). Who but God could say such words?

“Keep My commandments” (John xiv. 15).

“He that loveth father or mother more than Me is not worthy of Me” (Matt. x. 37).

“Many sins are forgiven her because she hath loved much” (Luke vii. 47). Was Magdalen an idolater?

“If any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple” (Luke xiv. 26). What claim is this for any mere man to make upon his fellow-man?

“That they may all be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us, and that the world may believe that Thou hast sent Me” (John xvii. 21). Here is a claim of headship of the human race, based on His union with the Father and as a sign of the Father’s approval. In the pagan world, the faintest claim of divinity on the part of a great benefactor of the race added another name to the long list of false gods. Would the true God allow one who, besides being a great and good man, was His chosen messenger, to plunge the world into darker depths of idolatry? Even without Christ, the progress of intelligence, as we see it in history, would probably have done

Christ’s claim of eternal life :

—the source of virtue ;

—the source of authority ;

—the supreme judge ;

—the object of supreme worship ;

—oneness with the Father.

away with idolatry in course of time. If He be not God, He has fastened it more firmly upon the race; His wisdom is an idolatrous sophistry, His tenderness of heart an idolatrous snare, His romantic, touching, winning career a lure to the unwary. If Christ is not God, who can blame us for being idolaters? How long the divine worship of Him has endured!—far longer than that of the mythical deities of Greece and Rome; how deep it is, how wide! Where, then, is Providence if this be not the true worship?

Summary of the argument from an overruling Providence.

“I KNOW MINE AND MINE KNOW ME.”

The entire human race is divided into two classes, those who know Christ in the inner life and those who do not. The former bear testimony of Christ to the latter, and their testimony is true. The value of this inner witness is shown by the large number of persons who are silenced but not convinced by the outward and historical testimonies for Christ; conviction comes to them only after an interior experience.

The value of the inner witness of Christ's divinity.

The work of Christ is *personal*. From man to man He goes, teaches, exhorts, entreats, by word, by influence. If He sends a messenger without, He stirs the heart within to hearken to the message. No book can make a man a Christian. No man or number of men can do it unless they be Christ-bearers in life and doctrine, and Christ's Spirit work meantime in a hidden way. On the other hand, there are men to whom Christ would be known if all the books in the world were burned.

The union of the outer with the inner testimony.

“Come unto ME all ye that labor and are heavy burdened” (Matt. xi. 28).

The evidence of which we speak is not that of an

This personal testimony is universal.

exceptional experience, but of a cloud of witnesses. In every community in the civilized world there are at least a few leading spirits, leading in all moral and beneficent activity, and easily distinguishable from fanatics and visionaries, who characterize their lives as transformed by Christ; and with them and around them is a multitude in a lower grade of conscious union with Him. All these together and everywhere are the kingdom of the Son of God. The evidence of personal knowledge of Christ given by such men as St. Augustine and St. Francis of Assisi, though none of them ever saw Him with their bodily eyes, carries conviction. They say with the Apostle: "The Spirit Himself giveth testimony to our spirit" (Rom. viii. 16). Listen to St. Augustine: "What, then, is it that I love, when I love Thee? Neither the beauty of the body, nor the graceful order of time, nor the brightness of light so agreeable to these eyes, nor the sweet melody of all sorts of music, nor the fragrant scent of flowers, oils, or spices, nor the sweet taste of manna or honey, nor fair limbs alluring to carnal embraces. None of these things do I love when I love my God. *And yet I love a certain light, and a certain voice, and a certain fragrancy, and a certain food, and a certain embrace when I love my God, the light, the voice, the fragrancy, the food, and the embrace of my inward man; where that shines to my soul which no place can contain; and where that sounds which no time can measure; and where that smells which no blast can disperse; and where that relishes which no eating can diminish; and where that is embraced which no satiety can separate. This it is that I love when I love my God.*" Such witnesses reaffirm, in a word, by speech, and more than all by action, the conscious

St. Augustine.

presence of that "hidden man of the heart" of whom St. Peter (I. Ep. iii. 4) says that He manifests Himself "in the incorruptibility of a quiet and a meek spirit."

The identity of Christ's influence with a new inner life.

The greatest activity of Christ is invisible, and His noblest victories are in the secret trysting-places of love in the thoughts of men. The elevating and purifying influence known as the Christian Inner Life, is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His own life, into men's souls; not superimposed upon the mind, nor imputed to the soul, but infused into it by the spirit of God. "I live, now not I, but Christ liveth in me" (Gal. ii. 20).

This new life is, in its consciousness, a new interior experience, carrying the soul far above the highest flight of reason, and dominating it with a divine authority. It is the most personal of all our unions, and is therefore entirely capable of description. The simple affirmation of this inner experience is of weight as an argument. "I know He is God," says the Christian, "for my inner life has proved it to me."

How he dominates reason.

Apart from the graces attached to office, the real power of religious organizations to convince is not in the spectacle of disciplined masses, but in the influence of regenerate persons; let *them* move forward in unity, and everything bows before their banners. The impulse of a soul filled with God upon one wanting, or at least needing, to be so filled, is constantly proved and acknowledged to be resistless. Such evidences as revelation and history give of authority, unity, continuity, and universality are all concerning divine qualities, whose possession is a necessary note of Christ's fellowship. But Christ's

The resistless persuasiveness of regenerate men.

kingdom is not exclusively external. "The kingdom of God is within you" (Luke xvii. 21). The testimony of the inner life is that of a living and present witness, and it is a high motive of credibility. It is monopolized by Christians; no such union is claimed by un-Christian religions: "I know Mine, and Mine know Me" (John x. 14).

The dogmatic position of this truth is given by the Council of Trent, which affirms, as a fundamental article of faith, that belief and hope and love and repentance, if worth anything for eternal life, must be preceded in the soul by the inspiration of the Spirit of God, which is the Spirit of Christ. Christians tell you that by faith they know Jesus Christ as one person knows another; and although this personal knowledge is in a dark manner, yet they say truly, "I know whom I have believed, and I am certain" (II. Tim. i. 12).

Faith is that interior perception, quick and clear, by which the intelligence recognizes the teacher and accepts the truth which he teaches, and this is conferred by Christ as a new and superior activity of the power of knowing. It is the baptismal gift, the first pledge of the supernatural life. In the light of faith Christ reveals Himself as God, and it is to create and maintain this inner power that Church, Scripture, and tradition are given us. In it the human mind is endowed with a force far beyond its natural gifts, and is made partaker of a divine activity. It is an unshakable certainty of conviction, a heavenly clearness of perception, and an intuitive knowledge of a kind superior to that of natural reason; it is what the Apostle calls "having the mind of Christ" (I. Cor. ii. 16). This has a twofold effect on us: one to dominate the mental forces, and the other to

As a motive of credibility.

This interior force defined by the Council of Trent.

It generates new power of knowing truth.

Intuitive knowledge.

stimulate their activity, proposing to them an infinitely adequate end. "Faith is the substance of things hoped for, the conviction of things that appear not" (Heb. xi. 1). So that Christian faith is the evidence of the substantial personal presence of the Spirit of Christ within us.

The first fruit of faith is hope—"Christ, in you the hope of glory" (Col. ii. 27); that is to say, out of the root of high and supernatural knowledge of Christ's divine presence within me springs a divine assurance of His purpose that the union shall be perpetual. We have faith in order that we may know Christ, the object of love; hope that we may courageously journey towards our heavenly home; but we have love that we may possess Christ, for love is the unitive virtue. Faith says: Christ is here; Hope says: He will abide; Love says: He is mine. We know that it is the Divine Son that is within us, for His presence communicates to us a son's love for the Eternal Father. "Because you are sons, God has sent the Spirit of His Son into your hearts, crying Abba, Father" (Gal. iv. 6).

Eternal hope is peculiarly Christian.

Love is the perfect fruit of the Incarnation.

Faith, hope and charity, knowledge, confidence and love, are the entire life of the renewed man. "Now I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Surely a man can give testimony of his life; and such is the witness of the Christian to Christ. Faith is the light, and hope is the warmth, but love is the very fire of Jesus Christ in our hearts. "Was not our heart burning within us whilst He spoke in the way and opened to us the Scriptures" (Luke xxiv. 32), said the two who met Him on the way to Emmaus. This explains why simple men can stand their ground against learned scoffers. Even when puzzled by sophistries they have

The life of a man renewed by Christ.

an interior view of the truth, coupled with a personal guarantee. Resistance to doubt as well as to vice is confided by them to that hidden man of the heart of whom St. Peter speaks.

Practical results of the
Christian faith.

This interior union with Christ is the spur of heroism, the seed of martyrdom, the sweetness of repentance, the fortitude of weakness, all of which forces are arguments bearing witness to their origin: "I can do all things in Him who strengtheneth me" (Phil. iv. 13). No man has ever deliberately adhered to the doctrine of Christ as the Son of God, and sought to obey His precepts, but that his inner life was most distinctly enlightened and inflamed with a force far above his natural capacity—a force consciously present, and felt to be divine. "If a man will do the will of Him, then he shall know of the doctrine whether it be from God, or whether I speak from Myself" (John vii. 17). The affirmation of this by men and multitudes is competent and unimpeachable evidence. The proof of it by the martyr's heroism, the pauper's cheerful patience, the repentant sinner's abounding hope, the dullard's wisdom, the superhuman benevolence of the Sister of Charity, is irresistible.

The co-ordination of
the arguments

Not only has the Christian religion always looked true, it has always felt true. We dwelt in the beginning upon the longing of the soul for sonship with God, affirming that as the appetite proves the food, so the divine sonship was not only a possible, but altogether a probable, though supernatural, end of human aspiration. A co-ordinate argument is the one we are now concluding, for digestion and assimilation prove a food still more conclusively than appetite. "He that believeth in the Son of God hath the testimony of God in himself" (I. John v. 10). All who have tried any other object of devoted love—ambition, science, pleas-

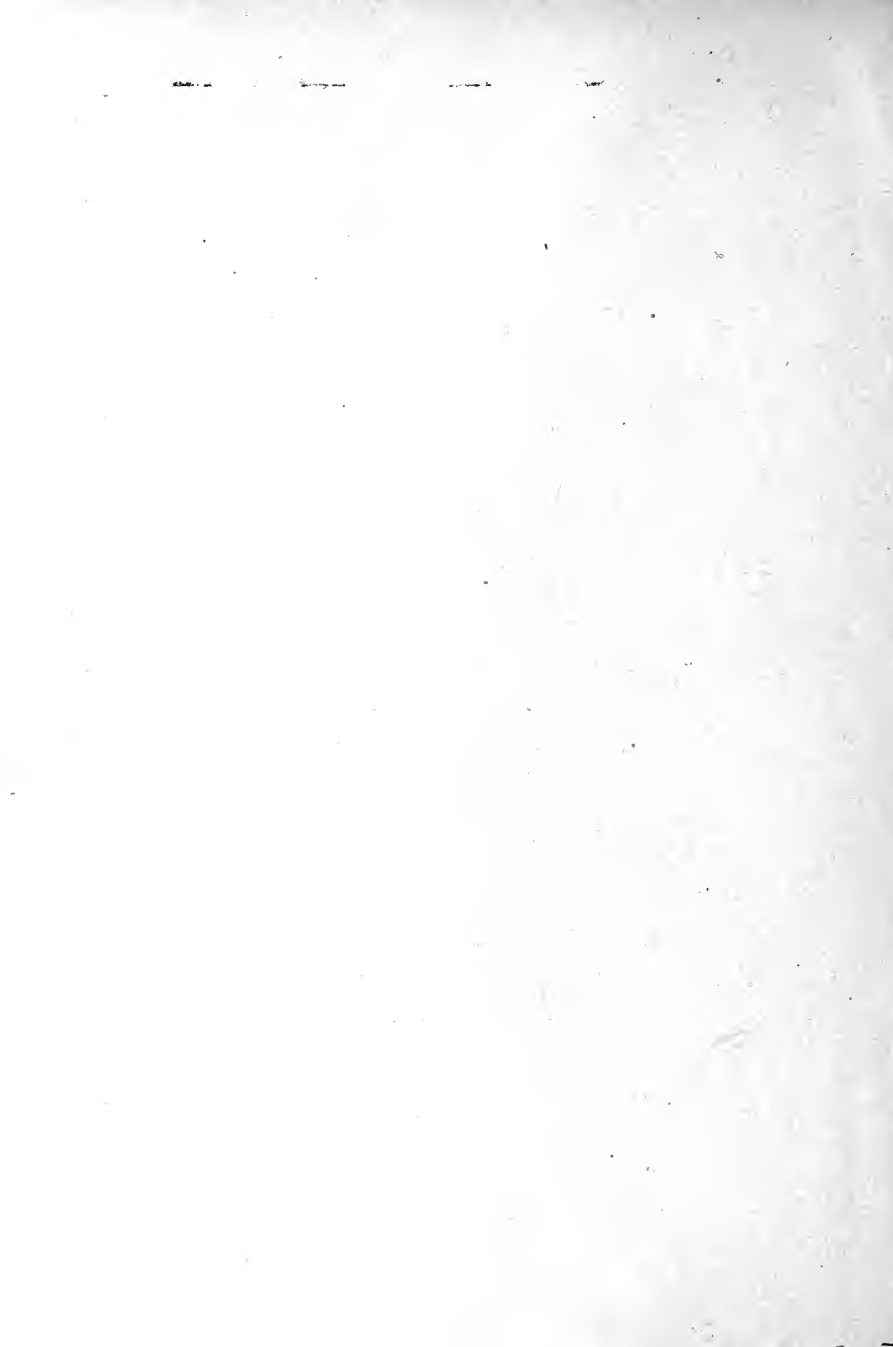
ure—mournfully agree that they remain unsatisfied. All who try *this* object of burning human love exclaim together, in an ecstasy, that they have received a fullness of satisfaction beyond the scope of created power to bestow. The object is divine—it is the only end of man. If I am conscious of an excellence within me, which is not myself because it is infinite, and which when I love it assimilates me to itself, my affirmation of its presence and character commands respect. If the analysis of a rain-drop tells of an infinite Creator, how much rather may the introspection of a single soul reveal the infinite Lover of men.

Experimental knowledge completes the force of extrinsic arguments.

This, then, is the dogma of Christ's Divinity. It was the divine will to renew the human race, and to make the first-born of the new manhood the Only-Begotten Son of the Most High God. Man shall be made partaker of divinity by a union of natures, his personal existence shall become consciously divine and his humanity clothed with the Deity. This union can be fully expressed only by the term Incarnation, God becoming flesh. The two natures of God and man, held distinct and each preserved intact, are yet made one in a single divine person, under a single moral responsibility; so that in Jesus Christ the acts of a man become in a rigorously exact sense the acts of God. His thoughts are illumined with an uncreated wisdom which is His own, and His conduct is guided by a rule not only identical with the righteousness of the Deity but His own personal prerogative as well. This is what God meant to do in restoring man to his pristine nobility, and what He actually did in the Incarnation.

Summary of this Epilogue.







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